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SIMPLICITY

Simplicity is a state of mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be, that is, honestly and naturally human. And this is neither so easy nor so impossible as one might think. At bottom, it consists in putting our acts and aspirations in accordance with the law of our being, and consequently with the Eternal Intention which willed that we should be at all. Sel.





THE ART OF LETTING GO



"Forgetting the things which are behind" (Paul.)—Phil. 3:13.

Valuable as is the art of never forgetting, so valuable is the grace of forgetting. A part of the skill of life which you and I are to acquire is the fine art of letting go.

An important piece of furniture is the waste-basket. It stands in office and library and gathers the clippings and the waste. The city has its waste-cans, its dump or holocaust, the housekeeper a convenient fire and perhaps a vacuum cleaner. If it were not for the waste-basket, the dump and the transforming fire we should all be kept busier than we are now, assorting, labeling and storing useless waste.

Yet I fear this is what many of us, mentally and spiritually, are doing. Retaining, assorting, classifying, and storing in the files and on the shelves of memory—useless waste. Perhaps it is the economical instinct of the mind. If so, it is to be blamed for an extravagant economy. There's not room in the mind, there's not room in the heart, for all the experiences and possessions of the past. Choose! Learn to let go.

* * *

Unnecessary and unpleasant recollections are good things to let go.

Do you have hours when the only possible thing, apparently the only right thing to consider, is something that gnaws the heart and frets the mind? Ah, the things that ought not to have been! How many hours we have toiled the past year! What burdens we have borne! What griefs have fallen upon us! What losses we have sustained! Shall we, then, keep open the sepulcher of the Old Year, weep above it and ask our friends to heap flowers of sympathy upon it? No, if this is the best the Old Year has done for us, let him pass in peace, let the New Year enter in youth and faith.

"The Year is dying in the night,
Ring out, wild bells, and let him die."

* * *

Heart wounds are good things to let go. They are inevitable. In the thorny paths, the sensitive flesh will feel the sting of the prickly pear and the rose. The dearest and tenderest associations of human life as well as the rough and hardy will sometimes wound our sensibilities and offend our tastes. If we remember all slights, if we number all wounds, if we stop to think of every tingle of inward pain, we shall be most miserable; yes, and "most miserable sinners," in the Prayerbook's phrase; for treasuring these in memory, we shall be letting go the sweets, the joys, the chances of friendship and service, that make life a joy to ourselves and to others. Which shall we let go?

"Go bury thy sorrow,
The world has its share;
Go bury it deeply,
Go hide it with care.

"Hearts growing a-weary
With heavier woe,
Now droop 'mid the darkness—
Go comfort them, go!"

* * *

Forebodings of the future are good to let go. It is a passable truth that a healthy mind in a sound body will not forbode misfortune. Yet even our essential planning breeds anxiety; and past hardships croak in the face of the smiling New Year. Forethought often creates fearthought. We look for concealed weapons in the New Year's hands and ask, "Well? What next?"

How largely that depends upon ourselves! Clouds shut out sunshine. Fear weakens. Gloom depresses. Anxiety warps the judgment and fortifying ourselves in a narrow cavern we shut

out the hosts of resolution, cheer, vigor and spunk that would be ready to defend us. Then the art of letting go comes to our rescue. The speech of the Apostle falls upon us: "Brethren! I count not myself yet to have laid hold. But one thing I do; forgetting the things that are behind and stretching forward to the things that are before I press on!" The past—or the future? The encouragements or the discouragements? Forethought or fear-thought? Choose! Which shall we let go?

"Give to the winds they fears;
Hope and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.

"Through waves and clouds and storms
He gently clears thy way;
Wait thou his time; so shall this night
Soon end in joyous day."

* * *

Gossip, prejudices and grudges are good things to let go. All serve the same end, the blowing in of fogs between us and our neighbors; fogs that conceal the real character at best and shut from our vision any possible brightening of the soul-life of another. If there is warmth in our own souls it fails to reach them. Nay, even we are chilled in the damp and irritated by the fog that lies between us and them. The New Year is a good time to let in fresh light and air; to correct our impressions by a vigorous self-purging; and of the worst of folks, to gain a fairer judgment by pity and magnanimity. If we gain this we shall find we have let grudge and prejudice go! James Whitcomb Riley has the secret:

"When over the fair face of friend or foe
A shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said.

"Forget not that no fellow creature yet
May fall so low but love may lift its head,
Even the cheek of shame with tears is wet
If some good be said.

"And so I charge you by the thorny crown
And by the cross on which the Savior bled;
And by your own soul's hope of fair renown;
Let something good be said!"

Bad habits—of body, mind or disposition—are good things to let go. The New Year is proverbially a time of good resolutions. In current humor these are a fresh topic for the season. In real life this is a time for a serious grip on the problem of self-revision and self-control. We are creatures of habit. Habit began in infancy—long before the days of choice. For the good within us we are indebted to habit. The bad within, habit sustains. Not deeds and customs only, but the bent of our thought, the instincts of our souls, are rooted in past origins and frequent repetitions. When boys adopt the vices of a community, when girls drift into the follies of their society—unconsciously they are casting their vote for perpetuating the frailties and sins of the past. We shall reach the end only when the man says: "I have done wrong. I made a mistake in my youth. I will break off today, I will learn to let go;" when the woman prays, "Cleanse thou me from faults." Train the youth as we will, we shall make quick progress toward clean manhood and fine womanhood only when we judge ourselves, aim for habits of new virtue and consciously, deliberately, cost what it may, snap and fling away the shackles that have bound us; or, tedious and painful though it be, uncoil the long cords of habit by persistent effort and prayer.—Sel.

CHRISTIAN MONITOR

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VOL. V

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No. 1

LETTERS AND PICTURES FOR ISABELLE

I

There are those who have a larger capacity than others for the enjoyment of the marvelous beauties and constant changes in Nature. The rippling brook, the stately mountain side robed in variegated colors, the springing flowers, the singing birds, the buzzing insects, the scurrying inhabitant of the forest, the drifting clouds oft illuminated by the lightning's flash, the starry heavens, etc., are a perpetual source of admiration, wonder and delight, and ever teaching hitherto unknown truths and revealing new mysteries—all speaking in no uncertain language to him who will take time to commune with Nature. Too many people make their transit through this world blind to the beauties of Nature and heedless of her messages. It is a rare privilege to listen to one who has lived close to Nature and communed with her and who has delved into some of her secrets and is inspired by her marvelous revelations and unsurpassing beauty. Such an one is the writer of this series of letters, of which the accompanying one is the first. These are real letters descriptive of real scenes. The characters mentioned are real living personages, the incidents related are actual occurrences and true to life. They are personal letters written to Isabelle, now a city resident, who was a childhood companion of the author. The author pictures to her some of her childhood scenes contrasting their beauty and the privileges and pleasures of country life with that of her present, or city life. We bespeak an extensive reading of these letters and trust that they may inspire many to become interested in the study of Nature and become conversant with her.—Editor.

Mt. Nebo Studio, Feb. 6, 1912.

To Isabelle,

St. Louis, Missouri.

Dear Cousin Isabelle:—

Yes Miss City! My affectionate Miss City. I presume you have rather a stiff pose and I presume you must have that kind of a pose, for your next door neighbor is watching you. You can never go outside your own door lest some one is watching you; although perhaps not always for the dainty apparel you may have on.

You may speak of your fine things in the city. "That's fine! That's fine!" Yes, such is city talk. Of course you have some fine things in your city. Sometimes some new things. But once we have seen

them we have seen them forever—we have seen all. The large theatres offer lots to see; the shops and slaughter houses offer lots to smell; the large stores offer any-

thing we may wish to buy, but the larger aspects of life are not offered. We may wish to go back to the city once a year to buy and see, but not to abide. You have some imposing buildings, some fine houses,



One of the Pictures of My "Magnificent Picture Gallery"

but within they may be full of dead men's bones.

Instead of the silvery moon at night you have witch fires playing in countless num-

bers over your surrounding landscapes; the atmosphere is sickening with "brimstone" fumes, and the stars of heaven cannot be seen. Your mills rumble all night long; the patient, sleepy toilers before the furnaces half revealed half concealed are enough to remind one of the lost spirits groping in Hades.

Such is your smoky city. There is heard a bumping and thumping, a winding and grinding, "off again, on again, gone again," and all kinds of noises. The very earth trembles; there is no quiet—no rest. Men in blue coats, brass buttons, and a huge stick of timber in hand walk up and down the slippery pavements in winter, and grassless streets in summer, to guard while the city sleeps. Even your birds in the shade trees are disturbed by the arc-light. Man in the city must have regulations and restrictions placed upon himself to be good then he is not good only careful, some not that.

From what I heard you speak, Miss City, you who have been country bred, in your recent visit to this place, about Jack London's "A Call of the Wilds," a book which I have never read, I must believe that you still love the land. I believe that you loath the city and love the country—God's free and great out-of-doors which has ever new and inviting pictures. Why should you not hark back to the earth? Back to the soil! Back to the farm and freedom! Yes our very beings hark back to nature for wisdom, for health and for freedom, and, Why should they not? For from the earth they came.

We may take three great divisions of creation about us—land and sky and stream—and learn from them as out of a beautiful pictured story book with an endless number of

pages. The fleecy wind-blown garments of the sky rival the finest man-made drapery, and bring new scenes every hour of every day. What has been wrought this

moment changes the next and vanishes the next and a new scene is ushered on the stage. These are living pictures from a living God. This, my dear Isabelle, is also a good example and illustration that the shadows on earth are constantly changing. And within this illustration, my dear, you may find another illustration. The curtain may rise on a tenderly stippled dew-damp and web-entwined blossom and no sooner vanishes in vapor. Job says, "As the cloud is consumed and vanishes away: so he that goeth down to the grave shall come up no more."

Winter is old yet the picture is ever new. Snow is a mighty whiteness and the mysteries of Frost King are past finding out. A frosted head may become so in a night, we know not why.

And again to me in the scenes of these country hills there is beauty, there is joy, there is peace and quiet, there is inspiration and help. No less an authority than the Psalmist David said, "I lift mine eyes unto the hills from whence cometh my help."

I have heard of pictures that sold for ten thousand dollars each. In New York City one picture sold at auction for \$100,000, another for \$80,000, and another picture sold the same night for \$46,000. Even if I were rich I could not afford to have an unlimited number of such pictures. But here at Mt. Nebo I can have, without money and without price, pictures galore far better than any your city may offer, and better still I can get a different one in every direction toward which I may look. I have a magnificent picture gallery that is glorious and absolutely perfect. It is God-made. There are no two scenes exactly alike. To the west I have a recorded picture of a feeding flock of sheep and a setting sun, entitled, "The Night Cometh." Another in the same direction entitled, "A Charge to Keep," and another entitled, "Hastening Twilight." To the north the everlasting still and far blue hills familiar to me; to the south, "Chestnut Time." "Moonlight in the Country," "The Maple."

Not many moons ago a Miss City from St. Louis entered my studio and inquired, "Where is the artist? Is the artist out today?"

"My reply was, 'My dear city cousin, Longfellow the poet says things are not what they seem. I am no more responsible for my looks than some people are for their stupidity. Take a seat. I am the guy that godfathers the Mt. Nebo Studio, paints the harvest moons and waits on the chaperons. What will you have? A white plaster bust or bronze or a sculptured bust of granite?'"

Then she looked around and observed, letting her eyes rest on the wall by the re-touching stool she inquired, "What are those punchers for there on the wall?"

I replied, "Why, my dear city cousin, those are the things we do things with."

She was from Missouri and had to be shown. Then she tried to laugh and cry in the same breath. Your cousin,

Max Leo.

SPANISH HOME LIFE IN SOUTH AMERICA

J. W. SHANK

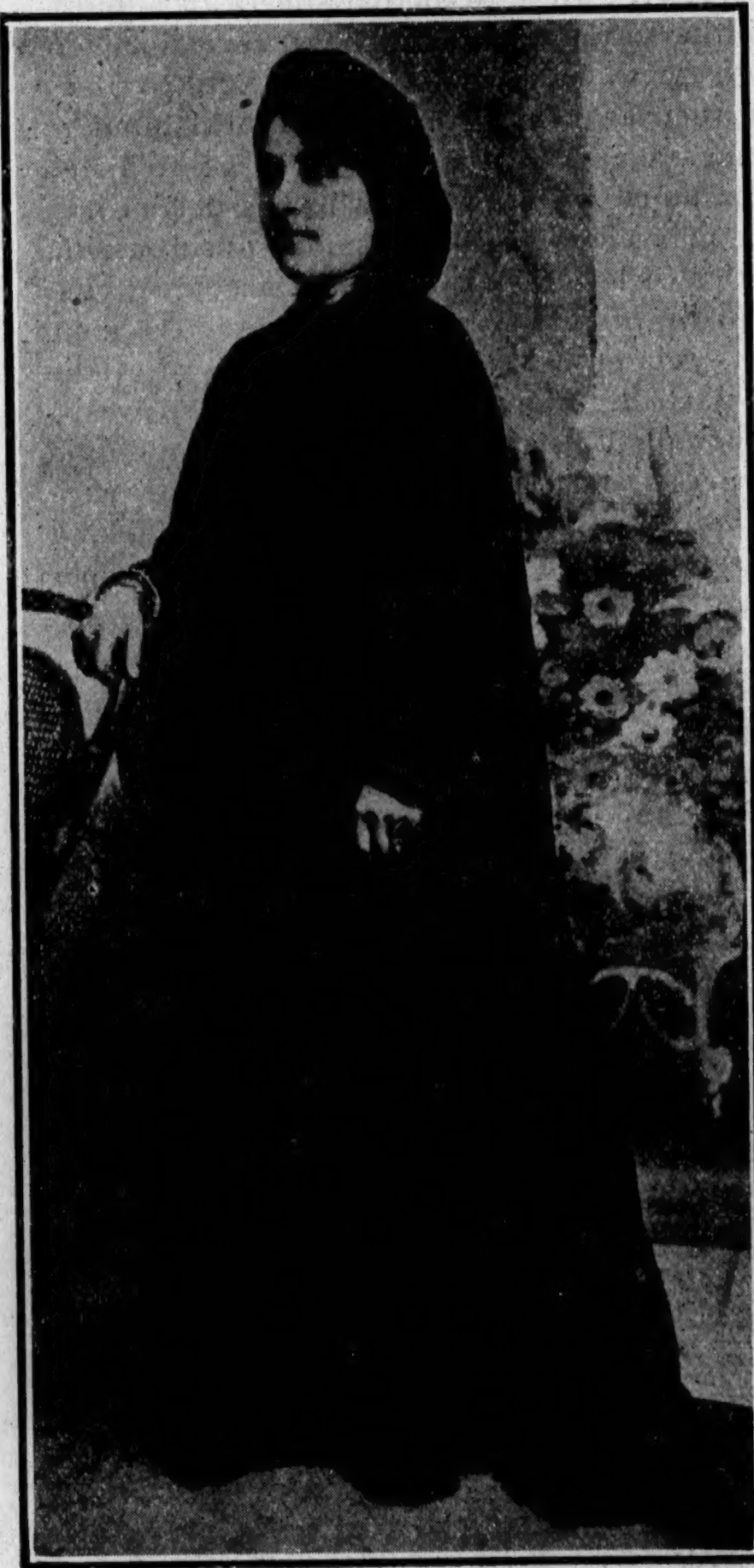
The plans of dwelling houses in all South American cities are very different from any that are found in the United States. There is less variety in design or, in other words, more simplicity. Nearly all dwelling houses are one story in height but in the larger cities there are many two-story buildings. Four and five story tenements are unknown. The general plan is outer walls in vertical and horizontal lines, a flat roof that is invisible, a square or oblong ground plan with an open court either in the center or at one side. One rarely sees a house without the open court or "pateo." To those people it is more important than any other part of the house. The walls are

side they are washed with a white or yellow calcimine.

The pateo to me was the most interesting part of the Spanish houses. Its floor is usually paved with colored paving tile or with small round stones tightly laid together. Sometimes the space is large enough for fair sized trees and there are always a number of plants and flowers growing. When there are children in the home they are usually found playing here rather than in other parts of the house. The whole family often sit in the pateo when they are at leisure. On wash day one may see the clothes hanging on ropes or wires stretched back and forth through the pateo. On a bright day there is always sunshine here and on a cold day there is always a cozy corner where the chilly wind cannot come. Every rain falls in the pateo and keeps things fresh and pure. If the space is not well drained, however, the place is more likely to become filthy.

American housekeepers will likely be interested in a description of the kitchen. It was very seldom that I could get a peep into the kitchen but I learned something about it in various ways. It is particularly marked by simplicity in its furnishings. Very seldom is it furnished with a stove. Instead of a stove a charcoal brazier is used. Instead of a variety of kettles and frying pans only one or two pots are used and the meal is cooked all at one time in a single pot. Thus a mess of soup is the most common dish of the people. It is called "puchara" and is composed of meats and a variety of vegetables. The soup is excellent in flavor but the vegetables and meats are almost tasteless. The Spanish cook also has her own ideas of order and cleanliness. The tables and cupboards are kept clean but everything is brushed to the floor. Until the meal is prepared the floor is in a perfect litter, but it is then carefully cleaned.

The dining room is usually a cozy place. For the dinner hour the table is covered with a white table cloth. For tea it is covered with a heavy, dark colored cover that is beautifully embroidered. All meals are served in courses which are brought in by the servant. The first course is always soup which is followed by cold meat. The next course is usually a meat roast served with vegetables. After that some kind of a dessert is brought and this is always followed by tea which is the last course. As soon as one course is eaten the dishes are taken away and clean ones are brought. The waiting servants are always quiet and never venture to speak except to the master of the table who manages the serving. The Spanish people are very fond of formality and they practice it even in their ordinary daily life. It should be understood that the descriptions given here are relative to conditions among the middle and upper classes of people, not among the lowest.



The Native Chilean Woman as She Appears in Her Ordinary Costume

usually made of sun-dried or burned brick, but the surface of this is carefully cemented so as to give the effect of stone. All windows except those at the front of the house open into the pateo. At first glance one would suppose that light or ventilation can enter only those rooms facing the street, but when one enters the house he observes that every room opens into the pateo either by a door or window. When houses get old and dirty on the out-

Nearly every Spanish house has a balcony on the side facing the street. There is also a balcony overlooking the patio. These balconies are used very much in the evenings for a place to sit reading or visiting. The front balconies are very

healthful drink. It contains no harmful material.

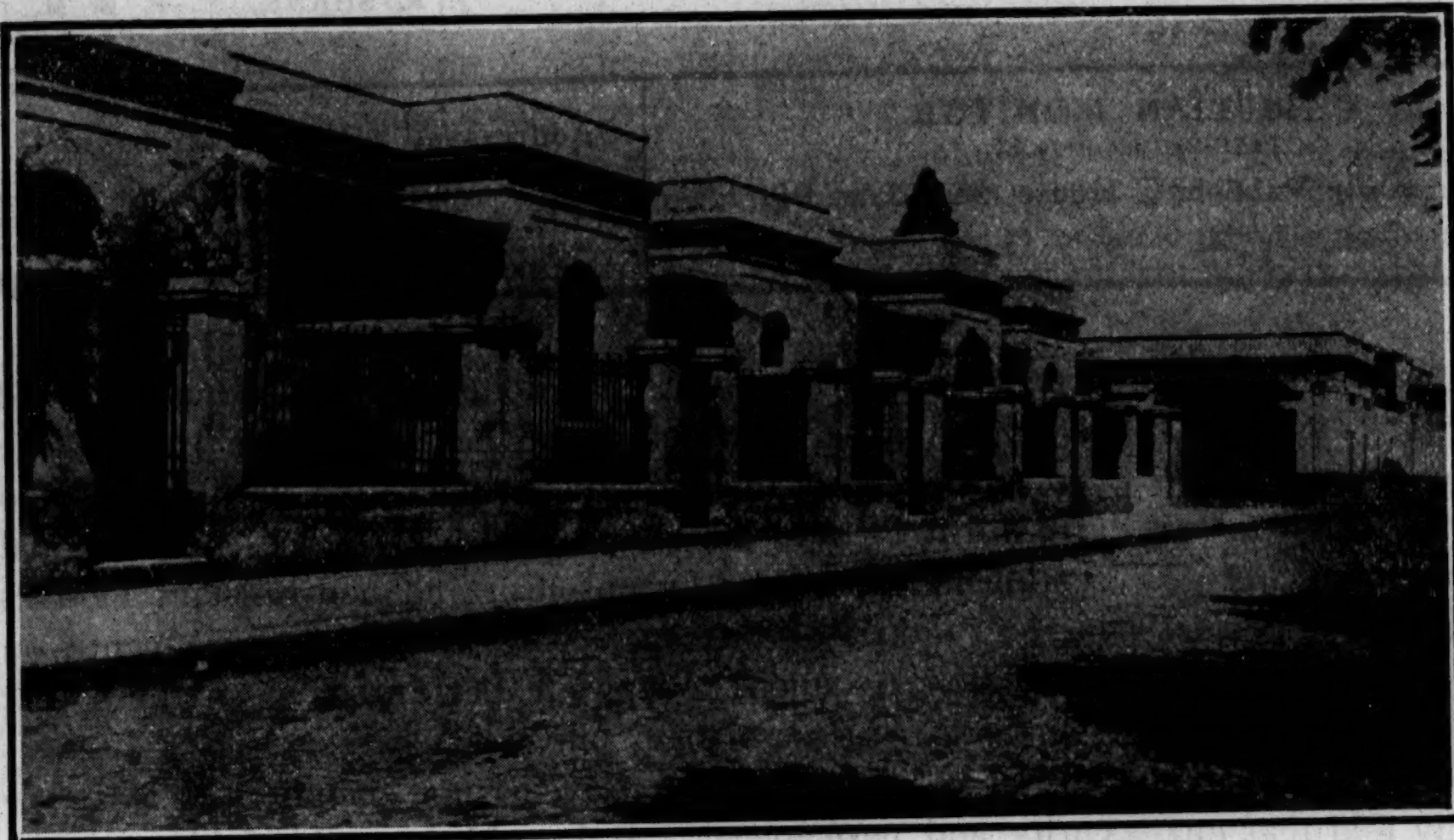
The family fireside is unknown in South America. Among the wealthy classes, the mothers and daughters go out into society and the children are left to the care of

They practically live out of doors because there is no pleasure in being in the stuffy rooms of the house. Such environment is not good for the development of strong character.

The dress of the well-to-do Spanish people is much the same as that of the American people. Their fashions also come from Paris and are fully as ridiculous as they are anywhere. In the countries of the western coast the women have a peculiar garb that is worn for all ordinary occasions. It is made of black cashmere usually and covers the entire body excepting the face. It is a very simple dress, being worn by all classes of people when they are out on the streets or at church. The simplicity of it makes it really beautiful.

The Spanish washerwoman goes to much less trouble for her work than the American woman. All of the washing is done in cold water. Instead of depending on hot water to make the work easier they use an abundance of washing powder and soap. Their clothes are then left in the bright sun long enough to be bleached white. Sometimes this work is done in a wash-tub at home but generally in a stream or lake near by. I have often seen women standing in the water at the edge of the stream, beating the clothes with stones. The method is practical but very destructive to the durability of clothing.

What has been given in this article respecting Spanish home life is only a very small part of what might be given. No doubt persons who have lived in the country for years could write of many things I did not observe. My observations were enough, however, to convince me that Spanish homes are not real homes. All of

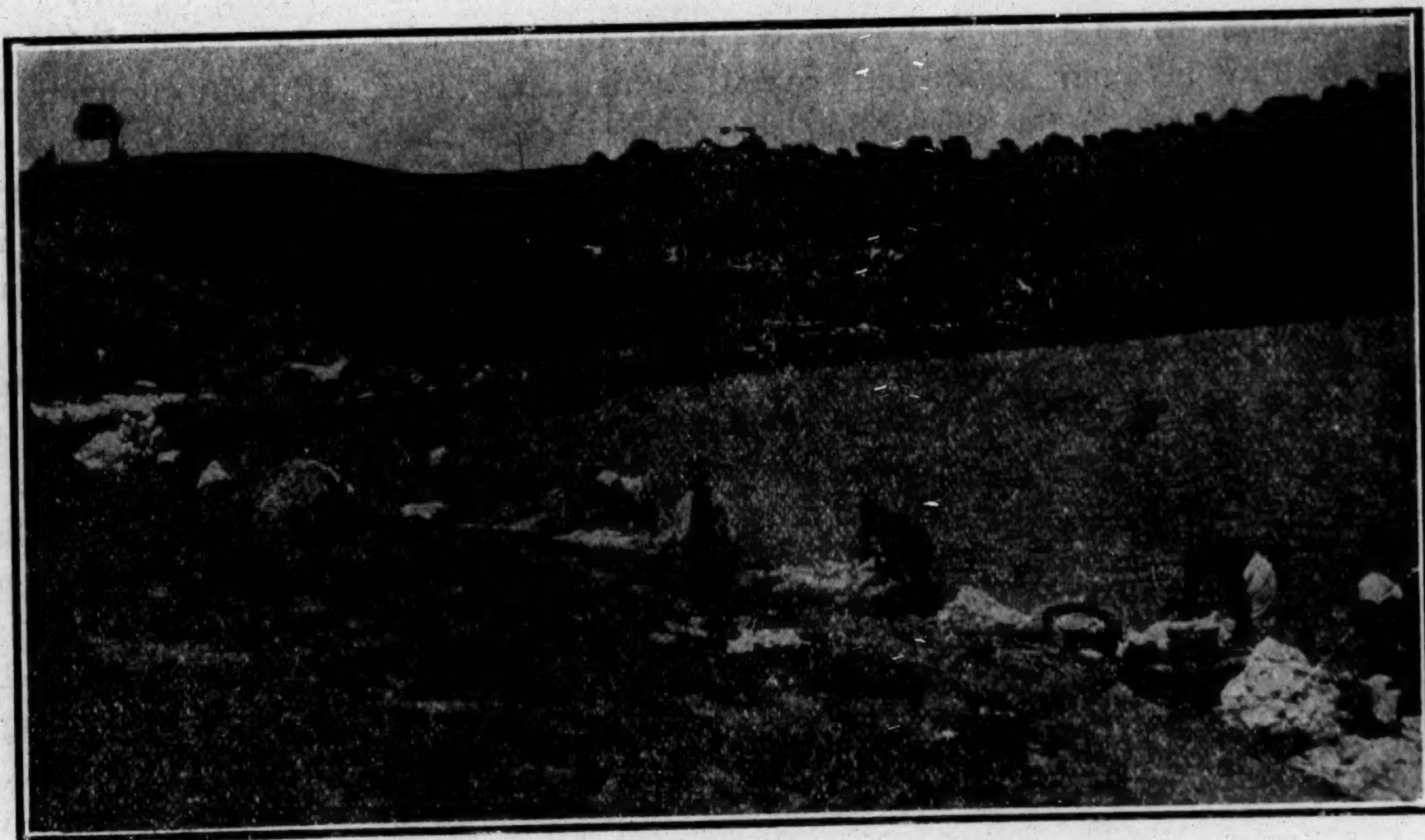


The Common Type of Houses. Such Houses Are Seen Only on the Best Streets

necessary for the young people who are courting, but are used in a peculiar manner. The young man who desires the association of a lady will come to the home and continue walking back and forth, often glancing toward the balcony. If the young lady cares to receive his attentions she will show her face and by that act invite him to stand below and talk. This performance is continued for a certain period and if things seem favorable he calls upon the parents giving his purpose. If his family is of the proper rank the girl's parents will permit him to enter the home and visit the young lady in their presence. The young couple are never permitted to be alone in each other's company anywhere, not even in the home.

The middle and upper classes of people think it impossible to get along without servants and nurses. Wages of servants are usually quite low so that it is not uncommon to see as many servants as there are children. It would naturally follow that since there are so many servants they have less work to do than servants in our country. All working people seem to work very slowly also. Since there are many servants the housewives have more time to go calling than the average American woman. When afternoon callers come the servant maid immediately puts on the tea kettle and is soon busy serving tea. Very often they drink what is called "Matte" tea. The leaves are placed in a little mug and hot water poured over them. Then a hollow tube having holes in the bottom (the bombilia) is put into the mug and the tea is drawn into the mouth. When the mug is dry the servant refills it with hot water and it is passed to the next guest. "Matte" tea is said to be a very

nurses. The fathers go out to gambling or drinking dens and seldom spend evenings at home. It is very seldom indeed that the whole family is together at one time for friendly association. Very rarely is there a child which knows the real joy of a home where truth and love are the dominant principles. Among the poorer classes there is even less of family association



The City Laundry, Concepcion, Chile

within the home. The whole family is usually crowded into one room and in the same house there may be a dozen other families. The children of these different families play together in the general patio.

the greatest essentials to perfect home life are lacking. From all of that land comes the pitiful cry of the children in whose lives there is no hope and no real joy. Goshen, Ind.

EDITORIAL PAGE

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✓ AN UTOPIAN DREAM:—The many wars and rumors of wars of the past few years present rather a dark background for the rosy pictures of universal peace painted by those enthusiasts who had all but ushered in this era of peace. Present conditions are not very encouraging and do not supply very effective arguments in support of the alleged triumphs of our civilization in bringing the world to the very threshold of this greatly desired new era—an era in which armed conflict between civilized nations shall have ceased. Despite the fact that we are repeatedly told that our civilization is eliminating the base human passions and selfish interests are being supplanted by altruistic motives, the casual reader of current events cannot help but be impressed with the overwhelming evidence that these same passions still sway the masses as in ages past. Human nature is not changed; it is still as treacherous and unreliable as it was immediately after the fall.

The revolution in Mexico; the almost constant strife and warfare in South America; the Italian invasion of Tripoli; the bloody conflict in China; the trail of innocent blood shed in Persia; the Balkan war; the strained political relations between Germany and France over Morocco, which almost resulted in an European war; the now almost worldwide conflict between labor and capital which has been waged for decades; the corruption in politics; these, and other conditions that might be cited, are evidences that the large majority of humanity are not controlled by unselfish motives.

We as individuals admire the man prompted by unselfish motives, the man who gives due consideration to the welfare of his neighbor. Nations laud the unselfish policy that gives due respect and consideration to the weaker nation at its mercy, so long as they are not seeking any advantage of their own, so long as it is the other nation that is making the concessions and not they. That there are some exceptions to this is true, but they are comparatively rare. Usually as soon as the honor (?) of a nation is at stake the war dogs begin to howl.

We believe the time of universal peace is not so near at hand as many are wont to think. We do not believe that it ever will be realized by the signing of arbitration treaties. Treaties are too easily abrogated; they do not supply a sure foundation for such a colossal structure as universal peace. So long as the spirit of avarice and selfishness dominates the large majority of the people of a nation we can expect that in a national crisis treaties, or any other artificial means of preserving peace, will be swept aside. The national spirit is

determined by the spirit that dominates the individuals and especially those individuals who have an active part in the control of the destinies of the nation. Not until those, who give form to, and determine the character of, this national sentiment, are moved by unselfish and non-resistant motives in the conduct of their personal affairs and consequently in the national councils, can we expect to have anything that approximates a permanent universal peace.

Peace maintained by force is not genuine. It lacks security and permanency. It is subject to the fickle passions of the people. Peace based upon arbitration treaties backed by battleship and bayonet may be better than actual conditions of warfare, but it does not and cannot give a guarantee of safety. For its security it depends upon the very thing it wishes to abolish. Only to the degree that all men are moved by unselfish motives in their conduct can we expect to have a universal peace in this dispensation that will enable nations to live at peace one with another. ..

Twentieth Century Civilization has been heralded as the great panacea for all the world's ills, and especially as the one thing to abolish war and make possible this Utopian dream of universal peace. As the historian of today writes the word FAILURE across the Egyptian, Grecian, and Roman civilizations so may the same word fittingly be written across our modern civilization. It is proving a failure in providing the needed remedy for the many ills of today. It is not succeeding in controlling or rooting out the deep seated passions of human nature, which are the tap roots of all our national ills. The many evils our civilization is expected to eliminate flourish most luxuriantly under its reign, not only so, but the nations that claim the highest degree of civilization are among the most active in spreading some of these evils in heathen lands today. Civilization never has been, is not now, nor ever will be the means whereby humanity will be able to purge out or bring into subjection the human passions and eliminate selfishness. So long as these hold sway, so long is their absolutely no hope to remedy the evils of the world. Civilization in itself is but a mere shell; a form without content. The need of the world is not Twentieth Century Civilization. It has proved and is proving itself a failure. What the world does need is to get back upon the everlasting truths that have endured for centuries and proved their worth. The need is a new life which alone is capable of keeping in subjection the carnal nature of man. When this new life once flourishes within all individuals can we expect a glorious reign of universal peace in this dispensation. Civilization of itself cannot supply this

new life, consequently in so far it is an absolute failure.

In view of the fact that we find absolutely no grounds to believe that all men will come into possession of this new life, we do not look for this reign of peace in this dispensation. We find no scriptural basis for it. There must of necessity be peace within the heart before there can be genuine peace between individuals or nations. Righteousness must reign within the heart and consequently determine the conduct. Then, as a natural consequence, will peace follow between persons and nations. But peace between individuals that is based upon force will never result in establishing genuine peace within the heart.

We want universal peace, but we want a peace that rests on righteousness to insure security. Let us work for it, but let us be sure that our work will endure the test; let us labor for the establishment of that peace that results from a definite acceptance of the whole of the finished work of Christ, which alone will abide. This is a slow work and will never result in bringing about this universal peace in this dispensation, you say. We admit it, but we will have the consciousness of knowing that our work shall abide the test of God, while the other work has not this assurance.

AN APPEAL TO THE PRESS:—The influence of the printed page in molding public opinion and in determining motives and purposes of individuals is potent. The highest possibilities of the press along this line have not yet been attained. What has been, and is being, accomplished impresses upon us how much may yet be done. The advances made in the art of printing and the ease of distribution have greatly multiplied the printed page and its sphere of influence. All the various factors that lower the cost and lessen the labor of printing contribute to make the press an important disseminator of knowledge and information. The facilities for distributing printed matter in the remote rural districts develops a reading public. There are comparatively few literate persons today who do not read a newspaper, magazine, or book. Whether our reading is done carefully or superficially we are consciously or unconsciously influenced in our thinking by it. All those interested actively in some enterprise either good or evil, recognize this fact and resort to the printed page as a medium of presenting their enterprise. Herein lies the grave responsibility of those responsible for the publication of any periodical or the dissemination of any kind of printed matter.

This enlarging sphere and growing influence of the press makes it almost incumbent upon readers, publishers, and editors to consider seriously the nature of the material published and its possible moral influence. The need of such a "great searchings of heart" is keenly realized by the Society of Friends (Quakers) who sent an appeal to publishers and editors of newspapers from which we quote the following:

"It is said that the public must have the news—that it is the duty of the paper to give the news. Do those who urge this view forget how far-reaching is the result? The publication of the unsavory details of crime and scandal, often highly seasoned, and read with avidity by the young, cannot fail to suggest to many of them a lower plane of life than that which the best home and school influences seek to promote. Domestic and business evil is acknowledged to be very often the product of misdirected "suggestion." Who

shall say how many crimes, how many foul and dark deeds, have been the fruit of the printed page in the daily paper?

"Like begets like. Why must we publish what we would not allow to be discussed at home with our own boys and girls? We should give to others what we would wish given to our own families. Shall evil stalk unrebuked through the columns of the press merely because the news must be given? Nor does it avail that the editorial condemns the crime which is so vividly portrayed on another page: for there are many minds which will pay no heed to the sermon; they are too busy looking at the sin; and while the editor is preaching on one page, Satan is at work on the other. Lack of care in matters of social wickedness is perhaps the greatest weakness of our American press.

"We plead for righteousness in the whole makeup of the newspaper. We ask for a standard which puts purity and good conduct and honesty ahead of dividends and profits. We ask that our newspapers shall stand for Christianity in dealing between nations."

The desire, which has almost become a demand on the part of the reading public for sensational news items and for all the sordid details of crimes and scandals, has been largely cultivated by the press itself. The one and apparently only motive of too many newspapers of today is that of making it a profitable business enterprise without any consideration of the moral influence of the contents of the paper. The desire for the sensational is catered to in order to increase the circulation. The spirit of commercialism has been, and is, a potent influence in the deteriorating of the newspaper as a strong moral force in the community. Moral and spiritual considerations are subordinate to the business interests.

It is time that steps be taken to bring about a better state of affairs, and that our voices be lifted against the pernicious influence of the way in which many of the newspapers present and elaborate the news items relating to crime and immoral acts.

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CHRISTIAN — LIFE



THE WISE CHOICE

Ruth Erb.

It was a warm summer day. Hardly a breath of air was stirring, and the sun was pouring his sweltering heat upon the earth. It was unusually quiet in the little town of Bethany, which lies at the foot of a small mountain. Only a very few people could be seen on the streets, and business did not seem to be very brisk.

But one man on the street attracts immediate attention. He walks briskly up the street. He is about thirty years of age, and his countenance is exceedingly interesting, full of intellect and good will. A fine light fairly beams in his dark handsome eyes as though he were the bearer of some good news. He is no other than Lazarus, the Scribe. He continues his walk until he reaches a neat little cottage. He fairly bounds across the lawn and enters the cottage.

We now want to take a look at the cottage and its immediate surroundings. Two stately palm trees, which stand near the gate, overshadow the walk, and they seemingly smile and nod a welcome to all who enter the house. Fig and olive trees are scattered in different parts of the yard. Vines have grown up over the porch of the cottage, and right beside the porch is a flower bed. The place is plain and humble, but there is an air of neatness and sweet repose about the place, that makes it especially attractive on such a day as this.

The two sisters, Mary and Martha, sit in the pleasant sitting-room, for they make their living by doing sewing for the temple.

Mary is a lovely girl of about twenty-two years. Her eyes are black and beam with intelligence, like those of her brother Lazarus, whom she resembles. Her voice and manner are very winning.

The elder sister, Martha, is a bustling little woman. She is shorter and stouter than her sister, and one can tell by looking at

heard so much, and then perhaps He may come to see us, for He is so well acquainted with Lazarus you know."

"Well, I am sure that I would like to have Him come sometime, but I do hope He will not come this evening, because I do want to finish this sewing and then I haven't anything extra prepared for supper, which I would want if He would come. And then look at these rooms, how disorderly they are."

"Why Martha, this house is just as clean and orderly as it can be, and I know He would want only a plain simple meal without any extras."

"Why there comes Lazarus," exclaimed Martha, without noticing what Mary had said, "I wonder what he wants? he surely has not come home for supper at such an early hour."

"Mary! Martha!" said Lazarus bursting into the room, "I have such good news for you; Jesus is coming to dine with us this evening. I left my work to tell you as soon as I heard it. He is now on his way from Jerusalem to Bethany, and He will be here in about an hour."

The sisters flew hither and thither making the necessary preparations. When Jesus arrived Mary went out to meet Him and to cast herself at His feet. Martha met Him at the door with more ceremony, and made an apology for receiving such a holy man into their humble home. But Jesus told

her that they had more than He had. They had a home of their own, but He did not even have a place to lay His head.

Lazarus and Jesus went to the sitting-room, while Mary and Martha went to the kitchen. But Mary hearing words of heavenly wisdom falling from the lips of

(Concluded on page 22.)

A NEW YEAR INQUIRY

Two little saplings grew up side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded and the sap began to mingle until, in some still day, they became united together. This process went on more and more, and by and by they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller, withering and declining till it finally dropped away and disappeared. And now there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other.

There was a time when you and Jesus met. The wounds of your penitent heart began to knit up with His broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has the word been accomplished in you, "He must increase, but I must decrease?" Has that old life been growing less, and less, and less? More and more have you been mortifying it until at last it seems almost to have disappeared?

Blessed are you if such is the case. Then can you say, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live, not of myself, but by the faith of the Son of God who loved me, and gave himself for me—Henceforth for me to live is Christ."—Adoniram Judson Gordon.

her that she is an excellent housekeeper.

"Martha, did Lazarus say anything this morning before he left about Jesus' coming to Bethany today," asked Mary.

"No, I don't think he did," replied Martha.

"Oh, I do hope He will come, for I am so anxious to see Him of whom we have

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

MEMORIES FRESHENED FROM DIARY LEAVES

LINA Z. RESSLER

VI Suggested by a Letter

Is it the "privilege" of invalids and the aged to indulge in memories? I am not sure that it is a privilege to be coveted, yet if they may be made helpful, I presume they are all right after all.

It is surprising how much we live over again past experiences which have been dear to us. How vividly letters from India recall the places we have known. Some people have queer ideas of missionaries. They, the missionaries, ought of course, to be perfect. I heard the expression today, I think it was from a letter, that the writer could not have full confidence in our missionaries on the field. He questioned whether they were really teaching the "all things;" and then wondered whether the churches who were sending them were practicing the "all things."

These may be perfectly valid questionings and fears, for as long as we live human lives in human bodies we will have human influences and ordinary, everyday humanity to contend with. The Savior left His work to human instruments. Peter and James and John may perhaps have made mistakes too, even after the great commission was given them. Paul and Barnabas, we are sure, did not enjoy the full confidence of every one who knew them. Nevertheless, God understood and sealed with His approval and blessing the work He gave them to do.

We might find fault with fellow Christians who are engaged in active service, we might even sometimes improve on our own motives and ways of carrying out work. But in these busy days, that is not the question. Your business and mine now is to carry out the Master's will and perform the task He assigns us, be that to go or to give or to send.

I had a letter today from Sister L. Ellen; just an ordinary, newsy, chatty letter. But how good it all seemed. How vividly I remembered the tonga drive along the smooth, solid road from Dhamtari to Balodgahan, where she with her family of girls is now staying, living just now in the big cattle shed while the girls' bungalow and orphanage buildings are being completed. How well I remember the eagerness of the white oxen to turn from the solid road into the village street or fields as soon as the village comes in view. I remember several rather thrilling "experiences" when the innocent looking white creatures tried to climb over high rice field banks instead of going to the proper place to turn.

"Oh, such a time as we have been having with fever among the girls," says Sister Ellen. "There are only two girls who have not had it, and most of them have had it at least a month. None of them have died yet. That is one consolation. But some of them were near enough," she continues.

How few of us with our comfortable homes and good medical attendance within easy reach realize what such a siege would mean on the mission field.—I am glad Sister Ellen is there—aren't you? May be she has made mistakes at times, but so have I, and I like to think of her helping and influencing that lot of children.

The letter continues, "We have six babies in the orphanage now. The oldest one is about three years old, and Lily is five months. She is Mansaram's baby. They are all just as sweet as they can be, and I don't see how we ever got along without them. But their midnight cries still disturb our slumbers, for they have all been having fever and now they have bad colds. But the last two days they have been better and we hope they will be well again soon."

I am glad Sister Ellen is there to help take care of those babies. May be some one else could do it better—if he were there. But Sister Ellen is there now, and I am glad she is. Those babies need to be cared for right now.

Again the letter says, "I hope we can move into the new buildings by next rains, so that we will not have to stay in the middle of this nala (stream) another year. The new well is about fifteen feet deep and was full of water up to the top—in the rains—but is dry now. I hope they can get water before next hot season. At present the girls bathe and wash their clothes in a tank, and today Puna (an epileptic) took a fit in

the water and we had quite a time before we got her out. She was in where it was so deep that she could be reached only by the swimmers and they, you know, are scarce. By holding hands we waded in. Then one girl swam over and grabbed her, and then we pulled for the shore. She was glad to get out, even if she had run in purposely. She gets very bad spells sometimes. In fact, we often have to lock her up for several days." Poor Puna! she is one of India's unfortunates. Maladies like hers are regarded with great fear and superstition in India, and the poor victims often suffer much at the hands of their cruel non-Christian friends. Besides this, Puna is a friendless, homeless one. I am glad there are missionaries there to help take care of her. There are a number of similar cases in the orphanages, trying cases to deal with, and they make considerable trouble, with never a thought of gratitude or appreciation for what is being done for them. But they need help and they need it now, and I am glad, so glad, the missionaries are there now to help.

It doesn't take much skill or ingenuity or consecration, or Christianity even, to find fault. Simple obedience to the Master's command to go means something. And all the skill and wisdom and ability to direct will avail nothing if simply paraded in criticising those who are doing the best they know.

How well we remember the dear brown faces, the eager young learners, as they were becoming acquainted with God's Word and His will. How the wondering, earnest looks of the hungry, ignorant villagers come before us as we remember the village work. How we like to think of some of those learners, simply clad and bare foot, traveling for miles to carry the message that has brought salvation to their souls. How we like to remember the little homes that are being set up from time to time with Christ enthroned and a family altar erected and the little ones growing up to love and honor and serve Him. I like to remember these things. I wish I were there to help just a little. Since I cannot be there I am so glad for those who can be, and I consider it a privilege to remember lovingly in every way I can the workers and their work.

Scottdale, Pa.

WHY WE SHOULD CARRY THE GOSPEL TO ALL THE WORLD NOW

GEO. J. LAPP

Report of Commission I gives an interesting discussion of the present conditions in non-Christian lands which is in part as follows:

The non-Christian religions have been losing the grip on certain classes. The missionaries who have been on the field for twenty to forty years witness a great change during these years. During the last generation Christianity has been gaining

in influence while the non-Christian religions have been losing.

In Siam, Laos, Burma, and Ceylon Buddhism has a great power over the masses but in China, Japan and Korea there are definite signs that its grip is relaxing. There are many instances where people have put away their idols, this is especially true in cities. "In all of the countries named there are very few educated men

who profess belief in Buddhism as a regulative transforming and energizing influence in their lives." But their interest in Buddhism is rather as a philosophy and are held to it by national or racial patriotism.

The awakening in China and Korea during the past few years has modified Confucianism and people are turning their attention from the past ancestor worship to the future.

Hinduism is often known as a social system and it is witnessed by missionaries and others from all sections of India that caste is relaxing in many places. "And not many of them have a vital faith in it as a religion, though most of them partly desire and partly find themselves forced to adhere to it as a system of social and ethical life." University men especially are losing their devotion to idols. "The students as a class are becoming freed from the religious and social restraint of Old India, and, in Sir William Hunter's words are left 'without discipline, without contentment, and without God.'"

The remarkable way with which Mohammedanism holds its followers ought to attract our attention. It's grip seems firm upon the uneducated but among the educated even in Mohammedanism the religious conviction is weakening.

The percentage of Christians in India is growing much more rapidly than that of Mohammedans. "Low ethical ideals, the degradation of womanhood, and a fatalistic philosophy have steadily brought Moslem society to its present low level of intellect and character."

Since we have noticed the gradual weakening of these religions we need also to note the attempt in many places to adapt modern conditions which result in increased activity and aggressiveness. Efforts are put forth to regain their former strength and to extend their influence over people they have not reached before. The signs of revival of Buddhism in Japan, Burma, and Ceylon are such as renovating temples and shrines, a semi-Christian modification of the methods and practices, such as regular preaching services where Buddhist preachers expound their doctrines. Their schools and colleges are increasing. Young Men's Buddhist associations, Young Women's Buddhist Association, work in behalf of children as Sunday school work, etc. Buddhist orphanage tracts, pamphlets and books are published. The Japanese Buddhists have organized a missionary society, a Buddhist society gathering funds to be used for the translation of the Pali Buddhist scripture into English, and have even gone so far as to bring a number of Englishmen from England to enter the Buddhist priesthood. With all their activity they have not taken any steps to purify Buddhism.

There have also a number of new sects sprung up in Japan and China. The most recent large sect in Japan is the Tenrikyo. It has already gained three or four million adherents and has gained official recognition from the government. These new

sects are a sign of unrest and a call to Christianity.

China is exalting Confucianism and has already raised Confucius to the rank of deity. He is no longer the most excellent teacher but is "now exalted to equal rank with heaven." Modern learning discloses his ignorance and in order to conserve his influence his authority must be placed above question. He must now be honored as divine by all those studying in government schools.

The Hindus are manifesting increased antagonism to Christianity. Hinduism like Buddhism has learned Christian methods of religious propaganda. Their street preachers antagonize Christianity.

The doors to Christianity are closing in proportion to the success with which these efforts meet.

Mohammedanism is the most active and aggressive of all the non-Christian religions. "In India, the greatest Mohammedan

country, there is a renaissance of Islam. The power of the prophet is still great, and Islam is ready to receive and seal perpetually, as her own, Hindus of low caste who lose faith in their own religion or seek to better their condition:—In some parts of the country large bodies of these depressed classes and also numbers of the hill tribes have gone over to Islam." Mohammedanism is manifesting fresh interest and vigor in West China. Wherever Islam has a population there is activity.

"Two forces are contending for Africa—Christianity and Mohammedanism. In many respects the more aggressive of these is Mohammedanism. If things continue as they are now tending, Africa may become a Mohammedan continent."

All this unrest on the part of the non-Christian religions certainly suggests a ripe harvest field.

Goshen, Ind.

A GLIMPSE AT THE ORPHANS' HOME

A. METZLER, Supt.

When the Mennonite Orphans' Home was moved from Wayne county, Ohio, in the spring of 1900, to its present location at West Liberty, Ohio, we had seven inmates. The large brick building we took possession of had been erected at least half a century before for a private residence at a cost of more than \$30,000. The owner became a bankrupt and died a

our generous Mennonite brethren availed themselves of the opportunity and purchased it for \$1,980 with the expectation of holding it for the Church some day to utilize it for some public church institution.

The Orphans' Home at this time was "homeless"—an orphan itself—and a few years later our Mission Board purchased



pauper years ago. The property was secured by the Presbyterian congregation and by them was used for some years for a college and was widely known as the "Glover Collegiate Institute." Later it was sold as sheriff's sale, in connection with nine acres of land, and a number of

the property from these brethren, to which since has been added adjoining property, so that at the present time we own 33 acres.

The property had become very much dilapidated, and modern conveniences were "out of sight" at the time we took

possession of it, while the "means" at hand at the time were also quite limited. An abandoned well 90 feet deep, with its "moss covered bucket" out of commission, marked the spot on the porch where past generations used to quench their thirst; but ours was the lot to carry all

cently another building, constructed of cement and impervious brick, was erected for a girls' orphanage. This is connected with the old building by a hall-way or bridge on the second floor. Besides the playgrounds, wash-room and sleeping-rooms there is a sewing room, nursery,

ly, from a 350-barrel cistern into a tank on the fourth floor from whence it is distributed into the different parts of both buildings wherever needed. A third furnace has been added and the gasoline engine is now used to propel the laundry machinery. There are altogether more than thirty rooms in the two buildings not including the hallways and closets. Sister Louisa Snavely late of Columbus Grove, Ohio, had bequeathed \$5,000 in her will towards the erection of this building.

The work is constantly increasing and more workers required to carry on the work. At present we have but six girls to care for some eighty children, some of them babies; but we are obliged to refuse admittance to infants quite frequently on the ground of a lack of workers. There is also a large number of bright boys here ranging in age from about three to twelve years who ought to be placed into some childless, Christian homes until of age. The demand for little girls exceeds that for boys at least eight to one.

As will be noticed in the accompanying picture of the Home, the buildings are situated on a lofty elevation surrounded by a grove of cedars, oaks, maples, elms, etc. The buildings are in the northern outskirts of the village and almost within a stone's throw of two churches. Children from this Home already have been placed with families in at least nineteen different states.

West Liberty, Ohio.



ORPHANS' HOME FAMILY

the water used for cooking and drinking from a well in the rear of the Christian Church at the foot of the liberty hill, and it had to be carried up a steep incline. In the absence of any modern plumbing arrangements and sewerage connections, all waste water had to be carried out doors. Stoves were used for heating the building (14 rooms) and the large halls and high (12 feet) ceilings made it almost impossible in very cold weather to keep the temperature in the building anything like comfortable; in fact, during real cold nights ice would form in almost any part of the house, and in the mornings the workers were often obliged to don their wraps, gloves and overshoes to keep comfortable while making up the beds and sweeping the floors, etc. Oil lamps were used to furnish the light, and the washing was done by hand power. But these were "beginnings," as Bro. Ressler no doubt would term it, and we decidedly favor ascending the ladder if we mean to get to the top of it. It was but a short time until the number of inmates began to increase, and as the Lord provided the means improvements were added; a well was drilled 141 feet deep and after pumping the water by hand for a long time a gasoline engine was substituted, and later an electric motor. Electric lights and a hot air furnace were installed. Still later more room and another furnace added.

Homes were found in Christian families for the children as fast as possible, yet the number of inmates kept on increasing until it reached the seventies and finally the eighties, and for years the building was crowded to its utmost capacity. Re-

sick room, assembly room, office for the superintendent, etc. The rain water is pumped by an electric motor, automatical-

SERPENTS AND THEIR BITES

C. D. ESCH, M. D.

There are numerous varieties of serpents in this land, and although some of them are very poisonous others are harmless and are little feared by the people in general. All serpents, as well as most all other things with which the Hindu has to do, are worshiped to some extent. But some are regarded as special objects of worship and are fed with the best that people can give, and their visits to the houses are considered special favors from the gods.

One evening while going along the road we saw a very large snake run from us in the way, and with a little effort it was killed. The next morning going that way I stopped to examine it a little more closely to see if it were a poisonous snake or not. One can tell if snakes are poisonous or not by the presence or absence of fangs, those having fangs are poisonous others are not. I asked some passers-by what kind of snake this was. They replied that it is a "God snake" which means that it is one of the kind that is especially worshiped. One woman approaching said, "Alas, alas, someone has killed the god snake, the gods will surely be angry now." I did not tell them that I had killed it, but said I had found it dead in the way and some one

must have killed it in the night. Not that I feared the people, but thought it just as well if they didn't know who killed it.

When the native meets a cobra and the cobra gets angry raising on the rear third of his body with head erect and hood spread out ready to make a spring at any approaching foe, the native thinks now he is pleased with him because he raises himself in this manner. He stays off some distance and bows down and worships and if he may have anything suitable will place an offering before it. The cobra soon leaves and the man thinks he has received special favor from the god. These cobras are often fed and well treated and villages and even houses are built for them to live in. Sometimes they become rather overbearing and the people are glad to get rid of them only so they don't help to kill them.

A famous missionary in South Central India while touring stopped to rest during the heat of the day in a shed on the outer edge of a village. While lying on his back on a cot with a book in his hands above his face absorbed in reading he heard a noise and removing the book he saw above his face only a few feet away the head of a very large cobra, which was hanging from

the rafter above where it had fastened itself with its tail and let itself down to inspect the newcomer. The missionary with quite a lot of difficulty got from under it and with the assistance of a native preacher killed the monstrous reptile. After he had killed it he found that it was a special object of worship among the villagers and he feared for his own safety among the people after having killed their god. But when the people of the village found out that this man had killed the serpent they were very glad. For they said it had many times come into houses and drove the people out and bitten some who had died and also killed some sheep. Although they worshiped it and fed it and were greatly afraid of it yet they were very thankful to the one who killed it, especially since he had done it without their knowledge or assistance, so that the gods could blame none of them.

Yesterday evening while sitting in prayer meeting one of the Bible school students came running to tell me that his wife had been bitten by a snake and was unconscious. I went with him at once and found the woman in a very bad condition. She had gone to sleep as an effect of the poison and was aroused with some difficulty. Her heart was so weak that her pulse at the wrist was not perceptible. With some strenuous efforts and strong stimulants she was saved. The wound had not gotten the full dose of poison.

But by far the worst serpent in this land is "That old serpent the devil, who is called Satan" whose fangs are full of deadly poison to the soul. And as a result of whose bite millions of people go down to sleep the sleep of death. Like the one who is bitten by the natural serpent often lies down to sleep at once and has no thought of death and is extremely difficult to arouse to consciousness, so there are millions of people whom Satan puts to sleep by telling them that fate is all and whatever happens happens and cannot be changed. How great will be the horror when they awake to find that the awfulness of spiritual death has laid hold on them.

Dhamtari, C. P., India.

NOTES

The Gospel in Iceland

The inhabitants of Iceland, the large Danish island in the North Atlantic Ocean, number less than 100,000. Being descendants of the first Norwegian settlers, they speak a very pure Norse, and they are tall, fair-complexioned, and blue-eyed men, hardened by being exposed to the rough climate which seems to grow gradually colder on account of the great masses of drift ice coming to its shores and encircling the whole island for months every year. Their religious faith is Lutheran, but, chiefly on account of the difficulties over doctrinal matters among its ministers they have sunk into indifference and skepticism, and are said to be "perhaps inclined to idleness and intemperance." Some years ago three missionary stations were established in Iceland by the Roman Cath-

olics, but what success their efforts at propagating their faith have had, we are unable to say.

At the present time there are a few European missionaries laboring among the people of Iceland, some of them from Scotland, but the most extensive work seems to be carried on by Larus Johanson. Born in Iceland and a brother of Rev. Jonas Johanson, of Winnipeg, Man., who was the first Icelandic Presbyterian minister, Larus Johanson was converted in New York in 1878. Soon after his conversion he felt the call to Iceland upon him, and he began to preach to his countrymen. Three times he returned to America for shorter or longer periods, but since 1898 he has been laboring as a missionary in his native island, paying yearly visits to England and Scotland, where he has now many friends, and whence his support comes chiefly.

The missionary's lot in Iceland is hard. His work is mainly done during the winter season, when the sun is visible for a short time only, and the inhabitants are compelled to spend most of the time indoors. But traveling in the dark winter days is very dangerous. Iceland is a mountainous country, so that sometimes the path leads along the edge of dangerous precipices, which are covered with snow and ice. One false step would send the traveler to the bottom, several hundred feet below. Sometimes the missionary can not find a place to put up for the night, so that he is compelled to pass its long hours, often of severe frost and snow, in a sheepfold or some other sheltered place.

But Mr. Johanson and his fellow workers do not complain. The effect of their work is being felt in the various districts. Numbers of those who have been converted, especially of those converted during a great revival seven years ago, have themselves become spreaders of the Gospel, and are leading others into the glorious light of the truth.—Sel.

Brazilian Indians

Anything like a reliable estimate of the numbers of Indians in Brazil is impossible, so long as hundreds of thousands of square miles of the great country remain unexplored. Between latitudes 4 and 10 south of the equator lies a great country only known along the banks of the great forest-fringed Amazonian tributaries, which intersect the territory and which receive the waters of a thousand other mysterious, unnavigable, unknown rivers, at whose sources may be found the last strongholds of the Brazilian Indians.

But let none imagine that uncivilized Indian tribes are only to be found in the far, little known interior territories of Brazil. Within a day or two's journey from Sao Paulo or Rio de Janeiro, and even on the coast itself, there yet exist numbers of these interesting and neglected people. Practically the whole of the northern half of the seaboard state of Espirito Santo, with the exception of the northeast corner, is inhabited by the important tribe of the

Botocudos. Indians are in every State, almost, there being only several minor States where the Indians do not still retain some hold on their ancient heritage. An effort to protect and civilize them is now being made, but no persistent and successful effort to bring the Gospel to them is on record.

Ten years ago the South American Evangelical Mission commenced a work among them in the extreme northern State of Para, in a lonely spot on the highlands, where rise the mighty rivers Essequibo and Rio Branco. A station was opened, a school was started. Then yellow fever struck down the workers. They perished without food or friend, for the Indians abandoned them, and they were buried in a common grave, all but one, who essayed to navigate the dark, lonely waters of the Essequibo. None knows his fate but God.

Another attempt was made about the same time to start work among the Cherente and Caraja Indians, of Goyaz, but it was a costly failure also.

Is it not time for us to send the Gospel to these Indians?—Sel.

What Missionaries Have Done

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any other one class to bring peace among savage tribes.

One missionary alone, Robert Hume, in India, distributed, through a great Indian famine, \$1,000,000 of relief funds.

Perhaps the one most useful drug in medicine is quinine, and the world owes it to Jesuit missionaries of South America.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by missionaries.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet by which a new chapter in early Christian history was recovered.

African rubber was first discovered by Wilson of the Baboon mission; khaki, the dye used for soldiers' uniforms, was discovered by a missionary of the Basel Mission on the west coast of Africa.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.—Sel.

The Idolater

He worships the sun, the river, the sensual Siva and blood-thirsty Kali, trees, plants, cows, his implements. All his life the dread of demons haunts him, lest they harm him, his work or family, to propitiate them he has an idol in his house. He may cheat, lie, steal, be immoral, and yet holy, if he attends to his idol worship. His gods are revengeful and lustful: what else can he be? Still he responds to kindness and the Gospel. His condition cries out for help.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

THE BLESSED GOD

Psalm III

The occasion of the writing of this Psalm is given in the introduction or heading, "A Psalm of David, when he fled from Absalom his son." In the absence of any information contrary to this statement we take it for granted that this is the record of David's experience during that trying ordeal, perhaps the most trying one in his reign. From his boyhood in the fields with his father's flocks to his old age and responsible position as shepherd of God's flock, David was true to his trust and faithful to his God. The songs of the Psalmist are hymns of praise which magnify the Lord. In them the goodness and faithfulness of the Lord in all circumstances is definitely stated. As righteousness leads to a blessed state of man, and the triumph and glory of the Son makes him blessed, so also the faithfulness of God to his people makes him blessed.

The blessedness of His abiding presence is assured to those who trust in the Lord.—Vs. 1, 2. The most natural thing to do in any time of trial is for men to look to some source of relief. All men have troubles, but do not find a way of escape. Those who look for help do not all apply to the same source of help. God is the refuge of the Christian.

We should recognize the fact that God is God, and that the magnitude of men's distresses does not change Him nor does it distract His attention or deprive them of His presence. David's troubles began with one rebellious son and reached a climax with a great portion of his people becoming the followers of that son in his rebellion. He was driven from his home, his palace and his city, and with a little handful of his faithful servants fled for safety. Because of the suddenness of this insurrection and the apparent success of Absalom, David's enemies were bold to reproach him with the idea of God having forsaken him and supporting Absalom. Some even dared to curse the king and spit upon him, so sure were they that he had been rejected of the Lord. This dark hour of David's life is but a picture of the distress of many a soul that has passed through the storms of oppression and reproach and increasing trials. Men say, and we may feel the circumstances to be such that we almost believe it true that there is no help for us in God. But God has spoken otherwise, and

David proves it to be a false supposition. He presents the position of the enemies and then turns their victory to a disastrous defeat.

The Lord is a "defender of those who trust Him.—Vs. 3, 4. In no better way could the Psalmist have represented the presence and protection of the Lord than in the statement made. The Lord was a shield for, or about him. It does not even suggest that the Lord had forsaken him. The present tense, "art," denotes the continued presence of the defense. The Lord had not forsaken, but had remained with the king during the reproach and intrigue of the enemies. His presence afforded the safety needed even when the king was unconscious of the threatening dangers. Like the wall of the city or the strong fortress about the citadel, the presence of the Lord remained a protection and one which the enemies could not overthrow. The Lord said to Peter, "Satan hath desired to have thee,—but I have prayed for thee." The protection was already about the threatened Apostle. The shield of the Almighty was about him and saved him in the hour of trial.

The memory of past experiences when the Lord had proven Himself gracious comes to the tried ones with refreshing sweetness. The Lord is the "Glory" of those whom He has defended and succored. They delight in Him with a special joy. No other has proven so faithful and true. None has become so endeared by such great kindnesses and mercies so precious. Too often do we turn to the Lord with a vague thanks when He has merited our greatest delight and most devout praise. How precious is the Lord to us? Do we make Him our confident? and take Him into all of our counsels? and delight Him with all of our joys? and esteem Him as our chiefest friend? Perhaps we are inclined to reserve Him for our sorrows and call upon Him when we are in distress and trouble. We bring to Him only our burdens which are too heavy for us and unload at His feet the guilt of our sins and trespasses. He is our "Glory" as we rejoice in Him in all things. He will prove Himself as efficient in increasing our joys as in relieving our distresses.

"Why art thou cast down, O, my soul?" There come moments of despondency and

the labors of life and the trial cast us down. The presence of life and the oppositions of sin come with renewed power and we succumb for the moment. But the Lord comes and lifts up our heads and causes us to triumph. The head of the butler was lifted up and was restored into his place of servitude and favor. Thus does the Lord lift up the head of those who call upon Him. Does the Lord become wearied with the cries of His many children? He sits on His "holy hill" giving audience to all who desire to come unto Him. Like the princes sitting in the gates of the cities to hear the causes of all who seek for justice and judgment, so the Lord sits on the holy hill at the gate of heaven to hear the trouble of His children and to give them justice and judgment. The unjust judge gave judgment because he was wearied with the importuning of the widow, but the Lord promised speedy vengeance for those who come to Him. The appeal to the Lord implies an answer. Why should the Lord instruct us to pray if an answer was not implied? The answers may not be according to our expectations but will always be according to His truth and superior judgment. The answers of Jesus to the multitudes did not always meet their expectations, but He always met and answered their requests and petitions and answered according to Divine truth. So our prayers are heard and answered from the Holy Hill of God. The Holy Hill of Zion was David's place of daily intercession. He was driven from it by his rebel son, but God heard his voice from the plain—it was a voice and a cry with which God was familiar. It admonishes us that those who continue in prayer have power in prayer.

Those who trust in the Lord have perfect peace.—Vs. 5, 6. We recall the suddenness of the attack of Absalom and his army against David and his followers. It was so sudden that they had to flee from the city, leaving their own household affairs unprotected. The first success should have been followed by a second quick campaign before the weak forces of David could be rallied. Yet so confident was David in the protection of the Lord that he lay down and calmly slept until the morning. Had ten thousand of his enemies encamped about him he would have been absolutely safe. This does not prove that David had no sense of care and anxiety concerning this conflict, but it does prove that he did not worry about the outcome of it. He was the king chosen and anointed

by the Lord. As such the Lord would defend him. However many things David might have done to defend himself, the Lord could and would do infinitely more. In the lonely night watches, during the hours of our sweetest sleep, then the Lord exercises the care over us which assures us of His protection and support during our waking hours and over our daily affairs. If we can trust the Lord with the success of our slumbers, let our trust be in Him for the successes of our labor also.

Victory in all things belongs to the Lord.—Vs. 7, 8. It is possible that men have no adequate conception of all the dangers, afflictions, oppositions and the character of the adversaries with which men must contend in life's experiences. Life is a struggle, and living is a victory, as least to a certain extent. The admission that there is a last enemy to overcome implies other enemies. Whether our enemies be human, spiritual, animate, or inanimate, we have them and our constant effort and prayer is that we may overcome them. The inventions of men have succeeded in making life more tolerable, the wisdom of men succeeds in evading many of them. Christ has fought a battle that means our triumph over the chiefest of them, yet the struggle goes on and the reckoning day will come. Those who are on the Lord's side will know that the battle is the Lord's. As the great Captain of our cause we cry to Him, "Arise, O Lord; save—." And by His strength He dashes aside the foes, destroys their power and subdues them forever.

The people of the Lord will recognize the fact that He alone has the power of salvation. David did not refer to spiritual salvation only. His troubles were literal and his salvation was a present one. While we trust in the Lord for eternal blessings it is our privilege as well as David's to seek and secure His salvation for present needs. Since the eternal are the more desirable we should certainly seek and secure them first. But in the manifestation of His goodness and grace to us, God is just as ready and faithful to reveal Himself in natural things as in spiritual ones.

Why do we bless God? Because He has revealed Himself to us on every occasion of our need and proven His mercy, and granted His help. He has given us reasons to rejoice in Him and by His Word and by His answers to our petitions He has encouraged our trust. The past manifestations of His power to others as well as to ourselves and the future victories of the Lord call upon us to bless His name and to make Him our Glory evermore.

This entire Psalm is Messianic. The words which David used may be placed on the lips of Jesus. Such were His trials, and thus was God revealed to Him. Thus did He also know the Father even from the beginning. Our unreserved confidence in the Lord will be rewarded with praises unto our God.

Nothing is truly our own until we have communicated it to others.—Sel.

ROMANS

IV A Study of the Epistle

The Gospel. Rom. 1:16. There is scarcely a distinct division between the main body of Paul's epistle and the introduction to it. After having informed the brethren at Rome that he had such an ardent desire to come to them and impart to them some spiritual benefit by preaching the Gospel to them as he had done in other cities, he declared the fact that he was not ashamed of the gospel of Christ. It had been the cause of his persecution in other places and might thus have been the cause of his shame. But we have learned in his other epistles that the Gospel was always a source of joy to him and the preaching of the Cross was a glory to him. There was nothing in the Gospel of which he would need to be ashamed.

We should notice here that he gave his authority for the Gospel along with the declaration of his not being ashamed of it. "The gospel of Christ" is what Paul introduced to the world. Later in the epistle he refers to it as "My gospel" (Ch. 2:16). Both passages refer to the same Gospel, because both refer to the judgment of God upon the ungodly who obey not the revelation of the truth of God. A Gospel of which Christ is not ashamed may be preached with all confidence and with no sense of shame or need of apology. If Christ suffered unto death for the sake of the Gospel His servants may also suffer reproach and persecution for the same Gospel without any reproach of conscience that their preaching is an unworthy labor; rather would they feel that they are honored in suffering for a cause in which their Master suffered before them.

The reason advanced by the Apostle for his not being ashamed of the Gospel is other than that of following the example of Christ. Its author was indeed the Son of God, but the Gospel was a revelation of the truth of God of the means by which men might be saved. The preaching of this Gospel was a most worthy object since it had as its purpose the salvation of men. There could be no higher calling than this. There could have been no more worthy message than this. Jonah declared a message of judgment to Nineveh—Paul a message of salvation to all men.

The purpose of the Gospel was to teach men the power of God to save. The Gospel itself is not the power, but it declares Him who has power and teaches men how they may be saved instead of being condemned by the righteous God. It points them to the source and the means of that mighty power which God has put into operation to reach fallen and condemned men and make of them holy and justified persons who have the gift of everlasting life bestowed upon them. Such is the power of God revealed in the Gospel. If there should be a shade of difference in the meaning of the word used in its original sense, it might well refer to a "miraculous power" in its connection here.

The Gospel of faith was in one sense a new message for the world, yet not altogether new to men. That the Jews and the Greeks were both admitted to the privilege of salvation on equal terms and under the same conditions was indeed a new thing. But, that men were justified by faith was not new, since the Law said the same thing in the days of Moses (V. 17), and the same means of justification existed in the days of Abraham (Rom. 4). This then was an eternal principle, by which God has always dealt with men. Believing God, and having faith in God, are the same. It is the expression of such a confidence in God that leads men to act as God directs. Under such a condition God grants His blessings upon those who believe, or have faith. Those who believe the Gospel, implicitly trust in God, and manifest their confidence by the acceptance of all the conditions of salvation and by obedience to the Word, are the ones who may enjoy all of the privileges of the "Power of God" unto salvation. Such an attitude toward God is essential on the part of men in order to attain unto righteousness. And, without righteousness there can be no salvation.

The Gospel declares the righteousness of God and is founded on the absolute righteousness of God in dealing with men who have sinned. It is righteousness first, in that it deals with all men equally. The Jew is not more righteous than the Greek. The Greek not more guilty than the Jew. All have sinned and, therefore, God must deal with all men as sinners. In the second place, God is declared righteous in that He demands and obtains righteousness of men. And third, all of His dealings with men, even on the grounds of grace and faith, are just; He is just toward His own laws, and just with the sinner who repents and with that one who does not repent. There is only one way in which God can deal with men, and that is on the principle of faith. By one man sin and death entered into the world, and it is not possible that men can possess anything else than that by nature. Of such creatures God does not demand original righteousness and perfection and eternal life. Such a condition is not secured to men through grace. He does not demand Divine perfection and attributes for those were never given to men nor will they ever be attained. What God requires and provides is "Righteousness from faith to faith,"—a condition resulting from or by virtue of faith and the benefits extending to him who exercises the faith. That is,—faith is an individual obligation which brings individual blessing. Salvation therefore becomes a personal matter, and "Whosoever believeth in him shall not perish but have everlasting life," is the construction of the same truth given by Christ (Jno. 3:16). Individual righteousness, depending on the confidence of men in the Word and work of God, resulting in the forgiveness of sin

and the renewing of the spirit, is the peculiar character of righteousness which God requires of man. There is no other such character found in heaven or earth. It is peculiar to men. But in His dealings with men on the grounds of faith, God is just as righteous and as perfect as in His dealings with any other beings. The Gospel declares and defends the righteousness of God.

A very peculiar sense in which the word "righteousness" is used in this passage is that of giving expression to the plan of righteousness for men. It is God's righteousness for men. His system of declaring men righteous. This is the view taken by Barnes.

The Gospel does not frustrate the judgment of God against sin. On the other hand it sets forth the sure judgment and emphasizes the certainty of it by its provisions of mercy and pardon. It recognizes the presence of sin and also the cause for it. It sets forth plainly the fallen nature of man and the need of his salvation. It sees the end of sin and provides a means of escape from judgment. The latter part of the first chapter (Vs. 16-32) sets forth the conditions among men which demand the judgment of God on account of the disobedience of His laws and the rebellion against His authority and power. The Gospel recognizes:—

1. That the judgment of God against sin is known. It is not a hidden matter of which men are ignorant. Such a judgment is revealed by the conscience of men, by the laws of nature, by the law of God and by past dealings of God with men.—V. 18.
2. That sin is a two fold transgression (against God), and unrighteousness, (against men) resulting from the rejection of the known laws of God.—V. 18.
 - a. The men reject God by rejecting the evidences of His presence and power.—Vs. 19, 20. Nature is the work of God and also reveals to men the fact of His Godhead over all the things created. Men can have no knowledge of God without a revelation of Him in some manner, and the first of such revelations is in the things created.
 - b. The rejection of the Godhead leads men to superstitions and vain imaginations.—V. 21. The willful rejection of the truth leaves men in a condition of darkness in which they make every effort to substitute something for the rejected truth. Self assumptions result in conduct as blind and foolish as the grossest of idolatry.—Vs. 22, 23.
 - c. Men who reject God and are left to their own resources become base in their desires and unnatural in their conduct toward their fellowmen.—Vs. 24-27. When men give up God who controls their lives by His righteous laws He gives them up to themselves and to their own self-destruction.
 - d. The rejection of the truth of God

lead men to a condition devoid of judgment in which all manner of wickedness and unseemly conduct and violation of the principles of righteousness among men are indulged in against better knowledge and with a peculiar delight, although they are conscious of the judgment of God against them.—Vs. 28-31.

In the above divisions we recognize the conditions of **ungodliness** in the sections **a** and **b** as being the rejection of the known laws of God and the rejection of God as a Being to be obeyed and worshiped. In the sections **c** and **d** the unrighteousness of men is set forth in the evil and sensual lust of men and in their improper relations and conduct toward each other.

The Bible Class

THE BIBLE STUDY CLASS

The interest in continued and systematic Bible study, especially in class work is not abating. It shows signs of increasing and steps taken in the recent past have resulted in reviving this interest.

The special terms of study arranged for the Goshen College and the Hesston Academy have proven successful in the past years and have been arranged with special reference this year to accommodate the students in special lines of study. The demands which the working forces of the Church are making for special preparation along the lines of Sunday school teaching and the conducting of Young People's Bible Meetings as well as the preparation for mission work, are being partly met by the courses of study arranged. That the past experiences of those who have attended these courses have proven them a success is shown by the demand for the continuation of this class of work. It is true that the courses are necessarily brief. Yet, the introduction to the different fields of knowledge and the helps given are such that the interested ones will be able to secure and make use of much valuable material and avail themselves of many practical suggestions.

The six weeks' Bible Study course arranged at Canton, Ohio, under the auspices of the Ohio Conference is a suggestion of the work that will later be called for and provided by other Conference districts at points accessible to the workers of the Church. The six weeks' Bible Study course held at Berlin, Ont., has been so much appreciated by the Conference that it has become a fixture in the conference work. This course will begin in the early part of January.

The idea of enlarging the field of usefulness for these short courses of study has

presented itself to the minds of some interested in the work, and they are desirous of seeing some plan adopted that would organize this work into a system that would reach many different localities with its benefits.

SOME NEW THINGS

- I. Nothing New Under the Sun.—Eccl. 1:9.
- II. A New Creature.—Gal. 6:15.
- III. A New Man.—Col. 3:10.
- IV. A New Mind.—Rom. 12:1, 2.
- V. A New Spirit.—Psa. 51:10.
- VI. A New Way.—Heb. 10:20.
- VII. A New Commandment.—I Jno. 2:7, 8.
- VIII. A New Song.—Rev. 14:3.
- XI. A New Name.—Rev. 2:17.
- X. A New House.—II Cor. 5:1.
- XI. A New Home.—Jno. 14:2.
- XII. What Never Becomes Old.—Heb. 1:10-12.

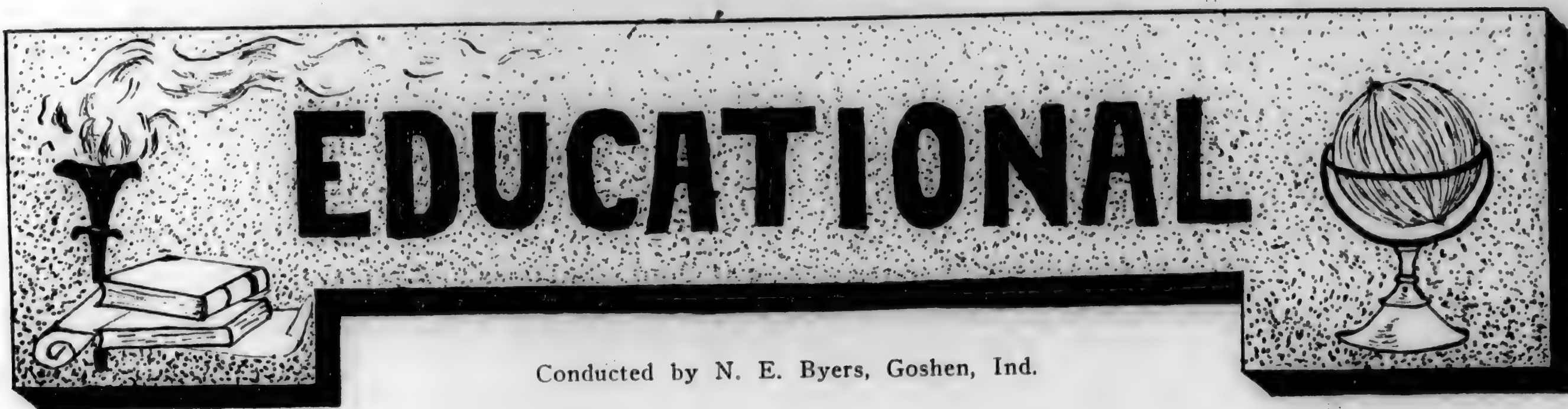
SPECIAL BIBLE SCHOOL SCHEDULE To be held at the Mennonite Church, Canton, O., Dec. 31, to Feb. 7, 1913

- A. M.
- 8.00 Prayer, 3 recitations per week.
Personal Work, 2 rec. J. S. Hartzler.
- 9.00 Sunday School Normal, 5 rec. P. R. Lantz.
- 10.00 Devotion.
- 10.30 Acts, 5 rec. J. S. Hartzler.
Mark, 5 rec. I. W. Royer.
- 11.30 Dinner.
- P. M.
- 12.30 Sunday School Lessons, 5 rec. I. W. Royer.
- 1.30 Missions, 3 rec. Fannie Hershey.
Holy Spirit, 2 rec. I. W. Royer.
- 2.30 Epistles, 5 rec. J. S. Hartzler.
- 3.30 Special Lectures, 5 rec. (Program below.)
- 4.30 Music, 5 rec. G. M. Hostetler.
- 7.30 Lectures on Palestine, Missions in the Orient, and Church Activities.
- Visitors welcome in all classes.
- Special Lectures, 3.30 P. M.**
- Jan. 1. The Church. I. J. Buckwalter.
2. False Doctrines. I. J. Buckwalter.
3. Sound Doctrine. I. J. Buckwalter.
6. Repentance. S. H. Miller.
7. Regeneration. S. H. Miller.
8. Sunday School Organization. J. A. Leichty.
9. Sunday School Management. J. A. L.
10. Sunday School Round Table. I. W. Royer.
13. Communion. E. B. Stoltzfus.
14. Second Coming of Christ. E. B. S.
15. Pride. N. A. Lind.
16. Devotional Covering. Lind.
17. Y. P. B. Meeting. D. D. Hartzler.
20. Non-conformity. J. S. Gerig.
21. Non-resistance. Gerig.
22. The Work. A. J. Steiner.
23. The Worker. Steiner.
24. The Call. Steiner.
27 to 31. Special work for ministers.
Daniel Kaufman.
J. E. Hartzler.

Feb. 3 to 7. Christian Workers' Conferences.

We encourage all those interested in Christian work in the various activities of the Church and home to come and help make our Bible School a blessing, and receive inspiration and instruction to follow the Teacher of all teachers.

Address inquiries to P. R. Lantz, 1935 E. 8th St., Canton, O.



Conducted by N. E. Byers, Goshen, Ind.

INDUSTRIAL EDUCATION

The one great outstanding educational movement today is the introduction of industrial subjects into the public schools. These include agriculture, manual work in wood and iron, and domestic science. The demand for this change is due in part to changed conditions in the homes. Children have less opportunity now to learn to use their hands and do useful work at home and consequently the school is taking up this training. And the school with better teachers and more time can accomplish more than in former years. Many young people devoted their winters to the mastery of the simplest elements of the common branches until they were eighteen or twenty years old. They now complete the high school course in the same length of time. But the high school was organized primarily for the favored few who went on to college and some professional work. The

larger number who attend now need to prepare for the manual vocations and so desire instruction to make them more efficient for their life work. And as our population increases it is constantly more important that all our work be well done in order to get the largest results from our limited resources. We must raise more produce per acre and manufacture goods at less cost in order to maintain our prosperity. All this requires trained hands and intelligence, and the schools must meet this need. But let us not forget that life is more than making a living. We still wish to profit by the study of history and literature, science, and philosophy, music and art, that we may not forget to live nobly and thoughtfully appreciating all the great human interests that enrich and beautify life. It is after all a fair question whether we do not already produce more than we know how to use wisely for the highest things in life.

mocracy that I wish to write upon my chosen subject. It may seem a little Utopian when pressed to its final analysis, but it has in it enough that is tangible to enable us to find a point of contact between it and our present social order. There are forces which we can utilize to make, at least, a part of the ideal a reality. There are some social and economic conditions which indicate that we are not all working toward the highest social good. Education is a force which if properly used will do a great deal to eliminate many of the social evils that exist today. In this discussion it is my purpose to try to show what part industrial education has to perform to help us realize the greater meaning and significance of democracy. This form of education will not solve all the evils that stand in the way of democracy, but it has an important part to perform and nothing else can quite take its place.

We need industrial education because the nature of society demands it. It also has value because it meets a psychological need in the development of the individual; it has a certain moral value to contribute which the members of a democratic society must possess; it tends to increase the material wealth of a nation through which the higher values of life may be enjoyed. It is my purpose to show that the increase of that which is necessary for the sustenance of life, and the production of efficient members for society, both intellectually and morally, all have a direct bearing upon social problems and tend to make democracy more possible.

A brief review of the history of our industrial development will make clear one reason why industrial education is important and why society demands it. Before the invention of machinery social activities were less complex than they are now. The production of the raw material and the changing of it into the necessary articles of production and comfort, all took place in either the home or the local community. In this time of home and neighborhood production there was marked division of labor. Every member of society was familiar with the history of the raw material; he knew how and where it was produced, and he also knew the various processes through which it had to pass before it could be changed into the desired finished product. The youth who grew up in this environment understood the nature of the society in which he lived. His first hand

INDUSTRIAL EDUCATION AND DEMOCRACY

I

SAMUEL BURKHARD

Society is constantly undergoing changes and as these changes take place it endeavors to adjust itself to the new conditions. In observing the progress of government we see that the divine right of kings is being displaced by the sovereignty of the people. No one idea is more prevalent in the minds of the people today than a conception of some form of democracy, but the ideas concerning democracy vary greatly. There are those who can see elements of democracy in almost any form of society or government; others regard it as a form of society in which every man has a voice in the affairs of state administration; and, still others regard it as an indefinite, intangible, Utopian state of society in which every man can enjoy to the fullest extent every good thing that is possible for him. In the minds of some the idea stands for some far distant event which we are slowly approaching; for other minds the state of democracy is not so far removed from our present social affairs; they see within the social organism itself that force which is tending toward better social conditions.

The most adequate conception of democracy was given us by Christ. The "kingdom of God" which He proclaimed

was a religious conception of a future ideal state for mankind. But is this ideal so far removed from us that it has no meaning for us who are dealing with problems here and now? I think that if we interpret this idea properly in the light of its social meaning we shall see that it has a vast significance for our present social life. This conception when expressed in social terms has reference to that state of society in which all men are brothers and every man has an equal chance at all good things. This conception provides for the development of the individual, for thus is the higher development of society made possible. When applied to our own social life we conceive of democracy as being that state in which the people can determine their own policies; it is a state in which there is equality of opportunity for all; it is composed of persons who are conscious of the relation and value of their work to that of their neighbors; its members are intelligent and understand the nature of society realizing that their own best interests and the highest social interests are possible only through mutual co-operation in seeking the highest values common to all men.

It is in view of this conception of de-

experience with materials and processes greatly enriched his life. When measured in the light of the attainments of the society in which he lived we find him an intelligent citizen. He knew the life of his small circle and in relation to it could perform his social function well.

With the invention of machinery there came a change in the form of our social life. The place of converting the raw material into useful articles shifted from the home to a place where production could be carried on with greater facility. The factories naturally were located where water-power was available but later when steam power became more extensive factories were no longer confined to geographical locations. Labor turned to the factory centers for employment. This marks the beginning of the rapid growth of our cities. Because of the large amount of work the factories could produce more through the division of labor. This resulted in the narrowing of a man's activities and knowledge. The introduction of more and better machinery made it possible for a man of little knowledge or skill to perform a high grade of work, but one needed to know only a very little of the relation of his part of the work to that of the finished whole. Under such conditions the daily routine work of the laboring man becomes very monotonous.

The factory has changed our social life and with the change we have been brought face to face with many new problems, but the factory has also brought with it many blessings. It has made possible the great material progress of our own time and with it has come a general elevation of society. There is less poverty and where poverty is lessened through industry crime tends to decrease. Opinions may differ in regard to the relative merits of the factory system, but one thing is certain; it is here. It "is not the result of any human wisdom. It came as the result of natural conditions and we must reckon with it." We must seek to eliminate its objectionable features and retain the good.

In this brief review of the rise of the factory system out of simple conditions I wish to show that, in the transfer from home to factory production, some valuable elements contained in the old have not been retained in the new. The transfer has meant the increase of wealth and the development of our vast resources, but the sphere of the worker has in many cases become more limited and narrow. In many cases he knows very little of the industrial processes involved in his work, and often he becomes little more than an appendage of the machine he operates. It is a part of the mission of industrial education to give the worker an intellectual equipment and a technical skill whereby he can enter his work with joy such as comes to one who has the necessary skill and understands the relation of his work to that of his neighbor, and is intelligent in regard to the industrial processes involved in his work. It is upon intelligent workmen that the future welfare of our state largely rests. The wage earner needs

to be able to help perform his part in the realization of democracy, and right here is one place where industrial education will make a great contribution to the welfare of society.

In order that the industrial worker may get the necessary equipment for the proper discharge of his function in society, trade and vocational schools have been organized for him. The kind of training he gets here fits him for his work as a competent and skilled workman. This form of education is supplying a real need which has resulted from economic and social conditions and from the failure of our public schools to equip men and women to take their real place in society and especially in an industrial society.

It is the aim of a democratic government to provide all that is necessary for its own growth. The state has decided that every one of its members shall have access to a free general education, but it has not yet come to a place where it feels it a duty to support any specialized form of education. The existence of our republic is dependent upon an intelligent body of citizens, and society takes upon itself the duty of doing that which will insure safety to our political organization. Society grants a general education to all because through this it gets a body of men who are better able to perform their social duties. But since society is also an industrial society, and since (as we shall see later) all are dependent upon the results of industry and since there is a general social value to be derived from technical education, the state ought also provide this form of education free to all who care for it and need it to fit them for their peculiar work in the industries.

Democracy cannot grow as it should where there are needs which have not been adequately met. The fact that private schools are organized and patronized is sufficient to show that the worker feels the need of some instruction such as these schools offer. Such schools prosper for two reasons: (1) they meet a real need; (2) men are willing to pay for the instruction because of the increased benefit they receive from such instruction. If this instruction had value for the individual only and none for society it might be proper to let these schools exist for the few, such as are able to pay their tuition. It is true that the individual receives a direct compensation for his investment, but society also receives a compensation for the investment through which another skilled workman has been added to the field of labor. The production of skilled artisans and workmen will increase the comforts of the community, and whatever increases these makes way for the realization of the higher and more spiritual values of life, such as are expressed in music, literature, art, etc. If men are to have an equal chance at these good things, they must be equipped with the necessary tools whereby they can get beyond the bare necessities for a physical existence and thus be enabled to come into the spiritual inheritance of mankind.

There is no royal road by which we can reach these finer values of life except by the way of work. We owe more to labor than we are apt to realize. We fail to appreciate fully the value of that which has come to be so ordinary in our every day experience. I do not mean to say that all men in a democratic society must perform manual labor, but all must be engaged in useful occupations. A few illustrations will serve to make clear a part of the relation of skilled and unskilled labor to the welfare of society. The good blacksmith is one who can perform his social duty, for instance, by shoeing a horse and doing it as well as it can be done. Where competition is not very strong, a poor blacksmith might earn as much as a skilled man but the people who are dependent upon him for their services are the losers. Take another example. The contractor who undertakes the erection of buildings must know enough about the strength of materials to insure safety to the occupants of these buildings. Such houses as tenement and apartment houses will also need a great deal of plumbing. It takes no great flight of the imagination to see how the health of a great many people may be at the mercy of an ignorant plumber. The physician may profit by the unsanitary conditions resulting from ignorant plumbing, but here again society is the loser; it pays twice for that which it should have paid only once. In our complex social life we are so closely related to each other at all points that our well-being is dependent upon the way in which every member performs his work. Since we are so dependent upon each other, it becomes evident that, if all are to have a fair chance at the higher values, society must educate its members so that ignorance which on the part of some keeps others from rising shall disappear. The most hostile of all foes to democracy is ignorance. In order to evolve a higher form of state we must make all men intelligent and instil into them the idea that nothing really worth while can be obtained without mutual co-operation and labor, and we must equip each man so that he can perform his piece of work with the highest degree of efficiency.

We need industrial education because we live in an industrial world. It has been so ever since man appeared on the earth, and it shall always remain so. All that we enjoy is possible for us because of the results of labor through which the material resources of the earth have been developed. When the procuring of food occupied all of the time of the primitive group, there was no time for leisure, but the gradual change in the modes of living wrought through invention and scientific progress it became possible to secure the necessities of life with less constant labor. This increased the time for leisure through which man has been able to realize the higher values of life. A knowledge of industries and processes, and the acquisition of skill will help a man to utilize better means for material production; and as wealth increases and is properly distributed men will have more time to devote to other in-

terests. The end of life is not materialistic, but we are able to get at the real values of life in proportion to the way in which we succeed in subduing the earth and make it yield us the means for a physical existence. In view of this the primal interests of society will always be closely related to the industrial pursuits of life, and so education for industrial efficiency will always be necessary.

That industrial education tends to increase the wealth of a nation becomes evident when we observe the great material development of Germany. This phenomenal growth is due largely to her excellent system of industrial schools. In view of this growth and in view of what I have said previously, it may be argued that the actual social conditions of Germany do not substantiate my argument that enjoyment and contentment increase with the material advances of a nation. To answer this argument does not come within the purpose of this

article. I may, however, say that a nation may pursue a wasteful policy through which it deliberately squanders what has been obtained through hard labor. The enormous naval budgets of the leading nations are sufficient to deprive the citizens of what rightfully belongs to them, even though the national policy has succeeded well in increasing the wealth of the nation. Industrial education does increase the wealth of a nation and if this wealth is properly used it will contribute to the happiness and enjoyment of all. For a nation to squander its wealth is an injustice to the labor that has produced it. An intelligent industrial society will not tolerate this waste. It will understand that wasteful policies not only limit the physical enjoyments but that they defeat the realization of the highest social good and put the hope of democracy into the more distant future.

(To be continued.)

"THE PALACE OF ART"

II

ELSIE BYLER.

In the Palace of Art, Tennyson has made a very careful study of a soul possessed of a refined, cultivated taste for art, who resolves to enjoy this taste to its utmost degree. In order to better accomplish her aim, she builds for herself a palace apart from the rest of the world and gathers together in it the best in art of every form. There she will indulge her tastes in selfish seclusion. This attitude, however, proves disastrous to her own well being and it is not until she shares her intellectual pleasures that she in any way attains the satisfaction she had at first anticipated. The following is an analysis of the poem in concrete form:

"I built my soul a lordly pleasure house,
Wherein at ease for aye to dwell.
I said, O soul, make merry and carouse,
Dear soul, for all is well.

A huge crag-platform, smooth as burnished
brass
I chose. The ranged ramparts bright
From level meadow bases of deep grass
Suddenly scaled the light.

Thereon I built it firm. Of ledge or shelf
The rock rose clear, or winding, stair.
My soul would live unto herself alone
In her high palace there."

These three stanzas give the physical setting of the poem. The site chosen for the palace is a high rocky platform which rises abruptly from a plain. So steep is its ascent that it has neither ledge nor rock-shelf which would make a foothold possible. This fact is expressed concretely by the poet's words, "Its sides were smooth as burnished brass." Since there is no stairway, admission to the palace is impossible to anyone except to the soul herself. Thus the location of the palace and its style of building combine to make a position that will be inaccessible to the world. Once housed there, nothing external can molest the soul in her domain.

Having completed the palace the soul

now purposes to bring into it the best of the world's art treasures. The variety and degree of her appreciation of art is shown by the variety and grandeur of the furnishings of her home. She loves the beautiful in every form—physical as well as intellectual beauty. She, however, does not love in a mistaken manner. Her conception of beauty is correct in so far as this conception is developed. Consequently the palace itself, its exterior and interior furnishings, reflects a mind of rare and cultivated taste.

The second division of the poem takes up the external appearance of the palace and its immediate surroundings. The palace has a Gothic style of architecture. Spires of varying heights rise heavenward one above the other, until one last finally transcends all others. These spires are richly ornamented with gold. This bit of detail is not without significance. Gothic architecture has always symbolized incompleteness and aspiration. It therefore suggests the soul's growing capacity for the beautiful. In furnishing the grounds around the palace the soul shows equally good taste. She selects choice objects from the world of nature and groups these around the palace with fine effect. Four courts, each enclosing a fountain stretch from the four sides of the palace. Water from these fountains streams over the mountain side into the valley below. A pearly mist rises above the rushing water and floats around the palace reflecting the colors of the rainbow as it dissolves. There is nothing in this external ornamentation of the palace that does not in some way appeal to the senses and is not at the same time the most perfect example of its kind of mere physical beauty. The eye is delighted with a great variety of form and color as shown in the green courts, the gilded fountains, the rainbow colors of the mist, and the stained windows of the palace reflecting a light as of a slowly dying fire. For the

ear, there are the echoing fountains and the bells in the towers of the palace. Even the sense of smell, rarely gratified in poetry is remembered here. An incense made from all odors steams from golden cups placed at various points about the palace and thus enhances the pleasures of living.

The soul's love for intellectual beauty is no less lavishly gratified. In the interior of the palace are to be found the best the world has yet had in painting, in literature, in mythology, in philosophy, and in history. From the masters in painting she selects subjects which are suited to her own varying moods of mind. One picture suggests ambition, another melancholy, another passion, still another tranquility. In literature, she reads the best books of her times—Milton, Shakespeare, Homer, and Dante. She is familiar with the myths and legends of ancient civilization. She knows the legendary Arthur of Briton, the Roman Numa Pompilius, The Hindu Cama and others. In philosophy, she reads Plato and Bacon. When placing the portraits of these men in her palace the soul is careful to give those she admires most some prominent place in the ceiling above or the walls around her. Plato and Bacon have each a place in the stained windows at a point near the soul's favorite seat where she can see them constantly. The soul, also likes history. In this respect she cannot so easily escape some of the ugly facts of human life as she does in her other intellectual pleasures. The French revolution and the suffering attending it are concrete facts with which she must reckon. She does not, however, for this reason refuse to give historical facts a place in her palace but she gives them the least conspicuous as well as the most humble place in the palace. They are placed, therefore, in her floors. These floors are made of mosaic constructed so as to show interesting facts of world history. In one place, the peasants of the French revolution are characterized as a "beast of burden slow,

(Continued on page 24.)

SCHOOL NOTES

Goshen College

The Special Bible term closed its four weeks' work on Dec. 20th. There were twenty-nine students enrolled and all seemed eager to make the most of their time in acquiring Bible knowledge. A number of them will remain for regular work during the Winter Term which opens Jan. 2.

The Mennonite Board of Education met at the College on Dec. 12. The Board was gratified by the reports from both schools that debts were reduced. Steps were also taken looking toward the erection of a new building at Hesston and the raising of endowment and building fund for a School of Agriculture at Goshen. The officers elected for the following year are: John Blosser, President; Dan. G. Lapp, Vice President; D. D. Miller, Secretary; J. S. Hartzler, Treasurer.



Conducted by J. R. Shank, Carver, Mo.

BEGINNING A NEW YEAR

If we have earnestly considered what the past year has meant to us, we are on the way that will help us to make the new year a success. While we are prayerfully pondering this problem we can gain more light by examining the Book of books. Make this Book your counselor in all things and your life cannot help but be successful during the year 1913. Paul's life of missionary service should inspire us to begin the year with a greater zeal for bringing the Gospel to every creature.

Father in heaven, we humbly pray, give Thy blessing to every sincere meditation and make it fruitful this year in our lives, that they may redound to Thy glory.

HOW TO MAKE THIS YEAR A SUCCESS.—Psa. 1

Topic for January 5

MOTTO

"Godliness is profitable unto all things."

OUTLINE OF TOPIC

I. The Successful Way.

1. A way of true aims.—Heb. 12:1, 2.
2. A way of right means.—I Cor. 1:12.
3. The way of those who endure to the end.—Heb. 3:15.

II. Aims for the Year.

1. Central view.—Matt. 6:33; I Cor. 10:31; Phil. 3:12-14.
2. Subordinate pursuits.—
 - a. Christian efforts.—I Cor. 15:58.
 - b. Temporal business.—Eph. 5:28; I Cor. 7:29-31.
 - c. Social life.—I Pet. 3:8-11.
 - d. Intellectual activity.—Phil. 4:8.

III. Means to Attain Success.

1. Godliness.—Tit. 2:11, 12.
2. Diligence.—II Pet. 1:10.
3. Faith.—Heb. 6:12.
4. Purity.—Jas. 3:17.
5. Obedience to the Divine law.—II Cor. 10:3-5.

IV. How to Measure Success.

1. Not by the increase in a certain pursuit.—Luke 12:15.
2. Not by the opinion of men.—Luke 16:15.
3. But by how we have pleased God.—Luke 12:21, 42, 43; II Tim. 2:15.

STUDY OF THE TEXT

Psalms 1

Things to avoid.—V. 1.

1. Counsels of the ungodly.
2. Association of the evildoer.
3. Partnership with scorners.

Things to Seek.—V. 2.

1. Delight in God's law.
2. Meditation in God's law.

Results.—

1. To the Godly.—Vs. 3, 6.
2. To the ungodly.—Vs. 4-6.

PERSONAL THOUGHT

Nothing that I can do this year, however complete I may fulfill my purposes, will be a real success unless it is linked to the Divine and Eternal through favor and friendship with God. All the attainments of civilization are but a colossal failure without Jesus Christ.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Purpose.
2. Children that Please God.

For Young People.—

1. Keeping in the Pathway of Success.
2. Things to Avoid that Destroy Success.
3. My High Calling.

For Older People.—

1. How to Keep Our Balance.
2. Double aims—Their Weakening Effect.
3. Relation of Temporal to Eternal Things, and Their Place in the Measure of Success.

HOW TO MAKE THIS YEAR A SUCCESS

Ella Miller.

Success is sometimes termed prosperity. How may we make this year a prosperous one? It is also applied to the accomplishment of that which has been undertaken. Do we desire financial, intellectual or spiritual prosperity and success? The business man doubtlessly looks upon success as meaning the number of dollars gained by his business, and if his business does not increase over the past year's he does not consider the year a success. The student, striving to gain knowledge, who knows no more at the end of the year than when it began does not consider it a success. But the one who is working in the interests of his King, our Savior, is willing to leave all results with the Lord, laboring faithfully and conscientiously, even though all around would say, "You have accomplished nothing this year." The devil may be trying to discourage in this very thing, and cause him to give up trying, and one very essential thing in success is to keep on working, never giving up in despair and losing hold of what you have already gained.

"It may not be my way,
It may not be thy way,
But in His own way,
The Lord will provide."

"Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." Then it is an easy matter to gain success in the business world. Is it by seeking first the kingdom of God? Will He add unto us riches and knowledge and honor and power? Just as we need it and are able to use it to His glory.

As we look over the past year, has it been a success or has it been a failure? We can not tell. "Man looketh on the outward appearance, but the Lord looketh on the heart," and only as we have been disobedient to the commands and will of God, and have failed to do our best by His help, has it been a failure.

Now as we stand upon the threshold of a new year, shall we make new plans, new resolves, and exert our utmost energies to carry out these plans, and let no one interfere with them? When something unavoidable upsets our plans, will we fret and worry and regret these interferences, thinking this a failure? Do we forget to reckon with God as a kind, loving Father who denies us things which in our weak judgment we considered necessary to success? We need to be pliable in the hands of God, allowing Him to change our plans completely if this will work more to His glory.

Some one has told us that the secret of all success is to know how to deny self. We serve God only as we serve our fellow-men. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We need not try to constantly guard our rights for fear we are doing a little more for others than they are doing for us. This is not the Golden Rule of life.

We live only a moment at a time and every morning is an open door of opportunity. Each morning as you rise, look unto God in prayer, and,

"Do what thou dost as if the stake were heaven,
And that thy last deed were the judgment day."
Scottdale, Pa.

SEED THOUGHTS

The secret of success lies in embracing every opportunity of seeking high and right ends, and in never forgetting that golden

rule of the catechism, "of doing your duty in that station of life to which it shall please God to call you."—Wellington

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.

This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success.—Josh. 1:8.

THE BOOK OF BOOKS—I Tim. 3:16, 17

Topic for January 12

MOTTO

"The word of our God shall stand forever."

OUTLINE OF TOPIC

What Is It?

1. It is God's Word.—
 - a. Testimony of Jesus.—Luke 24:44, 45; 16:29; Jno. 5:38, 39; 12:48-50; Matt. 28:18-20.
 - b. Testimony of the apostles.—Acts 28:23; Rom. 2:2; Heb. 1:1; 2:3, 4; II Pet. 1:16-21; 3:3, 15, 16; II Tim. 3:15, 16.
2. It is Truth.—Jno. 17:17; 8:31, 32; Dan. 10:21; Psa. 119:142, 151; II Tim. 2:15; Jas. 1:18.

Why Is It?

1. To reveal the way of salvation to fallen humanity.—II Tim. 3:15; Psa. 119:41, 81; Luke 21:28.
2. To purify man's life; Psa. 119:9; Jno. 15:3; Eph. 5:26; Heb. 4:12; I Pet. 1:23.
3. To condemn the wicked.—Jno. 12:48.

Our Duty Toward It.

1. To obey its commands.—Eccl. 12:13, 14.
2. To hope in its promises.—II Cor. 7:1; I Jno. 3:3.
3. Declare its messages to all the world.—Mark 16:15; Phil. 2:14-16.

STUDY OF THE TEXT

II Tim. 3:16, 17

"All scripture."—The term Scripture, as here used, has reference to the Bible as Timothy knew it (cf. V. 15, also Mark 12:24; Jno. 5:39). It was the customary term for the sacred writings just as our term Bible is now used.

"Is given by inspiration of God."—The writings of the Bible were written by the direction of the Holy Spirit. The men who wrote were moved by the Spirit what they were to write.

"Is profitable."—Whether the things written in the Bible are from the Old or New Testament, there are lessons of profit in them, because they are a record of God's ways with man. His wisdom could discern what in all ages, of His works are best to be recorded. Let us ponder the sacred writings and seek the guidance of the Holy Spirit to give us an understanding.

PERSONAL THOUGHT

The Precious Book, filled with messages to my soul, is more than a masterpiece of literature. Other books can stir our admiration, but this book can awaken the depth of life. He who created us, alone is

able to become Author of words that discern "the thoughts and intents of the heart." "The law of the Lord is perfect converting the soul."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Scripture**.
2. Commit Psa. 19.

For Young People.—

1. The Power of the Word.
2. The Place of the Bible in My Life.
3. What should We Know about the Book of Books?

For Older People.—

1. Experiences with the Book.
2. The Key to the Teaching of the Bible.

THE BOOK OF BOOKS

Rudy Senger.

It is the purpose of this discussion to present certain principles that pertain to the study of the Bible. This kind of work presents a definite need that should appeal to our young people. It is their opportunity to prepare for service by acquiring an elementary knowledge of the Bible.

Our special efforts at Bible study have been very largely of a topical or doctrinal nature, while a direct study of the text has not been receiving any generally serious attention. I consent that the topical method is of vital importance and not to be cast aside, for it does represent the practical and ultimate aim of Bible study. But our mistake has been to get at the practical applications without first mastering the foundation facts in their natural setting.

Although the superstructure is of prime importance, no building can be safe or valuable without a substantial foundation. The topical method corresponds to the superstructure and represents advanced and applied work, and for this reason does not suggest itself as the starting point for beginners. Their first need, is a face to face acquaintance with the Bible text itself, and a working knowledge of the principles of interpretation. Without such a foundation any of the applied methods must remain haphazard and uncertain. That such a course will in time prove detrimental, is not hard to predict.

The "chapter method" is frequently advocated as a good way to study the Bible. Yet the chapter and verse arrangement is not at all a part of the Bible, and has been added only within very recent centuries as a convenience for reference. Its advantages to the student are wholly mechanical. It does not divide the subject matter properly and is, in some instances, quite misleading. It embodies no principles whatever that serve as a key to interpretation, and so can never be a reliable guide to an understanding of the Bible.

The constant use of the topical method, especially when influenced by the chapter and verse breaks in the text, has been a source of certain detrimental tendencies. These tendencies are clearly traceable in our general habits of Bible study. Strained

interpretations, that to the careful Bible student are obviously out of harmony with the context, are by no means rare. Denominational differences and religious controversies are greatly nourished by an exclusive use of the topical method.

The Bible is a real book. It is a treatise expressed in literary form—a message conveyed by means of written language. Its thoughts are presented in sentences grammatically constructed. These sentences, as they group about one subject, are formed into paragraphs (examine a copy of the Revised Version). These paragraphs make up the essential parts of the various books. The sentences within a paragraph are contextually dependent, while the paragraphs usually bear a logical relation to one another. From these conditions we derive the principle of contextual interpretation which is so fundamental to a knowledge of the Bible.

By way of illustrating this form of interpretation, take II Cor. 2:9. Explain verse 9 without considering the context and note your conclusion. Then interpret it in view of verses, 6-8, but especially verse 10; and observe the contradictory result. Verse 10 unmistakably gives what Paul meant to teach, and yet verse 9 is repeatedly quoted contrary to this meaning.

The Bible was written "book-wise." Each book usually stands for a definite message. It generally belongs to a single writer and is addressed to a given class or group of people. These facts suggest that the books of the Bible form the logical units for the division of the subject matter, and from this we also conclude that they form the natural unit for study. Hence the first principle as to method is to study the Bible by books.

To do this, first read an entire book, at one sitting without helps, for the drift of the story. Repeat this reading several times for a greater familiarity with its contents. Then study it in detail for its meaning, but allow the author to interpret his own message. Avoid drawing conclusions where the sense is not clear, but hold the passage over for further light. When through with this careful analysis, harmonize the entire book as far as it yields an unforced harmony, and then give it several synthetic readings to fix the book as a whole well in mind. Such a mastery of a whole book ought to fortify one against strained interpretations. Compare II Pet. 3:15, 16 and II Cor. 4:1, 2, on this point.

The following quotation from Stifter in his preface to a commentary on Romans is highly suggestive to the Bible student. "The commentator is under solemn obligation not to bear false witness against the sacred penman, not to misinterpret him, not to overlay his thought with personal views; the commentator's work is to follow down the stream of the inspired text, to measure its width and if possible its depth, but not to dig new channels for it and not to divert its flow to water his own garden."

Goshen, Ind.

SEED THOUGHTS

Cities fall, empires come to nothing, kingdoms fade away as smoke. Where is Numa, Minas, Lycurgus? Where are their books? and what has become of their laws? But that this book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt: that it should stand unto this day, amid the wreck of all that was human, without the alteration of one sentence so as to change the doctrine taught therein—surely there is a very singular providence, claiming our attention in a most remarkable manner.—Bp. Jewell.

A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—H. C. Trumbull.

When one has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion.—H. W. Beecher.

THE POWER OF THE GOSPEL

Rom. 1

Topic for January 19

MOTTO

"I am not ashamed of the gospel of Christ."

OUTLINE OF CHAPTER

I. Address to the Roman Christians.—Vs. 1-7.

1. Explanation of Paul's position in the Christian Church.—
 - a. Servant.
 - b. Apostle.
 - c. Separated or set apart to Gospel work.
2. Explanation of the work of the Son in the Gospel plan.—Vs. 3-6.
 - a. Seed of David in the flesh.
 - b. Son of God according to the Spirit.
 - c. Resurrected from the dead in evidence of His power.
 - d. Through Him Paul has obtained the blessing of grace and the commission of an apostle.
3. Salvation to the Roman Church.—V. 7.

II. Paul's Interest in the Roman Church.—

1. Thankful for their faith as witnessed throughout the world.—V. 8.
2. They are a subject of Paul's prayers.—V. 9.
3. Paul desires to come to see them if God wills it so.—V. 10.
4. He has a purpose in the visit.—Vs. 11, 12.
5. Reason for his interest is in his realization of responsibility for all men as far as lies in his power to help.—Vs. 13-15.
6. He has confidence in the power of God to help all who believe.—Vs. 16, 17.

III. All Men Need Justification to Escape the Wrath of God Upon All Ungodliness and Unrighteousness of Men.—V. 18.

1. Ungodliness comes through men rejecting what they might know.—Vs. 18-23.
2. Rejecting God leads to folly.—
 - a. Perverting of God's glory to idolatry.—V. 23.
 - b. Perverting of the proper use of the body.—Vs. 24, 25.

c. Perverting the natural affections.—Vs. 26, 27.

d. Given over to reprobate minds that take pleasure in evil.—Vs. 28-32.

COMMENTS

Paul had never seen the Roman brethren, but he had heard of their faith from others. He was anxious to see them because the Church at Rome held a vital position in relation to the rest of the world. Paul's special calling was to preach the Gospel to all men and especially to establish the Church among the Gentiles. His visit to them would be a means of unifying the work of the Roman Church with other churches already established. He could give them some idea of the Gospel by letter but not in the same way as in person. He proceeds to show the need of salvation (V. 18) and demonstrates the condition of men who are without God. The Gospel of justification by faith is the central theme of the plan of salvation. That all men need such a Gospel is evident. Paul is confident of the sufficiency of the Gospel in meeting the need of both Jew and Greek.

PERSONAL THOUGHT

Do I really know of a power to meet the needs of all men of every race and station? Am I aware of the debt of love I owe because of such knowledge? Lord grant Thy children a vision of Thy saving power and fill them with a faith in the possibilities within reach of human souls.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Salvation**.
2. Commit Rom. 1:16, 17.

For Young People.—

1. The Gospel Gives Us an Interest in All Classes.
2. The Knowledge We May Impart to Give Men a Hope of Salvation.

For Older People.—

1. The Just shall Live By Faith.
2. How Men Become Hardened in Sin.

THE POWER OF THE GOSPEL IN CONTRAST TO THE DEGRADING NATURE OF UNBELIEF

J. P. Berkey.

Oh! blessed, glorious Good News from heaven, by which sinners are transformed into saints, and are given a new mind about God.

Ah! shameful, degrading unbelief in the heart of men, working havoc with the soul. Thy fruit is clearly seen in every evil deed committed by men. Myriads now grope in thy darkening shadow. Thy shameless denunciations, of many scripture truths, are hurled far and wide.

The Gospel "is the power of God which brings salvation to every one who believes in Christ" (Rom. 1:16, 20th Century). Think of the great change wrought in Saul of Tarsus. The persecutor in unbelief became mighty in pulling down the strongholds of sin through faith. Through him have come many holy teachings that will never fail. Notice his lamb like disposition. A partaker of divine nature. Age-lasting results are and have been felt because Paul came under the power of the Gospel. Paul represented our Christ to the people of Athens a city wholly give to idolatry, and lived a

life separate from sin by the power of the gospel.

And now, dear friends, we have free access to the same powerful gospel that Paul preached. God grant us all a ready acceptance of all its holy truths.

Turn now to see what unbelief has wrought. In Rom. 1:18 we have these thoughts, God's wrath is revealed from heaven upon all impiety of men who suppress the truth. This is an age in which men hold down the truth, and the love of the truth. Strong delusions are come and many believe a lie. Unbelief is the cause of forgetting the true God, and worshipping idols (Rom. 1:22, 23). Alas for the thousands in our day, even in our home land, who are absent from God's house. Hearts filled with lust, dishonored bodies, vile affections, sodomy, abounding in every iniquity. Such are the shameful results of unbelief.

May there be in all God's people a willing mind to believe all the Gospel, that there may not be found in us the evil fruits of unbelief.

Harper, Kans.

SEED THOUGHTS

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, "I am not ashamed of the gospel of Christ."—Max Muller.

The main object of the Gospel is to establish two principles—the corruption of nature, and the redemption by Jesus Christ.—Pascal.

"Look unto me and be ye saved, all ye ends of the earth for I am God and there is none else."—Isa. 45:22.

PAUL AS A MISSIONARY—Acts 18:1-23

Topic for January 26

MOTTO

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

OUTLINE OF TOPIC

I. His Divine Call.

1. At conversion.—Acts 9:3-18; 22:6-16; 26:13-18.
2. Through the Church at Antioch.—Acts 13:1-3.

II. His Work.

1. Specially among the Gentile or heathen.—Rom. 15:15, 16-21.
2. Not independent of the Church from which he went out.—Acts 14:26-28; 15:1, 2; 16:4.
3. Yet a specially revealed message was delivered him from God.—Gal. 1:11-19.
4. Was confirmed in his service by the apostles and elders.—Gal. 2:9.

III. Methods used.—

1. Always began with the Jews where he found any.—Acts 13:46; 17:1-4.
2. Preached from what men understood and led them to Jesus and His work for men.—Acts 17:16-31.
3. Gathered the believers into organized congregations.—Acts 18:23; 15:36, 41; Tit. 1:5.

IV. The Spirit of His Life.

1. Subject to the Lord's leading.—Acts 16:6-10; 18:8-10.
2. Conscientious.—I Cor. 4:4; Acts 23:1.
3. In earnest.—Phil. 3:8, 13, 14; Col. 1:28, 29.
4. Burdened for souls.—Phil. 1:7; II Cor. 11:2; Gal. 4:19.
5. Faithful in preaching.—Acts 20:26, 27.
6. Suffering hardship.—Acts 20:22-24; II Cor. 11:23-29.
5. Unselfish.—II Cor. 12:14-18.
6. Cheerful.—Phil. 4:10-13.
7. Fearless.—II Tim. 4:6, 7; Acts 21:11-13.

STUDY OF THE TEXT

Acts 18:1-23

In this text we have the following:

1. Paul "wrought," that is, he worked at his trade for self-support and met the people on every Sabbath to reason out of the Scriptures concerning Christ.
2. He taught the doctrine plainly to the Jews so that he would be clear of their blood, and when they rejected the teaching he turned to the Gentiles.
3. The Lord came to encourage Paul in his work and instructed him what course to take.
4. Opposition grew into attempts to misrepresent him before the magistrate.
5. He observed some things of the law of Moses. Although the Gospel he preached to the Gentiles was not burdened with the ordinances of the Mosaic law, Paul himself was willing to make any concession as far as his own person was concerned that would be expedient in maintaining the peace and prosperity of the cause among his Jewish brethren.

PERSONAL THOUGHT

Is my life so consecrated that I can say to my brethren, "Be ye followers of me as I also am of Christ?"

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Paul.
2. Commit Phil. 3:7-14.

For Young People.—

1. Persecution and Missions.
2. Bringing a Whole Gospel.
3. Enduring Hardness for Christ.

For Older People.—

1. The Call to Special Fields.
2. The Value of Church Organization.

PAUL AS A MISSIONARY

Hannah Brenneman.

It was no doubt fortunate for Paul that he was brought up a strict Pharisee. It gave him a reverence for religion which, combined with his intense inherited nature, produced qualities that would make a most successful Christian missionary. He received his education at the feet of Gamaliel who was preparing Paul for the office of a Jewish Rabbi. He had a broad knowledge of the then known world, and knew the habits, customs, and religious practices of the people.

There were several great characteristics in Paul which insured his success in almost everything he undertook. They were, first, his intense zeal and determination to do what he thought was right; and second, his willingness to change his course when convinced that he was in the wrong. After he received light from heaven, and a commission to preach the Gospel we observe

with what willingness he accepted the Christian religion. After his conversion he went to Arabia where he spent three years in preparation for active mission work. Living in comparative retirement for a time is characteristic of some of the greatest leaders in the world's history. Paul was doing his best with the light he had. His aim was to do right, therefore he was in a position where the Lord could use him. Doing one's best should be the standard of every Christian. The Lord can use no other class for His highest glory.

Paul made three distinct missionary journeys. The first one was from Antioch, in Syria, to the eastern districts of Asia Minor. This was Paul's first intrusion into the domain of heathenism and he met with much opposition, particularly among the Jews. But he gained many converts, and established churches at a number of his mission points.

His second journey was more extensive. He visited first his converts in Asia Minor, and then started out upon a new route. As before, he met with much opposition and was driven from place to place. But at every new point he preached Christ to the people. It was on this second journey that he gave that memorable discourse to the learned Athenians on Mars Hill.

His third journey was mostly a land route. He started from Antioch and stopped at a number of places along the way until he came to Ephesus. Here he stayed for some time and wrote several epistles. He spent three months in Greece and then returned to Jerusalem. This ended Paul's missionary tours. He realized that the hatred of the Jews was so bitter against him that his life was in danger, but he was firm in his purpose. He was finally beheaded in Rome at the hands of Nero, the Roman emperor.

With his death ended the career of one of the most remarkable characters of whom we have any record. Paul was continually active. He was never idle for a moment. Aside from his great religious activity he supported himself that he might not be a burden to the churches with whom he labored. He was very humble. He felt himself to be the least of all the apostles and the chief of sinners. He was willing to endure any affliction, if by it he would be able to save one soul. His own comfort was his last thought; bringing the Gospel of Christ to the lost world his first consideration. And by his self-sacrificing effort he accomplished a greater work than any one person has since his time. A closer study of Paul's life might revolutionize missionary activity today.

During Paul's life Christianity was in its infancy. Christian teachers were comparatively few and many were not orthodox. With the help of a few faithful teachers he preached the Gospel, led many Jews and heathen to accept Christ, and organized churches in nearly every country of the then known world, which included western Asia, southern Europe, and northern Africa. The great missionary slogan of today is, "The World for Christ in this Genera-

tion." Paul's success along that line should be an inspiration to the Christian world today. He stood practically alone, his doctrines were new, his own people hated and persecuted him, he suffered death at the hands of a cruel monarch, but he stands out as a living monument of what may be accomplished by faithful, prayerful effort.

Paul came into prominence just when the Christian Church was undergoing a crisis. The Roman empire held sway over the nations and its emperor, Nero, was very antagonistic to Christianity. After Paul's death many of the Christians were persecuted. Nero hunted them like wild beasts and had them stoned, beheaded, and burned at the stake. The great apostle's diffusion of Christianity throughout the various countries under the influence and guardianship of the Holy Spirit prevented it from being wiped off the face of the earth.

While God might easily have raised up other men besides Paul to do this great missionary work, yet we may well say that the influence of his labors on the history of humanity has been, next to our Savior, greater than that of any other man. Had Paul failed to accomplish his great work Christianity might have suffered and we, today, might be living in an age of less Christian enlightenment. (We note that Paul himself confesses that he labored more abundantly than all the apostles, but yet for himself claims no credit, saying, "Yet not I, but the grace of God which was with me."—I Cor. 15:10.—Ed.)

Hesston, Kans.

SEED THOUGHTS

Alas that so few Christians, though they themselves have tasted of Christ's salvation, have entered into God's valuation of a lost soul! Were this done the Gospel would be given to the world in a generation.—Johnston.

The old way to prepare for work was in a school of fasting and prayer. The modern way is to get this preparation in a theological seminary.—Daniel Kauffman.

I therefore so run not as uncertainly; so fight I, not as one that beateth the air; But I keep under my body and bring it into subjection; lest by any means, when I have preached to others, I myself should be a cast-away.—Paul.

(Continued from page 8.)

Jesus, could not endure to stay in the kitchen any longer. So she took a stool and went in and sat at the feet of Jesus, for His sad voice and tender eyes had won her heart from the first. After a while Martha came to the door and bade Mary help her. But Mary paid no attention to her. So Martha came to Jesus and said, "Master, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." Jesus said to her, "Martha, Martha, you are troubled about many things, but one thing is needful and Mary hath chosen that good part which shall not be taken away from her."

Hesston, Kans.

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

J. E. HARTZLER.

V. Attention: How Gain and Maintain

In entering upon the discussion of this subject it is necessary that first of all attention be

PSYCHOLOGICALLY CONSIDERED

1. Definition. In giving a definition for attention we can find none which is perhaps more practical than the one given by William James. He says: "Attention to an object is what takes place whenever that object most completely occupies the mind." Pattee says: "Attention is the centralization of the consciousness upon one thing or one group of things."

2. A natural tendency. The natural tendency of the mind is to wander. It is impossible for one to attend to one thing continuously which does not rapidly change. "The natural tendency of the attention when left to itself is to wander to ever new things; and so soon as the interest of its object is over, so soon as nothing new is to be noticed there, it passes, in spite of our will, to something else. If we wish to keep it upon one and the same object, we must seek continuously to find something new about the latter, especially if other powerful impressions are attracting us away." (Helmholtz.)

But it should be remembered that attention is not entirely passive; it is active also. It is passive in that of the first appearing or coming of an object to the attention, after that, thru the will power the individual may do largely as he pleases, continue to attend, or refuse attention to the object. In other words, attention may be cultivated. Some people are naturally stronger in spontaneous attention than others. But this is no evidence of greater ability. There are some "scatter brains" in the world and very frequently these do more and better work than the naturally strong. Mind wandering is not a quality about which to be discouraged.

3. Activity and rest in the attention. Physiologists have discovered that such organs as the lungs and heart which apparently work continuously do not so work, but have their regular periods of rest. Between every heart beat there is a rest. Between every inspiration and expiration the lungs are in a period of rest. Within recent years it has been found and proved by psychologists that the same thing is true of the mind. Every period of activity is followed by one of rest. The mind, perhaps above all parts of the human body, is subject to this law of rest. No one is able to continue a mental process for a great

length of time without a flash of fluctuation of the mind.

4. Fluctuation of the attention. Modern psychology is dealing with this problem in a very successful way, and the question as to how long it is possible to hold the attention exclusively upon a given object is being dealt with in a very satisfactory way. Such questions as, What are the conditions which shorten or lengthen the periods of fluctuation; or, How may we take greatest advantage of these fluctuations in facilitating our own thinking or in influencing others, are all questions of practical importance, and especially so to every Sunday school or religious teacher.

It has been discovered that the fluctuation of the attention is rhythmical and that they occur about every six seconds. Thinking is done in "spurts" and between each spurt there is a period of rest or inactivity of the mind. For this reason the old preacher keeps talking about "drawing in our wandering minds." Do what we will our minds will be now in America; then in Europe; then at the north pole, and then at the south; now on this problem, now on that. And it is a good thing that it is so; it is only natural. No mind could remain sane if it were not for the fluctuation of the attention. But there are times when the mind should not be allowed to so miscellaneously fluctuate, and the secret in an unfluctuating mind and attention lies in the fact or ability of the teacher to present continually a new aspect of the lesson and in giving it movement and development.

5. The unite of thought. If the fluctuation of the attention be an established fact then it becomes important for the teacher or preacher, as the case may be, to know how to present his thought that it may most readily grasp his hearers during the periods of fixed attention. If the attention can be held six seconds, and it generally can, then it is evident that the unite of thought expression is not the letter, the syllable, the word, but the simple sentence or clause containing in the neighborhood of about twenty words. (Read Scott on Public Speaking.) Thus it is clear at once that each sentence should contain a single thought which can be grasped by a single act of the mind.

HOW GAIN ATTENTION

There is no need for a teacher to compel attention. To compel a child to attend to a lesson only gives him a hatred for such lesson. Neither will it do to depend en-

tirely on pleasing the pupil with some pleasure giving interest. The child must learn to give attention to that also which is unpleasant. The following are some pedagogical rules for gaining attention.

1. Begin with the spontaneous interests of the child or pupil. And especially should this be done with the child. Every child is interested in something the moment they come to the class. Whatever that something may be, that is the best thing to begin with in introducing the child to the lesson. There is no use to think of starting the child where you as a teacher are, but you must start with the child where he or she is, and from this place you can lead them to the lesson and do so in an interesting way to the child. You may need to begin by talking about things which have happened during the week or on the way to Sunday school. Anything of this kind is of interest to the child for the simple reason that with these things he has come into personal contact and he knows just what you are talking about. Every season of the year furnishes something of interest for the child and the successful teacher will take advantage of this.

2. Tell a story. As much as some persons may object to story-telling, it still remains that there is no successful teaching without it. The stories of the Gospel have done more for the uplift of men than all the theologies. The great teachers have all been good story tellers. The Master Himself was an ideal story teller. Every child will at once take notice when the teacher begins: "Once upon a time there was. . . ." Even adults can be most effectively reached thru this plan. Care, however, must be taken in the selection of stories. Be sure that your story leads the mind of the child to the truth which you wish to teach. To illustrate: At one time a teacher made the attempt to illustrate the doctrine of faith with a story. She explained to her class of eight year olds that if on her way to Church she saw a monkey climbing a telephone pole and then came and told them what she had seen and they all believed it, that would be faith. On the next Sunday, the teacher thinking that every child certainly knew what faith was, attempted to review them by asking the question: "Now who can tell us what faith is?" One thoroughly interested little fellow at once said: "Teacher, it's a monkey up a telephone pole." Now, what was wrong in this case? The answer is clear: The fault was with the teacher; she failed as a story teller. Her story was inadequate to the truth or principle which she meant to teach. The children remembered the story but failed utterly in gaining the truth which the teacher meant to teach.

3. Relate what may have happened during the week. Many children can be reached only when the teacher first talks about the happenings of the week. Country children especially during any season of the year can be easily led from the work of the week to that of the Sunday school lesson. Do not spend too much time on weekly affairs; just a moment as a point

of contact at which point introduce your lesson.

4. **Be quick and surprising.** Slowness and monotony is dead-shot to any class. Some teachers are so absolutely slow that no ambitious boy or girl will long remain a faithful pupil. Teaching a Sunday school class is like hunting game. The man who never loads his gun until the game rises comes home with empty bags. It is necessary that he have his gun loaded and ready. The same principle holds in teaching or preaching. Be ready, and what you do, do quickly. Surprise your class. Change your methods and do not repeat methods or ways if possible to avoid it. Do the unexpected thing. That is what Jesus did in almost every case. The people were astonished at Him and at what He said.

HOW MAINTAIN ATTENTION

To maintain the attention use practically the same methods as used in gaining it. The thing which will gain the attention will in most cases hold it. Some standard methods may however be applied.

1. **Change your program constantly.** Do not attempt a continuous repetition of the same order or methods in the class at every meeting. There is no gospel rule directing that the same methods or order be used continually. Perhaps no teacher so varied and changed his ways and methods as did the Great Teacher. He held always the same great aim, that of the redemption of the world, but He continuously changed His program, varied and altered His methods. And who will say that Jesus did not have the attention of His audience?

2. **Know the native interests of the child.** Many times the teacher has the mistaken idea that the child is greatly interested in what she is saying when the child knows absolutely nothing about what is being said. To illustrate: The teacher was earnestly explaining a point in the lesson while Johnnie was watching her with greatest interest and attention. But to the surprise of the teacher as she uttered the last word of her explanation Johnnie exclaimed: "Why teacher, you don't move your upper jaw a bit when you talk!" What was the condition here? Simply that Johnnie was not interested at all in what the teacher was saying or trying to teach; but he was intensely interested to learn that people did not move their upper jaws when they talked. So it is evident that a child may watch very closely and apparently be listening, and at the same time not be taking in at all what the teacher is trying to teach. They have some native interests which concern them more than what the teacher is saying.

3. **Avoid fatigue.** When a child is tired you had better turn him out of doors into the fresh air. Fatigue unfits any one for good attention. To place a child on a bench so high that his feet swing and expect him to sit there and be good and pious is doing an injustice to the child. If you want the best of attention see to it that first of all your class is comfortably seated. Make the Sunday school room a place of comfort. Pupils many times become

tired of the ways of the teacher; tired of certain expressions used by the teacher; tired of certain methods of conducting the class. Providing ease and comfort for a class does not mean doing little or no work; it means a change in method and in the kind of work.

4. **Avoid monotony.** Many teachers are fearfully monotonous. The class hour becomes a dread to the pupils. I myself have sat in classes only wishing that the time was up that we might close. This difficulty can easily be avoided. Change your tone of voice as a teacher. Change your appeals and your method of doing things. Do not always come over the same form and words. Observe how varied were the teachings of Jesus on the subject of the kingdom of heaven in Matt. 13. In all the seven parables, every one illustrating the kingdom, yet each one was different—and illustrated a different phase of the kingdom. No two parables of Jesus teach exactly the same phase of the truth. There was nothing monotonous about Him. He used many different forms of language. He told many stories and used many different tones of voice.

5. **Be interested in the lesson yourself.** Did you ever see a person who was greatly interested in any thing but what they could soon interest another? It makes a great difference whether the teacher is interested in the lesson or not. It is very needful that the teacher get a thorough hold on the lesson; and it is more needful that the lesson get a good hold upon the teacher. When you have a teacher who is thoroughly interested there is little danger of the class not being interested. The man whose clothes are on fire who is running thru the crowd is the one who will set other men on fire. If the teacher is on fire with the lesson the class will catch fire also.

In conclusion I may say that there never was a teacher who so fully met these conditions in gaining and holding the attention of his hearers as did the Great Teacher, Jesus Christ. In fact it is from His life as a teacher that we draw these principles. He always began with the spontaneous interests of the people. He habitually told stories and uttered parables. He related what He saw by the wayside and among the farmers, shepherds and fishermen. He was quick and surprising. He changed His methods and program frequently. He started with the native interests of the people; He began with things about which they were thinking. No one ever became tired of hearing Him. He was not monotonous. He was thoroughly interested in His teachings and the truths He brought. If every Sunday school teacher will but follow our Master in these things you can not but be a grand success in your teaching.

Elkhart, Ind.

"Nearly two billion dollars worth of exports were sent out of this country in 1910, while the Christians exported only eight million dollars for missions."

"THE PALACE OF ART"

(Continued from page 18.)

toiling onward, pricked with goads and stings." Napoleon is shown as a "tiger, rolling to and fro the heads and crowns of kings."

The placing of such facts in this position is not without purpose. It shows the soul's attitude toward common humanity, which attitude is vitally wrong. The poet's own words again give us the clearest idea of this mistaken attitude. He says, "But over these she trod and took her throne," from where she could look upon the faces of her favorite poets and philosophers

Seated upon her throne, she contemplates the beauty with which she is surrounded and resolves more strongly to "let the world have peace or wars, 'tis one to me." Looking out upon the valley below she sees the common people at work. In contempt she exclaims:

"O God-like isolation which art mine.
I can but count the perfect gain
What time I watch the darkening droves of swine
That range on yonder plain.

In filthy sloughs they roll a prurient skin.
They graze and wallow, breed and sleep
And oft some brainless devil enters in,
And drives them to the deep."

In her self-exaltation she later asserts the height of folly—her ability to live without creed or principle. She fancies herself above human needs and errors and can therefore live above guiding principles. She says, "I care not what the sects may brawl, I sit as God."

But the soul, whatever she fancies her self is after all intensely human and as such can never quite escape from her real self and the problem of human relationships. Further, any pursuit, however high which severs life from human interests must necessarily be detrimental and finally poison the soul. In the soul's withdrawal from society and her attempt to escape into art she has cut off the means of her own growth; she has excluded from her daily life the real sources of art material—the heart and mind of man, and last she has robbed herself of any further enjoyment of art for art devoid of human interest is disastrous. It is profitable and pleasureable only so long as it aids in the interpretation of human life.

In this position, then, of isolation and self-exaltation, the soul soon shows elements of decay. But the same sensitiveness which makes her susceptible to art makes her equally susceptible to any error in her own life. No sooner has her life begun to decay than reactive forces set in to chasten her and place her upon surer footing once more. Instead of her former enjoyment of art there now arises a clear consciousness of her unnatural position in society. She feels, too, that while the world heart is throbbing on outside of her, her own growth has ceased and she is slowly dying. She

(Concluded on page 31.)



ALFALFA

J. H. Peachey.

Alfalfa is truly a wonderful plant. Many people look upon it as a comparatively new plant, but it is old as civilization, beginning with man in his early home, it has followed him almost over the known world. It is a deep-rooting plant and loves a deep permeable soil. It goes into the lower depths in search of moisture. It is especially well adapted to dry climates because of these natural tendencies, and yet has responded wonderfully in soils naturally wet, but improved by under-drainage. Alfalfa is rapidly solving the feed problem for the American farmer. The wonder is that they are so proverbially slow in taking advantage of its merits. They certainly do not realize the merited value of its feeding properties. Neither can they fully appreciate its value until they feed it. Naturally they must be convinced by their "own convincer." The plant will show them, if they give it an opportunity.

One ton good alfalfa hay in feeding value is equal to sixteen hundred pounds good wheat bran. This is a reasonable estimate. Some scientists give it higher value. Compare price of bran with alfalfa and in all probability the price of the latter will run from eighteen to twenty-four dollars per ton, depending upon locality and transportation. You should easily average three tons of hay per acre. Apply your mathematics and learn the result. Is it worth while?

Corn is king of cereals. Its sovereign power is manifested from the silo. Alfalfa is the queen of the legumes. You get the king and the queen together and you have nearly a balanced ration. Fellow farmer, does that mean anything to you? Are you yet living in doubt? Or, are you living up to the full measure of your conditions and advantages?

When you have the soil produce the above mentioned ration you are a more independent farmer than ever before. You have gotten away from the fellow that sells the high-priced concentrated foods. Many of these foods are all right. Some of them need watching. The same thing is true of the manufacturers and sellers. I shall not quarrel with either of them. Am discussing the subject from the viewpoint of the farmer for the farmer.

In so doing the thought comes to me that we as farmers depend too much upon the other fellow and not enough upon the soil; that we are too easily satisfied; that we do

not make the most of our advantages; that we do not make the soil produce enough of the needful crops. Occasionally we find fault with the markets, and we have many reasons for so doing. Just now we cannot control that end of the business. We can control the cost of production, that is our surest hope. Therefore it resolves itself into a lead-pencil proposition. We must count the cost.

The railroad companies know the amount of energy in a pound of coal. The manufacturer knows what it costs to transport a piece of machinery from one end of the building to the other. We know that different feeds have different values upon the market. We know there is something in a balanced ration for the dairy cow. We know the chemist has analyzed the various feeds and tabulated their relative values. Alfalfa is one of them, containing a higher nutritive value.

By personal experience we have learned that in feeding alfalfa we can eliminate considerable grain from the ration; that it is an excellent feed for all the animals on the farm, especially for the growing animals; that it has cheapened the cost of production; that it has left the soil in a more fertile condition. With the above well established facts at hand, we have no hesitancy whatever in singing the praises of the alfalfa plant.

What we hope for is to give you the alfalfa inspiration. When that is thoroughly established, and you mix that with perspiration, splendid results will evidently be obtained. You will be better satisfied with your farm operation than ever. All your farm animals will step a little higher to keep step with you, when you realize to its fullness, that, "Alfalfa is the best of fodder."

Belleville, Pa.

FATHER'S PARTNERS

Last summer I spent a few weeks in a prosperous farming country, meeting some very sterling, whole-souled people such as are found in all country districts. While there I learned that, in a radius of a few rods, there were three fathers, each of whom was alone in his farm work, and the cause was identical in each case.

Each of these fathers had one son. One was in an eastern state, struggling hard to make a living as a doctor; a second worked as lineman for a local telephone company; the third was a grocery clerk in a town 100 miles away. At different times during my

sojourn there, I heard statements that "the boy and his father could never get along very well together"—"the work got monotonous to the boy"—"he could never seem to please his father, somehow"—and the like.

These facts made me reflect, as I had often done since I came to have any sense, upon my father's splendid methods. One of his three sons—myself—he always thought destined to be a professional man; so instead of spoiling him for everything by trying to make a farmer of him, he gave him a fair start by paying for a part of his education, and helped him immensely, from time to time, with words of encouragement so necessary to any young fellow struggling to find his place in the world.

My two brothers had a natural bent toward farming. Father took them into partnership. His attitude toward them I can perhaps illustrate by an incident in connection with a neighbor. This neighbor had a little, weakling calf that he thought could not live. He gave it to his boy with the promise that he might have it if he could save it. How that boy worked! At last the poor animal seemed to be taking a little interest in life, and after a while actually became a very thriving cow. A cattle-buyer came along one day when the boy was at school. The father sold the cow and only laughed at the boy when he spoke about the money. I can remember as if it were yesterday, my father's righteous indignation at the neighbor's unfair treatment of his son; for father always kept his promises. The neighbor's son deserted his father a year or two later and we didn't blame him.

Father paid each of my brothers stated wages every Saturday night, and when they became old enough to assume definite responsibility he gave each one certain parts of the work to look after, allowing each a certain percentage of whatever profits came from his individual efforts. The results speak for themselves. My mother died two years ago, and we three boys are only too delighted when our turn comes for a share of father's time. I believe in presenting flowers to people while they are still alive to enjoy them! Acting on this principle, I have frequently told my father how grateful I am, not only for his fair treatment of his children, but even more for the indirect result of that treatment—namely, a strongly implanted principle in the character of each of us, always to give "a square deal" to every man.—Sel.

A human hair of average thickness can support a load of 6 1/4 ounces, and the average number of hairs on the head is about 30,000. A woman's long hair has a total tensile strength of more than five tons, and this strength can be increased one-third by twisting the hair. The ancients made practical use of the strength of the human hair. The cords of the Roman catapults were made from the hair of slaves, and it is recorded that the free women of Carthage offered their luxuriant tresses for the same use when their city was besieged by the Romans.

GAS EXPLOSIONS

J. S. Slabaugh, M. D.

In this day of modern inventions and machinery there is much damage to property and loss of life on account of fires due to gas explosions. Scarcely a newspaper is printed today without recording some such incident occurring in coal mines, stoves, furnaces, lamps, gasoline engines, automobiles, etc. The danger has been increased many times on account of the general use of gasoline.

Hydrogen carbide, a very combustible gas, is produced by applying heat to coal, wood, paper, alcohol, gasoline oil or other combustible substance. This gas often accumulates in the fire pot of a stove or furnace on starting a fire. On raising a lid or opening a door the necessary oxygen to support combustion is supplied and the result is an explosion which throws ashes coal and live coals all over the room. It is the presence of this gas that makes it extremely dangerous to hunt for a leak in a gas jet with a lighted match.

This gas escapes at ordinary summer heat from gasoline, ether and alcohol, and a lighted match or lamp in the vicinity results in an explosion. A higher temperature is necessary to generate the gas from kerosene. Sometimes, however, the flame in the wick heats the oil too much and the gas is generated too freely for combustion about the wick the result is an explosion often breaking the bowl and scattering oil and fire.

Accidents may be avoided by giving more air in starting a fire and by being careful never to pour gasoline or kerosene on fire. Never bring a lighted lamp near a tank of gasoline. An electric light is safe or if it can not be had a kerosene light covered with thin wire gauze is safe. In mines lamps are covered with this gauze and the miner can work with safety in the presence of this gas as this prevents ignition.

Gasoline stoves and lamps are always dangerous on account of the many opportunities for being careless. They are safer if the gas is first generated with wood alcohol and if they are kept tight so that no gasoline can leak out and accumulate.

Nappanee, Ind.

FRESH AIR FIENDS

Karl de Schweinitz,

Executive Secretary, Pennsylvania Society for the Prevention of Tuberculosis.

An editorial writer commenting on the open window crusade, declares that the "fresh air fiends" make him weary. He says that he is well and hearty despite the fact that he does not follow this fad.

This argument is so often met in the campaign for fresh air that it deserves an answer.

Such people fail to realize that they are

well in spite of, not because they are sleeping with their windows closed. The health basis of air is oxygen. We need oxygen to support the combustion of our bodies. Experiments of twenty years have proven that consumption and pneumonia breed where air is stale, and that they can be cured by an open air life.

There is record of a man who during all his life took no bath. He remained hale and hearty until one day he was compelled to get into the bath-tub. He died as a result. Yet no one would say that people are better off without bathing.

The editor is right in saying that open air does little good when one is obliged to shiver with the cold. That is true, but the remedy is not to close the windows but to put on more and warmer covers. The chemical action of metabolism or living is much the same as that of fire. Fire cannot burn without oxygen, nor can you live without it. So keep yourself warm but also open your windows.

LIGHTENING THE TASK

A mother called her daughter to wipe the dishes. The little girl put down her book unwillingly. She came without protest, for this was her work, but her face was sulky. When they were half done the mother suddenly woke to the fact that both of them were working in absolute silence. A glance at the little girl's unsmiling face touched the mother's conscience. She was doing nothing whatever to add a touch of interest to the work. She was letting the child learn to hate the drudgery of housework. Very hastily she searched her memory and brought up an amusing little story. The child laughed and her tongue was unloosed. She told of something that had happened at school. The mother was interested. The rest of the work was done all too soon. When her share was done the child remained to talk with this interesting mother. And the mother did not forget her lesson. Thereafter she took care that they should do their housework together, and she enlivened the hours with her most interesting conversation. Not only was the work easier for the child at the time, but she was creating a new unconscious attitude toward the housework. Instead of absorbing the feeling that the work was drudgery, to be done with grim faithfulness because it was duty, but nevertheless crushing out all lightness and joyousness, the child was learning that work may be in itself a joy and a privilege, and that the good cheer of life goes hand in hand with the worker.

I am reminded of another mother who was wont to say at intervals, "Children, you must come right in now and study your Bible lesson. And there will be no more play until you have it perfectly."

Of course the children came with downcast faces if not with rebellious mutterings, and sat down to study the lesson alone. Of course, the mother was ready to give help if they asked for it. But they seldom troubled her. The idea that the hour spent

in studying the Word of Life might have been made a delight instead of a dreaded duty seems not to have occurred to her. But I know of other children who look upon the evening hour of Bible reading with mother as the pleasantest time in the day. The Bible is so full of fine stories, and mother explains so that you know all about it. Then she tells you so many interesting things about the Bible: of the way the old copies were made and preserved, of the heroes of faith in the old times, and of other heroes in our own time, of the patient and devout scholars who search out the old copies, and explore the ruins of almost forgotten cities. Such children as these cry out, "Are you going to stop already?" when the book is closed. Yet they are doing the same thing as that other unwilling group.

Another mother wanted some rag rugs for her bedrooms, but recalling the loathing with which she had regarded the task of carpet rag sewing in her girlhood she hesitated about asking the children to help. At length one afternoon she cut up a big supply of the rags she wanted used. Then bringing out the basket at night she said, "We are going to start a home industry. Each one who wants a new rug for his bedroom may pick out the rags he wants and sew them, and I will have the rugs woven." They did not all respond that evening. But the mother cheerfully instructed the ones who did, and when the work was well under way she started an interesting story. Afterward they all sang. But she warned the outsiders that this entertainment was for those only who were engaged in the home industry. The evening closed with the passing of some homemade candy she had prepared in the afternoon. The next evening the entire family wanted to make rugs. With a few tactful suggestions from mother they settled on their color schemes and went to work. The mother planned each time that the sewing hour should also be an hour of entertainment. The boys became anxious to keep up with the girls. No one tired of the task before it was done. And when the rugs were on the bedroom floors the young helpers took an unusual pride in them.—Sel.

"Every day there are thousands of would-be farmers and dissatisfied farmers moving to all parts of the compass. Several years ago I, too, got the wanderlust, and tried to figure out a better location; but I did not like the rough characters of one state, the climate of another, the soil of a third, the storms of a fourth, the water of a fifth, the laws of a sixth, the markets, etc., of a seventh, nor the general lawlessness of the eighth. Then I figured up the good points of my own home—the good climate, water, roads, weather, markets, prices and soil; and finally, brethren, like the preacher treed by the bear, I said: "I'm going to stay right here." Instead of working up a feverish impatience over stories of new, untried lands, open your eyes and see what you can do to better the place you have."

Current Events

According to the report of the State Convict Board of Alabama, the total gross earning of the convicts of that state during the last fiscal year ending September 10, was \$1,073,286.16. These figures do not take into account the earnings of one hundred convicts who were employed on the state farm, who would have earned \$30,000 more if they had been leased on the same terms as the others. This system of contract labor is strongly condemned by students of penology. Many of these convicts are negroes who have been convicted on a trivial offense and are required to serve a longer term than justice would demand. Life in these convict labor camps is very degrading, said to be more oppressive and cruel than slavery used to be. Most of these men return from their service broken in health and spirit, feeling very bitter toward all those in authority and have a degrading influence upon those in their community, and are a burden instead of a profitable member of society. The profit in dollars does not offset the loss in citizenship and morality sustained under this system. May the time speedily come when all criminals will be dealt with as human beings and all barbarous treatment forbidden.

Political campaign material transmitted free of postage through the mails accounted, according to Postoffice Department records, for the difference between a postal surplus and deficit for the last fiscal year, ending June 30. The franked mail forwarded by Congress and government departments would have netted the government nearly \$20,000,000. About \$3,250,000 of this would have been paid on political documents. It has been noted that during political campaigns an extraordinary amount of franked mail was sent through the mails at public expense. This matter consisted of political speeches, reports and documents of all kinds, etc., all of which had been made technically frankable by insertion into the Congressional Record. The total weight of this franked matter was between seven and eight million pounds, all of which was transmitted as first class matter. Had it not been for this franked mail the surplus would have been more than \$1,000,000 instead of a deficit of \$1,781,000.

"A novelty in the way of a text-book for teaching English to foreign laborers is, it is stated, to be used by the Chicago Young Men's Christian Association. It will be called "Safety First for Foreigners," and each lesson will consist of a picture of an accident and information in simple words as to the best way of avoiding it. It is hoped in this way to reduce the large number of accidents to foreigners in Chicago."

The sentiment against the liquor traffic is becoming more general not only in the United States, but also in some of the European countries. Germany, noted for its consumption of liquor, is developing a sentiment in favor of local option. The local option petition presented to the Reichstag filled nineteen volumes with 500,000 signatures, double the number of organized abstainers in Germany. The petition asks for local option in the empire and all the colonies, by which not only town and city option is meant, but district option in cities, and even city-block option, although for no complex of houses having less than 1,000 voters. The petition asks that women shall have the right of voting on this question, and also calls for heavy penalties for any violation of the laws. While it is not expected that the Reichstag will enact the legislation, yet the petition is an indication of the rising sentiment which may compel the passage of a local option law earlier than anticipated.

There are from six to fifteen Chinese smuggled across the river from Windsor, Canada, to Detroit every dark night according to the statement made by a man convicted of smuggling Orientals. Another young man awaiting trial for the same offense states that the game of smuggling is too profitable to be abandoned by those making an easy living from it. The work is easy in most cases, only requires nerve. Chinese are willing to pay \$100 to \$500 to be smuggled across the border. The Detroit river tunnel is a favorite method of transporting Chinese across the border. The Chinese are sealed in freight cars and shipped across in trains from Canada. Confederates release them at the point where the car is scheduled for delivery. It is the belief of the authorities that many railroad employees are in league with the smugglers and profit by maintaining silence and not reporting what is going on in the railroad yards at night.

In a recent decision of the Supreme Court the dissolution of the Union Pacific and Southern Pacific Railroad systems was ordered, sustaining the contention of the Government that it constituted a combination in restraint of inter-state commerce, in violation of the Sherman anti-trust law. The court also made the portentous declaration that "while the law may not be able to enforce competition, it can reach combinations which render competition impracticable." The mandate of the court must be carried out within three months from the time of its issue and that the "disposition of the stock must be such as to effectually dissolve the unlawful combination."

During the month of November the American Prison Association met in convention in Baltimore. The membership of this association is made up of those who have charge of our penal institutions of the country. The trend of the discussions in-

dicate that a new day is dawning in prison reforms in America. The contract labor system in vogue in some of the states was denounced in strong terms. "Labor from sun to sun, absence of educational and recreational features, were condemned." The question of the relief of prisoners' families was also discussed, but no constructive suggestions or plans were considered. Many favorable reports were given approving of the honor system. It was stated that many "vicious and hopeless criminals were being trusted at a distance from the institution, were working hard, were often without guards, were docile and normal, and were doing a man's work."

The Housekeepers' League, a body of housekeepers organized to reduce the cost of living, is waging an effective campaign against the egg gamblers in Philadelphia. The cold storage men have been selling storage eggs at prices ranging from 29 cents to 40 cents. On December 11 the League began selling storage eggs at 24 cents. The first four days they sold 755,000 dozen. They claim their supply is unlimited, and at this writing indications are that the egg gamblers will be forced to lower prices and suffer financial loss as a result of their attempt to corner the market and charge exorbitant prices. The League will take up the sale of other cold storage products if they can secure a supply at reasonable prices. Other cities are taking notice and similar campaigns may be inaugurated by the women of these cities.

"Doubling of the wheat crop of the United States is the possibility raised by scientific discoveries made by Prof. Aaron Aaronsohn, of Jerusalem, according to an announcement made at the University of Chicago. Prof. Aaronsohn is director of the agricultural experiment station in Palestine. The investigator, who found the original wheat plant growing in Palestine after years of search, is engaged in crossing the plant with better grades of wheat in order to produce a superior one. The experiments, Prof. Aaronsohn asserted, show that a race of wheat can be produced and adapted to the semiarid regions of Algeria, Tunis, Syria, Egypt, Turkestan and other eastern countries and to similar lands in the United States."

The mysterious disease pellagra, in the six years it has been known to medical authorities, is spreading in the United States. In six years it has claimed no less than 30,000 victims, with a fatality rate in excess of 40 per cent. according to a report of the public health service. The disease is prevalent especially in the south and particularly serious there.

At a recent meeting of the Lincoln memorial commission held at the White House it was decided to erect a memorial hall to cost \$2,000,000. It is to be erected in Washington in honor of Abraham Lincoln.

The Canadian Premier, Borden, proposed a plan to the government whereby Canada is to build three battleships, costing \$35,000,000, which are to be presented to England to become a part of the British fleet. The ships are to be manned and maintained by England, but Canada is to reserve the right to recall these ships at any time Canada may need them. The Canadian Parliament is divided on the proposal. The Liberals, under the leadership of former Premier Laurier, are contending for a Canadian navy to be manned and supported by Canadians, and to be at the service of the British Empire whenever conditions would demand. This is a live question engaging the minds of Canadians at present.

That the leaders of the Chinese Republic are men of intelligence and thoroughly familiar with Western ideas is evident in the establishment of a Department of Agriculture and Forestry along modern lines. This department is publishing an agricultural magazine in Chinese which is issued three times each month. It is also understood that this department will establish a national weather bureau, which is to be in charge of Dr. Fung, a graduate of Cornell University, and who for the past year has been attached to the Bureau of Plant Industry in Washington as an agricultural expert.

The leaders of the Chinese republic evidently are more favorably inclined toward woman suffrage than the majority of our own politicians. A recent act of the provincial assembly of Canton granted the right of suffrage to the women. This action gives about 5,000,000 women the right to the ballot. It is thought that Peking will soon take similar action. It is thought that the whole of China will soon grant woman suffrage. The city of Canton has ten women members of the city assembly who are taking a prominent part in the affairs of that body.

Early in October the Government began the construction of a large tunnel in Colorado part of a large reclamation project in Grand Valley. It will require about three years to complete the project. When finished it will irrigate about 60,000 acres in Mosa county with an abundance of water. The project will cost between three and four million dollars. A large dam is to be constructed across the Grand river which will raise the water and divert it into a canal, by means of which it will be carried two miles in the open and 4,000 feet through a tunnel drilled out of solid rock.

A hurricane that swept over part of Jamaica the latter part of November resulted in the death of more than 100 persons and the destruction of much property. A number of towns were destroyed by the storm and the tidal wave that accompanied it. Several vessels were carried half a mile inland.

In Philadelphia last year, 13,740 boys and girls between the ages of 14 and 16 left school to go to work, according to figures compiled by the Public Education Association. This number was larger than the total listed in all the public high schools of the city. The children of American parentage represented more than 50 per cent. of the whole. The showing of eight different occupations includes 43 per cent. of both boys and girls in factories, with the next greatest number in stores. Only 15.8 per cent. of them all receive as much as \$5 a week.

On Dec. 15 Whitelaw Reid, ambassador to England, died of pulmonary oedema, following asthma. He was our representative in England for seven years. Early in his career he took up journalism as a profession. His rise was rapid. His work as correspondent at Washington during which he reported the proceeding of the impeachment of President Johnson attracted the attention of Horace Greeley then editor of the Tribune. Mr. Reid later succeeded to the editorship of the Tribune and finally became the owner.

By order of the Secretary of the Treasury public drinking cups on railway cars, vessels and other conveyances operated in interstate traffic and those in public waiting rooms of carriers, are abolished. The order is to go into effect immediately, and was in the interest of the public health. The order was given after an investigation made by the United States public health service—which holds that the public drinking cup is a menace to health and a carrier of disease.

"An improved gate for stopping runaway horses has saved over a hundred horses from serious injury since it has been installed on the Williamsburg bridge in New York City. This gate, instead of being, like the old one, simply a barrier across the road way, brings the runaway horse into a V-shaped chute, in which the vehicle that he draws becomes wedged. The animal is thus stopped before he can strike the apex of the gate, and so escapes injury."

The shortage of freight cars and the consequent menace of a coal famine and industrial paralysis in some parts of the country, has become so serious that the Interstate Commerce Commission proposed to shippers and railroads drastic recommendations for its relief, with a thinly-veiled intimation that should they fail to remedy the situation the Commission itself would take matters in hand and find a way to do so.

Ettor, Giovannitto and Caruso, leaders in the strike of the mill workers in Lawrence, Mass., who were tried for murder committed during a riot last January, were acquitted and freed. Their sympathizers gave them a rousing ovation when they were released.

The German movement to oust the Standard Oil Company from Germany will be fought by the United States Government. Germany evidently does not intend to allow this monopoly to fasten its grip upon that country as it has on this. The policy of the State Department in matters of this kind is that when a product of the United States once is outside the borders of this country it bears no mark except that of "American."

Work has been begun on the foundations of what, when completed, will be the largest arch bridge in the world. It is to span the East River, New York, at what is known as Hell Gate. The bridge will contain a four-track, steel arch span of one thousand feet, capable of carrying four of the heaviest of our modern freight trains abreast at the same time. Including its approaches the structure will be about three miles long. It will connect the New Haven and Pennsylvania railroad systems.

President Taft has directed the State Department to make some suggestions to the Chinese government for the prevention of floods and the consequent famine in many Chinese provinces that have been inundated almost yearly. The Chinese government was advised to make use of the report of C. V. Jameson, who investigated the causes of river floods in central China under the direction of the American Red Cross.

Canada is assured of another transcontinental railway. A group of English capitalists and continental bankers are financing the project. The proposed railway line will extend from the Pacific to Hudson Bay, and will be known as the Alberta, Peace River and Eastern Railway. The Railways Commission of the Canadian government has sanctioned the construction of the first section of upwards of 400 miles.

A recent press dispatch states that three German chemists have succeeded in making artificial cow's milk in the chemical laboratory. Those who have tasted it, among them a few noted scientists, have pronounced it palatable. It is proposed to manufacture the milk in London and sell it for six cents per quart. The milk is made entirely from vegetable ingredients digested in a "mechanical stomach."

According to reports three accidents on one railway have within fifteen months cost the road \$1,500,000. Railroad men assert that these wrecks were the result of false economy. The above sum invested in safety appliances would no doubt have prevented many of these wrecks and insured a greater safety for the present traffic.

"Between 1902 and 1912, the Missionary Education Movement distributed 1,129,297 mission study text books. In 1912 there were approximately 175,000 persons enrolled in mission study classes."

Miscellaneous

THE PARCEL POST

The law authorizing a parcel post passed by Congress last summer goes into effect throughout the United States on January 1, 1913. For years there has been agitation to arouse public opinion strong enough to compel Congress to authorize a parcel post. But the Express monopoly with the support of other financial interests succeeded in preventing the passage of such a law. They were compelled to yield when the demand became so strong that members of Congress could no longer safely resist and deny the request of the people.

While the present law is not yet what it should be, it nevertheless is a great step in advance and will insure more reasonable transportation rates for packages than were obtainable hitherto. Those authorized to organize and operate the parcel post are also authorized to reduce the rates if conditions justify.

Some of the far-reaching changes that will be stimulated by this law are editorially set forth in the Farm and Home, as follows:

1. Farmers will sell produce direct to consumers, mailing it fresh from the farm daily, or as often as necessary. This is going to benefit both producers and consumers, affording the farmer a better market and better profits, while giving consumers better food at lower prices than they now pay their retail store.

2. The transportation of small packages within the territory of each local post-office, in country or city, will be done daily by parcel post. This will prove a great convenience to the public, and will promote the business of local merchants and retailers.

3. The country store will undergo great changes. Their old slipshod, careless ways of doing business must give way to the new, progressive, up-to-date methods essential to make the country store the center of more perfect distribution for what the people require.

4. Post roads are to be greatly improved. Good roads will gradually become the rule instead of the exception. This will vastly benefit all rural property, stimulate better farming, increase production, reduce expense of transportation, and thus tend to keep down the increasing cost of living.

5. The motor post coach is bound to come throughout the United States. It is already common in some parts of Europe. Here it will collect and carry parcels, passengers and mail. It will supply a rural town rapid transit comparable to the accommodation supplied to cities by electric street railways.

6. Business by post is to witness a well-nigh immeasurable expansion. In due time the law will provide for collection on delivery of parcels, insurance and other conveniences.

7. A universal system must be provided for postal currency, also post checks which can be drawn for any amount and collected without any expense, thus profoundly increasing the convenience for exchange of values and products.

8. Eventually the postoffice department will take over the express companies. The railroads will be continued to be owned as at present, but under a more perfect supervision, which will make their business safer and profitable, and more greatly convenience the whole public.

9. These and other changes will so improve rural life as to attract people from city to country, thus profoundly improving social conditions, while promoting economic prosperity.

10. Along with these good things, let us have a method of co-operative finance that shall furnish farmers and ordinary workers with banking conveniences, credits and cash, relatively equal to those employed in modern commerce.

The United States has been divided into eight zones. Following are the zones, and the rates of parcel postage in each:

	Each lb.	1st addition- 11 lb.	al lb.	lbs.
First zone, 5 to 50 miles	\$0.05	\$0.03	\$0.35	
(2) 51 to 150 miles	.06	.04	.46	
(3) 151 to 300 miles	.07	.05	.57	
(4) 301 to 600 miles	.08	.06	.68	
(5) 601 to 1000 miles	.09	.07	.79	
(6) 1001 to 1400 miles	.10	.09	1.00	
(7) 1401 to 1800 miles	.11	.12	1.11	
(8) Over 1800 miles	.12	.12	1.32	

The reduction in rates over the old postal rates is shown in the following table:

Parcels weighing	1 lb.	2 lbs.	3 lbs.	4 lbs.
Old rates,				
All distances	\$0.16	\$0.32	\$0.48	\$0.64
New rates:				
50-mile zone	.05	.08	.11	.14
150-mile zone	.06	.10	.14	.18
300-mile zone	.07	.12	.17	.22
600-mile zone	.08	.14	.20	.26
1000-mile zone	.09	.16	.23	.30
1400-mile zone	.10	.19	.28	.37
1800-mile zone	.11	.21	.31	.41
Over 1800 miles	.12	.24	.36	.48

THE INDIAN SCHOOL CONTROVERSY

During the past nine months there has been considerable discussion concerning the attitude of the Government toward the action of the Catholic teachers who wear their ecclesiastical garb in the Catholic Mission schools taken over by the Government. The case briefly stated is as follows: The Federal Government in recent years has taken charge of various Indian mission schools conducted by different religious bodies, and has made these schools Government or public schools by a harmonious arrangement with the different religious bodies concerned. Among these were some Catholic schools. After this transfer was made the Indian Commissioner continued to receive complaints that sectarian practices were still permitted in some of these schools. Consequently the Commissioner issued the following order last January:

In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however,

beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal schools.

The Commissioner in his ruling was supported by two important legal precedents; the courts of New York and Pennsylvania both upheld the constitutionality of the law excluding ecclesiastical garb from the public schools. The Catholics objected to the ruling and induced the President to revoke the order. He did so temporarily, but the latter part of September he made the revocation permanent, thus approving the decision of Secretary of the Interior Fisher. The arguments of Secretary Fisher and of President Taft are substantially as follows:

"There is nothing in the Federal Constitution or Federal statutes to compel the President to exclude sectarian garb from the Indian schools; therefore in permitting it he is violating no law; there are only fifty-one teachers wearing such garb in the Indian schools; the Government ought not to permit this number to grow, and in so far as we can we will take action to prevent its growing; it is true that the Indian schools are public schools and ought not to be sectarianized; the situation is a difficult and delicate one, but we think the simplest thing to do is to let the teachers now wearing ecclesiastical garb remain, as, after all, there are only fifty-one, and let the practice, even if it is not altogether in harmony with American institutions, die of its own accord."

The decision of the President can hardly be satisfactory to anybody. One of the fundamental principles of the United States is that of separation of Church and State. The Catholic believing that it is the function of the State to teach religion will not be wholly satisfied; neither will the Protestant be satisfied because fifty-one Catholics are allowed to teach in their religious garb; and all those who do not view the case from any standpoint of religion will not be satisfied because they believe it does violence to the principle of the separation of Church and State, which is fundamental in our democracy.

AUSTRALIA'S CARE FOR THE CHILDREN

There is no national asset of greater value than the child. Yet in many countries, our own not excepted, other assets are apparently esteemed of greater worth. It has been remarked that our Government spends more money upon the proper care and development of good breeds of cattle and hogs than upon measures insuring a strong and efficient body of men and women for the future. This is not as it should be. No nation can long prosper that neglects the welfare of the child.

The authorities of two countries, Hungary and Australia, are of the opinion "that to allow a single child to die who might, if properly cared for, live and thrive, is a blunder as well as a crime: it is to deprive the fatherland of one who might defend it and work for it, to throw away a possible source of national security and wealth, and thus to sin against the decrees of statecraft."

and political economy, as well as the decrees of humanity."

Australia used to regard the poor children as paupers and treated them as such. They were cared for in the same institutions under the care of the same officials as the paupers. Pauperism instead of declining rapidly increased until the government awakened to the fact that their system instead of relieving the situation increased the supply of paupers. Immediate action was taken and a law passed which brought about a complete change in the treatment of poor children. Miss Sellers in the Contemporary Review writes as follows about the treatment of the child under the present law:

"No matter how poor and degraded a child may be, he—or she—does not rank as a pauper; he has nothing whatever to do with paupers or pauper authorities, and he may not be lodged in a pauper institution. If he be normal, indeed, he may not be lodged in an institution of any sort. For South Australians have set their hearts on having no paupers at all in their land; and they are firmly convinced that the only way they can escape having them is by bringing up the children for whom they are responsible in such a way as to secure their developing, so far as nature allows, into self-respecting, self-reliant, thrifty, hard-working men and women. And, as they have learned by experience that this can rarely be done in institutions, they insist on their being brought up in homes, real homes, workmen's cottages, just as they would be were they being provided for by their own parents, instead of by the state. They insist, too, on their being brought up in the country, amidst wholesome surroundings, and under conditions which, while insuring them against ill-treatment, give them the chance of leading free, happy, human lives—of making friends for themselves, while having their corners knocked off, and learning how to fight their own battles."

The relief of the children is vested in a Children's Council which is virtually a department of Government. This Council has the power "to take in its own keeping any child, whether destitute or not, who is unruly, a truant, or a beggar, or whose parents are vagrants, drunkards, or criminal." A father who does not provide proper food and wholesome surroundings for his children forfeits all claim to them,

"Unless a father does his best for them, the Council relieves him of the care of them, although not of the expense they entail. So long as he has a penny beyond what he must have to provide himself with bare necessities—tobacco and beer do not rank as necessities—that penny must go toward the cost of their maintenance. . . . His children are lost to him until such time as he can prove that he has changed his ways and may be trusted to bring them up properly. If he tries to communicate with them, he is fined £5 (\$25); and if he tries to obtain possession of them, he is fined £10 (\$50) and is imprisoned with hard labor for three months."

There are three state institutions for the child under the supervision of the Council, namely, a receiving home, a reformatory for boys, and one for girls. "A child is boarded out on the subsidy plan till it is thirteen, then on the service system until eighteen, or in the case of certain girls till twenty-one."

Under both the subsidy system and the

service, the council's wards are lodged with respectable working-class foster-parents, who, in the case of subsidy children must live within easy walking distance of a good school. They must be fairly well off, industrious, and intelligent; and they must pledge themselves to treat their charges in all respects as if they were their own children—not only to be kind to them, but to have thought for them, and try to influence them for good. And care is taken to insure their keeping their pledge. In South Australia the law is stringent in what concerns persons who deal neglectfully or wrongfully with the state's wards. There "a foster-parent who shall ill-treat, injure, or neglect any state-child . . . or who shall not well and truly do all that he or she has undertaken to do, is liable to a fine of £20 (\$100) and six months' imprisonment with hard labour." Any person, whether foster-parent or not, who shall assault, ill-treat, or injure any state-child may be fined £20 and be imprisoned with hard labor for six months; while any foster-parent who allows a subsidy child to stay away from school, even for a day, without good reason, is liable to a fine of £10 (\$50).

Under it (the subsidy system) children must be sent to school; and, beyond giving a helping hand to their foster-parents, must do no regular work. The fundamental difference between this system and the service system is that, whereas under the former the foster-parents are paid by the council for taking charge of the children, under the latter they pay for being allowed to keep them and have their services. No child may be boarded-out in a service home until it is thirteen; and while it is there it is practically an apprentice, although still a state-child under state protection. If a boy, his foster-father must be a skilled artisan or farmer, able and willing to teach him his craft and put him in the way of becoming a good craftsman. During the first three years the man has him, he must house, feed, and clothe him, and give him wages at the rate of 1s. (24c.) a week for the first year, 1s. 6d. (36c.) for the second, and 2s. for the third. During the fourth and fifth

years he must house and feed him, and pay him 5s. a week during the fourth year, and 6s. during the fifth. During these two years the boy must provide himself with clothes. During the first three years three-fourths of his wages, and during the last two not less than 1s. a week, must be deducted from his money and handed over to the council, which deposits it for him in the savings bank. . . .

Anyone who receives into her house a service girl must undertake to be a foster-mother to her as well as a mistress; to watch over her, help her, and keep her out of harm's way, while securing for her a fair amount of recreation. She must teach her housewifery, how to cook, clean and wash; she must teach her also how to make her own clothes; perhaps, too, if she can, how to trim her own hats. The law requires her not only to turn the girl, so far as she can into a good servant, but also to fit her to be a good citizen, a good wife and mother. It requires her, in fact, to do for her what she would do for her own daughter.

THE STEADY SUBSCRIBER

How dear to our hearts is the steady subscriber,

Who pays in advance at the birth of each year,

Who lays down the money, and does it quite gladly,

And casts round the office a halo of cheer.

He never says, "Stop it; I can not afford it,

I'm getting more magazines now than I read."

But always says: "Send it; our people all like it—

In fact, we think it a help and a need."

How welcome his check when it reaches our sanctum;

How it makes our pulse throb, how it makes our heart dance!

We outwardly thank him, we inwardly bless him—

The steady subscriber who pays in advance. —Selected.

PLAIN CLOTHING

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It appears that all the years of example, of discipline, of forbearing are to count for nothing. Do not despair, you with the crown of motherhood pressing hard, beleaguered with the cares of the day.

Your vision may be narrowed, dimmed, untrue. Look backward at the development made, the victories won, the fair promises fulfilled, and take heart.

Look forward and go forward, trusting in the same God who thus far has led you on.

It may be that you will live to see the headstrong, extravagant girl teaching her daughter the lessons you thought were unheeded. Or it may be that the seed you planted will not yield fruit until you have ceased from the toil and heat of the way.—Christian Observer.

When Rutherford was on his deathbed, his enemies sent for him to stand trial for treasonable conduct. He replied: "Tell them I have got a summons already before a Supreme Judge, and I behoove to answer my first summons; and ere your day come, I will be where few kings and great folks come." In the moment of death he opened his eyes, and, the familiar vision breaking upon him with unclouded luster, he exclaimed: "Glory, glory in Immanuel's land." With the triumphant out-burst of joy on his lips he joined the white-robed throng, to take up the heavenly song.—Sel.

"THE PALACE OF ART"

(Continued from page 24.)

no longer thinks of herself as God, but of herself that she is,

"A spot of dull stagnation, without light
Or power of movement, seemed my soul,
'Mid onward sloping motions infinite
Making for one sure goal.

A still salt pool, locked in with bars of sand
Left on the shore; that hears all night
The plunging seas draw backward from the land
Their moon led waters white.

A star that with the choral starry dance
Joined not, but stood, and standing saw
The hollow orb of moving circumstance
Move around by one fixed law."

These comparisons make the soul's position clear. She sees life, but is not in it. Others are guided by law, she alone stands outside. The next step in her experience is a deep consciousness of the error of her position. The end she had hoped to achieve has been lost for want of true means of attaining it. Consciousness of error usually

arises in proportion to the change it effects upon character. The soul is about to undergo a great spiritual change, therefore this consciousness of error is great. It is so great and so intense that she mistakes its magnitude for the pangs of death. She feels she has awakened only to die:

"I have found a new land, but I die." In this she is mistaken. She has awakened, not to die but to live. Awakening precedes life not death. An intense, prolonged struggle finally brings to her a correct solution of her problem. Art to be vital to her, must be bound with human interests. In

the end she resolves to leave her palace for a time, go down into the valley and bring back with her those she formerly scorned and share with them the best of the world's treasures of art.

"She threw her royal robes away.
Make me a cottage in the vale, she said,
Where I may mourn and pray.

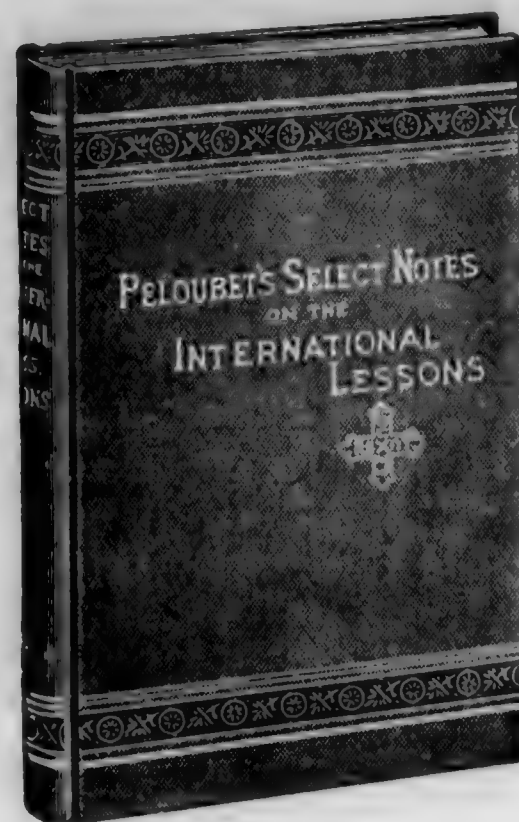
Yet pull not down my palace towers, that
are
So lightly beautifully built
Perchance I may return with others there
When I have purged my guilt."
Newton, Kans.

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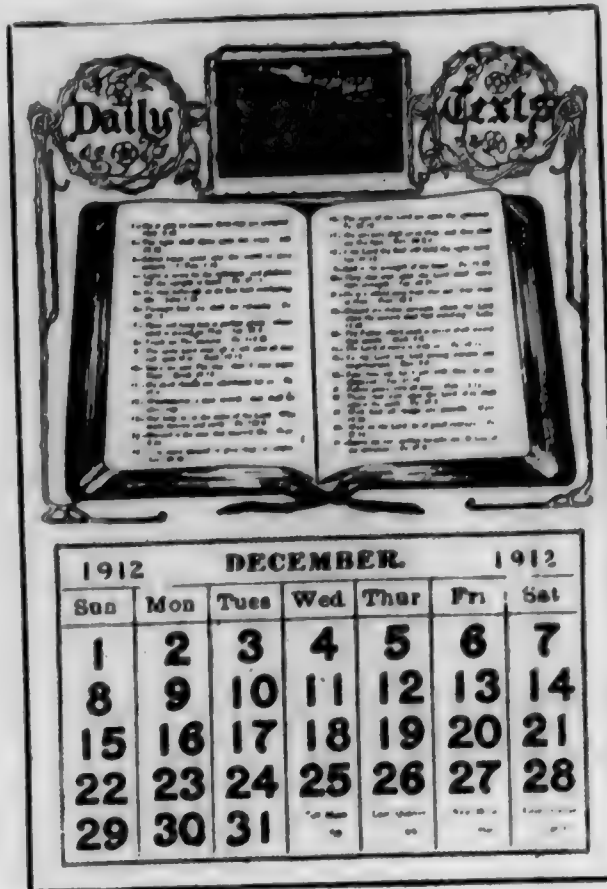
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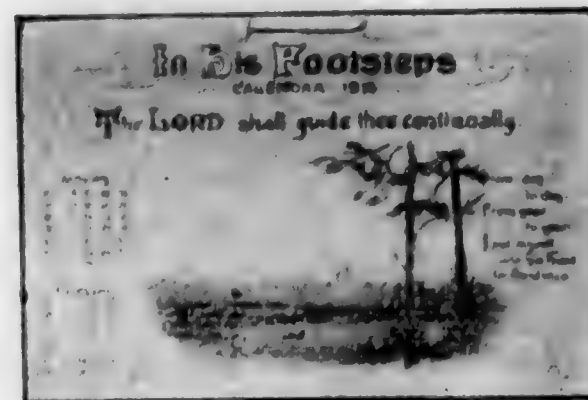
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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

CHRISTIAN MONITOR

FEBRUARY, 1913

I WILL

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.

—British Weekly.

SELECT READING

"LINCOLN THE BOY"

This story of Lincoln's boy-life is given in *The National Advocate*, as follows:

Come with me to a humble log cabin in Indiana. The young wife of a pioneer back woodsman is dying. "Abraham!" she called in a voice which was scarcely audible.

The pioneer's "shack" was without windows and its doors stood open to the sunlight which danced on the floor of trampled earth. It contained a few stools made of roughly hewn boards, but no chairs; a few dishes, but no cupboard. Without the restless wings of the wood birds glimmered as they fluttered through the sun-flooded trees. A boy, almost destitute of clothing, who had been watching them, answered his mother's call.

"What is it?" he asked in a troubled voice as he hastened to her side.

She drew into the loving fold of her feeble arms and said in voice weak and tremulous, yet still thrilling with a mother's love and hope:

"I am going to leave you, Abe—and, oh, how hard it is to part with you! How beautiful it is outdoors! It is beautiful wherever God is, and I am going to meet Him in a brighter world than this. I learned to love him at the old camp-meetings and I want you to learn to love Him, too.

"I have not had much to make me happy," she continued, still more slowly and with a heavy sigh. "I have not had a great deal to make me happy—far less than some folks have had—but my voice has never failed to rise in praise whenever a feeling of thanksgiving has come to me. Abraham Lincoln, you have my heart, I am thankful God gave you to us. Love everybody; hinder nobody, and the world will be glad some day, that you were born. This is a beautiful world to the loving and believing. I am grateful for life, for everything, but, more than all else, because you have my heart."

"But he can't sing, Nancy!"

A tall pioneer in buckskin stood in the cabin doorway. He saw death's shadow. He had added a ripple of laughter to his words, for he wanted to cheer his wife, even though she was passing from him.

The woman was silent. Thomas Lincoln approached his wife's death bed. Then he repeated his words still more kindly: "But he can't sing like you, Nancy."

"The heart sings in many ways," she replied very feebly. "Some hearts make other hearts sing. Abraham may not have my voice, but he has my heart, and he may make others sing. I am going now."

The cool October wind rustled among the great trees, causing their leaves to ripple like the waves of the sea, wimpling and dimpling under the whispering wind. The woman turned her head toward the split

logs that formed one of the walls of the cabin. Nervously her fingers twitched the coverlet; once she opened her eyes; once she said softly, oh, so softly: "Mr. Abraham!" Once she tried to lift herself to see him! once—she trembled—and then lay still.

"She's gone, A'bram!"

The father and son made her coffin with their own hands and buried her under the trees. Poor little Abraham could say nothing. He had been used to hardships, but this seemed more than he could endure. Something seemed to be choking him. He tried to look into his father's face for sympathy, but his tear-dimmed eyes only found it in the newly-made grave.

It was a rude grave when it was finished, but since then the people of Indiana have honored the memory of its occupant. But long before this, long before her motherhood became sacred to the great nation, a ragged, hatless boy sat on the grass-green mound and dreamed, and listened in memory to the songs she had sung.

The boy who pulled corn fodder three days to pay for a borrowed book which was accidentally soaked with water, the young man who had walked fourteen miles to Springfield to borrow a book, had in him the stuff out of which men are fashioned. The rough block of marble was the boy hewn out of the quarry of poverty and hardships. The beautiful stone of marble is the man chiseled by the culturing hand of hard work and indomitable will, guided by an intense, sincere and exalted moral purpose.

SOME SAYINGS OF LINCOLN

"We cannot escape history."

"Revolutionize through the ballot box."

"Let none falter who thinks he is right."

"It is no pleasure to me to triumph over any one."

"I do not impugn the motives of any one opposed to me."

"Come what will, I will keep my faith with friend and foe."

"I have not willingly planted a thorn in any man's bosom."

"All that I am, all that I hope to be, owe to my angel mother."

"There is no grievance that is a fit object of redress by mob law."

"Suspicion and jealousy never did help any man in any situation."

"This country, with its institutions, belongs to the people who inhabit it."

"God must like common people, or he would not have made so many of them."

"For thirty years I have been a temperance man, and I am too old to change."

"Gold is good in its place; but living

brave and patriotic men are better than gold."

"This government must be preserved in spite of the acts of any man or set of men."—Sel.

THE BOYHOOD OF WASHINGTON

George seems to have had few faults. We know him as truthful, punctual, systematic, executive, tender and brave. To his mother he was an ideal son. At one time he was given a commission on board His Majesty's ship, the "Bellona." He obtained it through his half-brother, Lawrence, and his friend, Admiral Vernon. When his mother was apprised of it, she and her son had a serious half hour. He was courteous but determined, and politely but firmly refused to give up his commission. It was the dearest wish of his heart. His mother, ever self-controlled and strong in her reserve, broke down and pleaded with her son to give up the sea. George in a flash saw the mother love and was overpowered. He waited a minute to subdue the ache in his heart before he replied, "Mother, I will give up my commission."

George always had a passion for things military, and learned much of French military tactics from Lord Fairfax's guard Lance, while visiting Lord Fairfax at Greenaway Court, in Virginia. He used to plan and map out ways and means by which the French and Indian difficulties might be settled, and Lord Fairfax looked proudly on the resolute boy, as the latter sketched out what he would do.

Lance also taught George to fence, and the future great man afterwards admitted that in addition to mastering the gentlemanly art he mastered something more important—the art of controlling his temper. He soon found that courage, swiftness, dexterity, all were necessary, but that the man with the uncontrolled temper was always defeated. He once said to Lance: "Ever since I was a little boy I never have lost my temper before my mother or any woman. It would be ungentlemanly."

To this Lance replied: "Well, son, go a little further. If you do so out of respect for your mother, then out of respect for yourself always keep your temper."

And George did control it ever after.—American Boy.

Blessed and honorable is that person whose tongue is obedient to the law of Christ, and whose words are as a spring of wholesome water; who never uses scorn, except to scourge sin, or satire except to prune folly; who never puts the simple to confusion, nor flatters the great; who says no ill of any man except under the last compulsion of truth and justice; who delights to speak well of every man and bids the castdown be of good cheer. This man dispels calumnies, lifts shadows, comforts sorrow, establishes righteousness, lays strife to rest and brings in the Kingdom of God.—John Watson.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. V

SCOTTDALE, PA., FEBRUARY, 1913

No. 2

LETTERS AND PICTURES FOR ISABELLE

II

Mt. Nebo Studio, March 31, 1912.

To Isabelle,

St. Louis, Mo.

My Dear Isabelle:—

I was indeed glad for your jovial, discussive, and altogether interesting and instructive epistle in reply to my "Back to the Land" letter. In the first place I was struck rather forcibly with your rather elaborate greeting me as, "My dear, imaginative, dreamy, romantic cousin." You also further refer to my fertile imaginator and how it did work at the time I wrote, and you imagine that the top of my head might have spun off long before I got my glowing imagination on paper. Don't you get confused, Isabelle, and think that I have written you a dream, or a story of fiction. Truth is more strange, more marvelous than fiction. And these wide fields and everlasting hills are not imaginary. They are not all a bluff. They are not done in bronze, not in oil, not imported granite. They have been here for ages and shall likely be here a long time after you and I are gone. "God made the country, and man made the town." Yes, it takes both God and man to do things. I must admit, however, that a good deal of life as lived in the country and city is a bluff and puff. And you put it well when you say, "That stiff pose is all a bluff, but it helps out in many places nevertheless—but remember the experienced miner always detects the gold ore no difference how much soil, or clay is around it."

No doubt there are people who are not enraptured and charmed with country life and see only a dull, monotonous existence that ever makes them feel that their feet are really larger than they ought to be. I wish you might come out here in bloom time. Here you might breathe, instead of sulphur fumes, the perfume of the blossoms, listen to the glad chorus of the birds, and look out upon green fields, dustless meadows, growing crops and wooded hills of maples to the north that roll on and on until they kiss the blue of heaven. Now this is not merely an imaginary day dream. I have lived the scene. But this picture naturally leads one's thoughts on to the Land of Dreams that goes stretching away to dimmer mountains and darker vales.

And again the best of all this a busy country life takes one out into the sunshine and permits him to watch it rain from under his own roof. Water, air, and

sunshine are all free here. Free! Free! Free! It is not simply all put into the advertisement. I wish you might come out here, my dear Isabelle, among the sun-crowned and cloud-kissed hills and fill your lungs with ozone and your skypiece with ideas. David said, "Day unto day uttereth speech."

A freight shipment of bee-hives, in the flat, just arrived and I must get busy and play the part of carpenter and nail them up. They are the A. I. Root make. One must have the cup right side up when it rains honey. The surplus honey season often lasts only about three weeks in a summer and so you see it means much to be ready when the harvest comes. It is a wonder that the cold winter of 34 degrees below zero did not freeze all these little honey insects. On the 18th of March my bees had a good fly—carried in honey from hives in which six colonies out of thirty perished. Today they are carrying in the first natural pollen from skunk cabbage and pussy willow. It will only be a short while now until my bees will revel upon a thousand hills and imbibe the heaven-distilled nectar held up in the cup of the immaculate blossoms. What a pity that where there are no bees blossom after blossom remains unfertile and pound after pound of honey is carried away on the winds. Hope you will pardon me for using many big I's, and speaking much of my bees and my honey. I like to speak of my honey. This to you may seem rather a small circle of a world to live in, Miss City, but remember this land of unlimited acres as far as you can see belongs to my bees. And again I like the aphorism of Thoreau, that "there is no hope for you unless the bit of sod under your feet is the sweetest in this world—in any world." The thing he had in hand was the thing worth doing, and the men about him were the men worth helping.

Here at Mt. Nebo you get close to Nature. More and more are our schools and the world turning to Nature to be educated.

The mysteries of a bee-hive contain enough study for a man's life time. For instance take a little worker bee that is fully developed in 21 days from a tiny white egg no larger than a pin point. In 21 days are formed six legs, mandibles, antennae, and two pair of gauze like wings. And within is contained apparatus for converting the grains of virtuous sweets which it collects into one kind of nourishment for it-

self, "another for common brood, a third for the royal princess, glue for its carpentry, wax for its honeycomb cells, poison subtle for its enemies, honey for its master; with a proboscis almost as long as the body itself, microscopic in its several parts, telescopic in its mode of action, with a sting so infinitely sharp that, were it magnified by the same glass which makes a needle point seem a quarter of an inch, it would yet be invisible, and this, too, a hollow tube; that all these varied operations and contrivances should be enclosed within half an inch of length and two grains of matter, while, in the same small room the large heart of at least thirty distinct instincts is contained, is surely enough to crush all thoughts of atheism and materialism without calling in the aid of twelve heavy volumes of Bridgewater Treatise."

Knowledge of this kind, you see, Isabelle, leads to benefit mankind also with raiment, joy, and food, whereas the many talented actors and glowing things you depict of a first class theatre do not. They may enrich the actress of rare attainments and talents, but what of the justice that enriches the favored few and robs the masses? "Too much price" to sit in the box in the gallery for one hour to watch clever acting. On the other hand I cannot help but have a whole lot of admiration for men like Luther Burbank, the "wizard of horticulture," who in a sense makes two blades of grass to grow where only one grew before. Men like he are benefactors. Grafting blossoms is a little different from some other modern "graft" of the city. "Nicht wor?" The peaches, plums, celery, cucumbers, corn, and a thousand and one things that they can never pay back in dollars and cents. Now don't come at me with the retort of the "Wonder Berry."

The shining stars of the stage are a thing of beauty but not all are a joy forever. But to change the scene, in stage language, I take my exit for another chapter of this drama and beg to remain

Your faithful cousin,

Max Leo.

The following commendable ideas are good suggestions to be put into many other lines of business:

"A Roxborough farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of the faith in Zanzibar."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS

N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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HOW ABOUT OUR REQUIREMENTS?—The following excerpt taken from the Bible Record provoked a number of questions while meditating thereupon.

Dr. S. says it is not theology the Chinese need, but Bible. On the other hand, the Chinese do not understand, nor do they care for denominational lines, and as soon as the Church is established in China it will not be divided on the lines that the Church at home is divided on, though it may be on some other lines. I have been surprised to learn how conservative the Chinese are on church membership. Dr. S. was telling us about one church in Hangchow under his supervision. There were ten persons who applied for admission last week, and two were accepted. Often he would vote for the person to be accepted when his Chinese session says no. If the person does not attend services regularly, or if the ancestral tablet has not been taken down, or if the life does not prove a change of heart, the session will not admit. He told of one man who was so happy and met him saying, "I'm in, I'm in. I've been examined thirteen times and now I'm in." They apply over and over again.

One denomination in China requires its applicants to be placed on probation for fifteen months before they can be received into full membership. During this period they are under instruction and certain Biblical knowledge is required and certain evidences of a changed heart must be evident.

It is said that in certain parts of Korea no one is admitted into church membership until they have been instrumental in leading at least one soul to Christ. The assumption is that the interest in the salvation of others and the ability to lead a soul to Christ is strong evidence of conversion. It is not to be questioned but that a high standard of requirements for admittance into the Church is conducive to a deeper spirituality.

While we recognize and make due allowances for the great differences in the training and teaching received for generations in heathen lands to that of the so-called Christian countries, nevertheless a few questions come to our mind which we record without comment.

Is the present standard of the Protestant churches of America comparable to the standard referred to above?

If not, may here possibly be found a cause for so many churches being weighted down with the burden of unconverted members?

Have our requirements, as a Church, been of such a standard as to insure the minimum number of unconverted coming into it?

Does our present standard meet Gospel requirements?

Are we unconsciously yielding to the present tendency

of the religious world to lower the standard by almost imperceptible degrees?

Are our requirements such that "it is easy to get in, but very hard to get out?"

Are we insisting sufficiently that the applicant have a working knowledge of the first principles of salvation and the teachings of the Bible? or are we satisfied to have them conform only to some specific rules and regulations?

CRIME IN THE UNITED STATES:—Boastful of her civilization; proud of her institutions; the United States, one of the leading world powers—a country in which we rightly expect to find a high standard of morality, civic decency and honesty, and a law-abiding constituency—nevertheless leads the other so called civilized nations in political corruption, immorality and general lawlessness. According to figures produced by Andrew White, who has made an exhaustive study of criminal conditions in this country, the number of murders per year per million population in different countries are as follows: "Canada, 3; Germany, 4 to 5; England and Wales, 10 to 11; France, 12 to 15; Belgium, 15; United States, 129." These figures are based on an average taken for eight years.

Dr. Wilbur F. Crafts, the statistician, says that we beat the world in the following nine evils: "Murders, divorces, lynchings, labor riots, municipal corruption, yellow literature, brutal sports, judicial maladministration and general lawlessness."

The existence of these conditions should cause every patriotic citizen to think thereupon to discover the cause and then a remedy and apply the same in his sphere of influence. These conditions are a terrible indictment of this country and call for drastic action. To ignore these conditions is suicidal; to recognize them and seek to remedy them is praiseworthy.

The reader of current events secures no assurance therefrom that conditions are improving in this country, but on the contrary finds it difficult to escape the conclusion that there is an increasing disrespect for the principles that gave birth to this republic, and for many of the institutions that give stability to our government. There is abundant need for expounding the principles of true manhood and womanhood, for holding up ideals of integrity and purity. The principles of the Christ need to be stated and restated in no uncertain language.

THE PARCEL POST:—As the year 1913 was ushered in the Parcel Post service was put into operation. It was very fitting that this new feature of our postal service should have its beginning with the new year. It came as a New Year's gift to the Nation. For years this service had been desired by the people, but primarily because of the bitter opposition of the express companies and that of the country merchant, who feared that his trade would be attracted to the larger business centers, it was not inaugurated sooner. The United States is the last of the great nations to grant this service to its subjects.

The present service is not yet what is desired. The zone system is confusing and requires considerable time in determining the postage. However it is hoped that a flat rate will sooner or later be adopted. We are glad for the present service and can afford to wait until we have an improved system rather than to do without any service. It is encouraging to note that the officials charged with the organizing of the parcel post system recognize its imperfections and intend making improvements from time to time as conditions demand and justify. In the organization and inauguration of such a service many details and complications will arise that were not anticipated which will, until adjusted, hinder the service from being perfect and will cause some annoyance. It behooves us to be patient and withhold criticism until the system has been given a thorough trial and the officials have had ample opportunity to remedy the defects. In all of the forty-three countries having the parcel post service it is reported a success and a highly valued service to the people. We naturally conclude that it will prove a success with us and will be highly appreciated by the people.

AN INCONSISTENCY:—The effectiveness of the prohibition and local option laws on the statute books of some of the states is greatly diminished by the federal authority granted the liquor interests to ship their product into prohibition states. The liquor interests receive protection from the Federal Government despite the protests of the states. This evidently is one reason why the consumption of liquor does not diminish proportionately to the increase of the territory that has placed a ban upon the saloon.

It seems strange that the Federal Government will respect the laws of a state regulating the sale of other articles, but will nullify the laws regarding the regulation of the liquor traffic and compel the state to submit to the importation of liquor from other states. The state is not allowed the same control over liquor shipped into the State that it has over that manufactured and sold within the state.

It is a gross injustice to allow the brewers and distillers to overrule the will of the people in a community that wishes to protect itself against the ravages of the liquor curse. Yet if a state would endeavor to deal with the liquor shipped in as it does with that made within the state, the Federal Government would interfere and force the state to submit to the will of the liquor men. Under this protection thousands of gallons are shipped into "dry" territory.

Efforts have been made to legislate against this interstate traffic, but without success thus far. There is a bill before Congress now, known as the Sheppard-Kenyon Bill,

which strikes at the root of this evil. It will give the states the much desired protection against this shipment of liquor into the state. This bill should pass Congress without a dissenting vote. Those voting against the passage of this bill go clearly on record as being opposed to the best interests of the people and being in league and under the domination of the liquor interests. Of course the passage of the bill will be bitterly opposed by the liquor crowd who have a large lobby at the capitol to bring heavy pressure to bear upon the legislators to defeat the measure.

It is inconsistent on the part of the Federal Government to recognize and respect the laws of a state dealing with matters of minor importance and nullify the laws of the same state with reference to the liquor interests. It is a gross injustice to allow and assist a few unscrupulous liquor dealers to enrich themselves at the price of our manhood and womanhood, to force their deadly product upon the people of a whole state against their protest by setting at naught their laws. Such inconsistencies will not be tolerated much longer. The public will compel suitable regulation of the traffic. It is hoped that Congress will enact the desired legislation and make it effective at once.

APPRECIATED:—It is with a keen sense of gratitude that we give expression to our appreciation for the new subscriptions received through our liberal offer which expired the first of this year. Our family circle has been enlarged. We greet these new members with a hearty welcome and trust that our association through the Christian Monitor as a medium may be both pleasant and profitable.

The many prompt renewals received are a source of encouragement to us. They bear a two-fold message: first, that the Christian Monitor has been appreciated and is of value; and, second, an expression of confidence that it will continue to bring helpful messages in the future. It is our sincere desire and constant endeavor that this periodical may be a medium only for good, clean, and wholesome reading matter that will be of value to the readers.

At this time of the year there are always a few discontinuances. Some of our readers have passed into the great Beyond, while others for various reasons do not find it expedient to renew their subscription. While we regret losing these, we are glad that there are so few of them.

Quite a number have been, and are, taking advantage of our club rates. These clubs make it possible to secure the paper at reduced rates. By a little effort on the part of some enterprising individual a club can be secured in the average congregation, this at a reduced price to the individuals and thus also enlarging the influence of the Christian Monitor for good.

We append our subscription rates:

Single subscriptions, new, 75 cents.

Single subscriptions, renewals, \$1.00.

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In clubs of ten or more to a single address (sent to one person for distribution), new or renewal, 50 cents each.

Sample copies sent upon request.



CHRISTIAN LIFE



ADVICE TO A YOUNG MINISTER FROM AN OLD PASTOR

In your ministry you will find it to great advantage to be able to control your tongue, and this can be done only by considerable previous training. You will be tempted a thousand times to say something which might better not be said. It is exceedingly difficult never to speak unadvisedly with one's lips. But the words of a public man are liable to be quoted and perhaps twisted or garbled so as to do harm. You cannot be too careful. When the Psalmist said, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle," he was only saying what every minister ought to say with double emphasis at the beginning of his ministry. A careless word may destroy much good, and may cripple your influence for years.

Thomas K. Beecher once told me that when a woman came to him and said, "Mr. Beecher, there is a dreadful state of things in our choir. Mrs. Jones says she will never go into that choir again as long as Mrs. Smith is there." Mr. Beecher replied, "Um—m—m." That woman could make nothing out of "Um—m—m," and could have nothing to repeat from the pastor. It will take you long perhaps to learn to be as wise as that, and you cannot begin too soon.

A Christian Gentleman

But you will have to learn to control more than your tongue. Your whole life in the community will be observed with the closest scrutiny. You are an educated man; you are a minister of the Gospel. You stand for something distinctive and peculiar. More is expected of you than of ordinary men, and rightly. You ought to be an example to others, and you will be. Then always be courteous. Do not show the boor. There is a refinement, a gentleness, a thoughtfulness for others which may reasonably be expected of you. You can show strength and courage and virility without being loud or boisterous. Remember that you represent Jesus Christ in the community. Be careful not to do anything that He might not be expected to do in

your circumstances. Rudeness and coarseness may be endured in other men, but they never contribute anything to the influence of a minister.

Be Sincere

Avoid crooked ways. Do not use words in an ambiguous sense so that they can be interpreted in two or three different ways. If you make a mistake, do not hesitate to acknowledge it. Let every one see that you are thoroughly honest. Some men adopt indirect methods—the way of the politician. They are unworthy of a Christian man, and especially a Christian minister. Horace Bushnell once said, near the close of his life, "I never pulled a wire, and I never did a politic thing." His downright straightforwardness and courage were largely the reason of his wide influence. He never abated anything of the truth; but when men in his congregation differed from him and criticized him, while he treated them with the utmost courtesy, he never tried to conciliate by any modification of his views. Do not try to manage men. You sacrifice the respect of your people when you are in politics. Better always to be open, frank, straightforward. You will gain their confidence by absolute sincerity.—Sel.

A BEAUTIFUL HOPE FOR YOU

Every day is a new beginning,
Every morn is the world made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover,
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Every day is a fresh beginning;
Listen, my soul to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day begin again.

Only the new days are our own,
Today is ours, and today alone.

—Susan Coolidge.

OBEDIENCE TO GOD'S LAW

Ella Oesch.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Christ, the Son of God, He in God and God in Him, yet learned He obedience by the things which He suffered. He was reviled; scorned, persecuted, rejected, and at last crucified for you and I who transgressed the commands of God.

Christ's obedience to God is an example for children being obedient to their parents. Yet we often find people who think they need not obey their parents, not even God. (No one needs to obey God, but it is an essential condition to being a Christian. We cannot conceive of a disobedient follower of Christ.—Ed.)

Obedience to God is not grievous. Christ said, "My yoke is easy, and my burden is light." The yoke is not galling nor grievous so long as we go God's way, but as soon as we go aside or pull back it becomes hard and heavy, and we lose the joy and peace of a life in unity and harmony with God.

"Remember thy Creator in the days of thy youth." Samuel's life was in harmony with this admonition. He gave himself in service to his God when quite young and was ready to answer, "Here am I." This should be our attitude toward our God and Father. A submissive heart and willing mind is what our Master wants. Obedience to all His Word and the commandments therein means to serve Him wherever and in whatever He desires us. We cannot work for Him and disobey His law, neither can we disobey His law and work for Him.

Salvation is a free gift. We appropriate it by faith and obedience to the will of God. May our Master help us to say in truth, "Open thou mine eyes, that I may behold wondrous things out of thy law." "Give me understanding and I shall keep thy law, yea, I shall observe it with my whole heart."

Garden City, Mo.

THE SIMPLE LIFE

S. P. Yoder.

We talk about the simple life,
And think we're very plain,
But if some simple little child
Should ask us to explain—
Tell how that simple life in us
By others may be seen—
We'd hesitate—and hardly know
Just what we really mean.

The Pharisee makes rigid rules
To keep himself "in line,"
He substitutes for inward truth
Mere outward form—in fine,
He complicates the simplest things—
Does some "good work," and then
A trumpet sounds in order that
He may be seen of men.

By "putting on" we may appear
To be what we pretend;
Men may deceive and be deceived,
But God foresees the end.
'Tis plain we cannot live a life
That we do not possess;
God sees and knows us as we are,
And not as we profess.

The simple life that Jesus lived
Was Truth personified.
Where real simplicity exists
Truth cannot be denied.
To talk of one's humility
Denotes the rankest pride;
The plain and simple life has naught
To boast of or to hide.

Beyond compare, divinely fair,
The Truth, the Life, the Way;
The only Life that ever lived
Pure, open as the day.
He spoke the words of life because
He was Himself the Word,
And with authority He taught
Truths men had never heard.

He points us to the lilies fair,
How they in beauty grow;
How e'en the birds, so free from care,
God's love and wisdom show;
No vain display or false pretense,
Just filling God's design,
As sun and moon and twinkling stars
Exist and simply shine.

How beautiful the simple life,
That Jesus lived and taught;
Spontaneous doing of the right,
Without Law's must or ought.
His meat and drink to do God's will—
And only thus may we
Partakers of the Christ-life—live
In true simplicity.

Denbigh, Va.

CAN'T HELP IT

A little girl often followed her father around when he came into the house with this question: "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, "Child, why do you ask that question so much?" "O father," she answered with tears in her eyes, "because I can't help it." It was love that put the question; and her readiness to undertake whatever he set her about, was proof of the genuineness of that love; she wanted always to be doing something for her father.

People sometimes are in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your heavenly Father the same question this little girl was asking her earthly father? Is it one of your first thoughts, "Lord, what wilt thou have me to do?" And do you keep on asking because you cannot help it? It so fills your heart that it must come out. And you not only ask, but are on the lookout all the time to hear what He says, and do what He bids. This is the way to know whether you love God or not. And if you love Him and trust in the Lord Jesus Christ who died for us, we shall keep His commandments—that is, do what He says. This is the proof of the genuineness of our love. Cannot all the children try themselves by this test and learn if they really love God.—S. S. Baptist.

WHY THE SERMON WAS DULL

"The dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandfather, a twinkle in his eye. "I thought so."

"Did you, grandfather?" exclaimed Sam, glad to have some one stand by him.

"I mean to say I thought you thought so," replied the grandfather. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"How?" Sam demanded.

"Why before you went," answered grandfather, "instead of sharpening your appetite for the sermon, you dulled it by reading a trashy paper. Then instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half-way round. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly-abused boy for having to go to church and stay through the sermon, and you so made yourself a dull listener. And I never knew it to fail, that a dull listener made a dull sermon."—Selected.

Remember, if the cloud is over you, that there is a bright light always on the other side; also that the time is coming, either in this world or the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. Everything which has befallen you, whatever sorrow your heart bleeds with, nothing is wanting but to see the light that actually exists waiting to be revealed, and you will be satisfied.—Bushnell.

SIMPLE SUGGESTIONS

You cannot nurse your troubles and grapple with your problems at the same time. Worry leads to chaos, but mirth scatters mental fog. The worker who enjoys his work does it twice as well.

Carry a smile with you as well as a calling card—it is a better introduction. Our enmities are caused by misunderstandings, and they are all melted in the sunshine of the heart. Take the chip off your shoulder and stop your still hunt for insults. Do not take the little "worries that vex and fret" too seriously.

Science has recently proven that every thought we entertain does something to our body. Fear spoils digestion, anger benumbs the brain, jealousy disturbs the circulation, insincerity retards the breath, cowardice unsettles the nerves, anxiety robs sleep of its benefits, misunderstanding so upsets the action of the heart that various disorders may ensue. To the contrary, each positive hopeful, energizing thought makes us live longer and better. Joy lubricates, despair clogs, the physical as well as the mental organism.

Try to realize the goodness and love of God—that you are His child, and that He has other children. That He has a niche for you to fill this year, and He wants you to be happy in filling it. His joy was to go about doing good; and true happiness comes only to him who enters into the joy of his Lord.—C. S.

FRETTING

He who frets has lost his God—is indeed as if God were not.

Surely it is worse than having no God, to kneel down and say, "Our Father Who art in Heaven," and then to go forth fretting and fearing, as if He never knew or cared.

It is worse than being an orphan, to have a Father and yet forget His love.

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father!

"Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given him charge concerning him?" say they all. How then can he fret?

If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, Who is seeking in all things and through all things even to lead us to the highest, the fullest, the best, what room is there for us to fret or fear?—Mark Guy Pearse.

The Easter praises may falter,
And die with the Easter day;
The blossoms that brightened the altar
In sweetness may fade away;
But after the silence and fading
There lingers untold and unpriced,
Above all changing and shading,
The love of the living Christ.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

WHY WE SHOULD CARRY THE GOSPEL TO ALL THE WORLD NOW II

In the last issue of the Christian Monitor we presented a part of the discussion of Commission I. This commission discusses the subject further under the following heads: The Gospel should be carried to all the world now because of the corrupting influences in Western civilization; the plastic conditions of the non-Christian nations; modern secular education; rising spiritual tide in many mission fields; in order to enter into the heritage of the period of preparation; to insure the life and efficiency of the Church.

The corrupting influences of Western civilization are sure to go wherever its people go. The modern improvements have brought all the nations together. This is a condition that is sure to introduce the worst of all the nations to all the world as well as the best. The drink evil with all its associated gross immorality is traceable to Western civilization. European civilization also brings prosperity, which makes self-indulgence and habits of luxury possible. These vices seem to work doubly strong among non-civilized nations. What is still more disastrous to the progress of Christianity is the fact that these people are not able to discriminate between a genuine Christian white man and the vicious representatives of the West. As a result the following quotation still is typical of the prevailing sentiment in many places. "You come to us with your religion. You degrade our people with drink. You scorn our religion in many points like your own, and then you wonder why Christianity makes such slow progress among us. I will tell you: It is because you are not like your Christ."

It has always been true that while men slept the enemy came and sowed the tares. There are only a few primitive races or peoples left in the world. And among them at present there are large plans for the extension of railway systems with various systems and various other means of communication.

The West is also the source of literature containing agnostic, atheistic, materialistic, subject matter. "The stream of this influence is flowing over China today, both directly from the West and also by way of Japan. . . . The anti-theistic and anti-Christian articles, either original or translated from European magazines, are widely circulated not only in India and Japan, but also in such newly awakened countries as Turkey and China. The periodicals of non-Christian religions are active and aggressive in publishing papers showing supposed mistakes in the Bible and the conclusions of destructive criticism."

The plastic condition of the nations presents the opportunity of the moment. This condition has not always been so. The leadership of Japan has created a process of fermentation that has first taken hold of the intellectual classes, but is now fast taking hold of the masses. About three-fourth of the human race is in the midst of tremendous changes, social, commercial, industrial, educational, and religious. Korea, China, Siam, Laos, and Turkey are especially among the nations that are in the state of flux that constitutes a crisis and opportunity. Such plastic conditions never last long, but we must expect a rigid and unyielding one to take its place. "The great question with reference to all these countries is, Shall they be dominated by Jesus Christ and His religion or not? Is their new civilization to be cast in Christian or pagan moulds? Unless the principles and spirit of Christ do shape the new civilization it is sure to become materialistic and rationalistic. More than this, these nations are sure to become increasingly antagonistic and hostile to pure religion and to constitute the most serious obstacles to the spread of the Kingdom of Christ." Civilization without Christianization must be disastrous.

Modern secular education is almost sure to win its way to the peoples of the world. Japan and India are the two most advanced non-Christian nations in possession of great governmental systems of education. China with its millions of students as well as Korea are rapidly establishing similar systems. "Turkey, Persia, Egypt, and other non-Christian countries are rapidly developing secular educational institutions." To allow these nations to establish non-Christian institutions is sure to hinder the progress of Christianity in the future. "Pandita Ramabai, writing of India, says: 'The majority of the higher classes are getting Western secular education, which is undermining their faith in their ancestral religion. They are not getting anything better to take the place of the old religion in their hearts, and are therefore without God, without hope, without Christ, going down socially and morally, and becoming very irreligious.'" If such a condition continue long the result is plainly seen.

The comparatively large results from the efforts of Christian missions are largely responsible for the rising spiritual tide in many of the mission fields. In many of the foreign countries the natives have been actively engaged in the revivals. This is especially true in Japan and Korea. The greatest progress in missions has been achieved within the last decade, and there-

fore presents the greatest opportunity to the present generation.

The efficiency of the Church is dependent upon the way she yields to this tremendous call. To refuse is to harden the minds and the hearts of her members and make them unresponsive to God. "The Church needs a supreme world-purpose—a gigantic task, something which will call out her energies, something too great for man to accomplish, and, therefore, something which will throw the Church back upon God Himself." This pressing need presents a worldwide missionary opportunity and responsibility. This can not appeal to a weak lifeless people, but on the other hand it must appeal to those who are expecting great things from God. To enter into this colossal task is to reveal the Christians of today.

In conclusion we would quote a summary. "Never before have such facts and movements synchronized. The non-Christian world now accessible, open, and responsive; the non-Christian religions losing their age-long hold on certain classes on the one hand and yet on the other hand stirred to new activity, enterprise, and antagonism; the alarming and rapid spread of un-Christian and anti-Christian influences from so-called Christian lands; peoples waking from long sleep and whole nations in a plastic condition, but the character and spirit of their civilization soon to become fixed; the threatening menace of the great development and enlarging plans of systems of secular education; a spiritual tide of missionary success rising and in many places at its flood; the possibility of reaping enormous fruitage as a result of the long working of God's certain laws."

The living God must be at work to bring together such facts and factors, that present such possibilities for service, for preserving the Church or allowing it to waste away. This surely ought to be regarded by the Christian Church as an irresistible call for activity.

The Hardest Fact to Face

At the World's Missionary Conference at Edinburgh a Japanese Christian, speaking with all the fervor of nationalism and of a disciple of Christ, said: "We Christians in Japan can face almost anything; we can face Buddhism and Agnosticism and materialism with Christ, for He is greater than all of these, but there is one thing that we can not face, and it is this: we send our young men home to Great Britain to your universities. They go into the east-end of your great cities and there they see squalor and wretchedness and misery side by side in the streets, they see children starving, women drinking, and men fighting for work at the dock-gates. They go into the west-end of your cities and there they see vice and wealth flaunting themselves side by side in the streets, and they come back to us in Japan and they say, 'If that is the best that Christianity can do for England it is a poor thing,' and," said the Japanese, "we are dumb."—Sel.

MEDICAL NEEDS OF INDIA

GEO. J. LAPP

Among the practical methods of Christian propaganda I know of none which are so well suited to meet the demands of both the soul and body as medical mission work. The Great Physician was a healer of the body as well as of the soul. Nor can we deny that He bestows blessings upon all legitimate means used to alleviate the suffering of humankind. It seems unfair to non-Christians that such a country as America should be oversupplied with medical men and women when India and the Orient need them so badly. It is authentically stated by Sir William Moore, for years the surgeon general of India, that the present (Gov't) system of medical aid does not reach 5 per cent of the people. In the Bengal Presidency alone which has a population of 228 (in U. S. about 23) persons to the square mile, only one fifteenth of the people live within five miles of a dispensary and there is only one such dispensary to every 270,000 of the people. In Calcutta over one-half the people die unattended either by a professional doctor or a native quack. In the whole country there is one doctor to every 300,000 of the people while in America there is one to every 625. Statistics alone show the great need of medical mission work in India. A few more might be given which we have gathered from different sources. It is estimated that there are between 300,000 and 500,000 lepers roaming the country far and wide. Up to the present time there have been no successful attempts at segregation and very little at treatment. There are over 450,000 blind, the large majority of whom, were blind from birth or early childhood either because of their own ignorance, or that of the parents, because of malpractice by ignorant quacks or because of inability to secure intelligent aid of any kind. Throwing pulverised red peppers into eyes affected by ophthalmia is a common remedy. The irritation causes the eyeball to burst and blindness follows. There are approximately 191,000 deaf and dumb, 76,000 insane and a great host of cripples and unfortunates for whom the medical profession could do little.

Now may we look into the causes of astonishing figures which we have just quoted. There are four main causes in India, i. e., quackery, malpractice, superstition and caste.

The quacks generally pose as priests, conjurers or astrologers. They base their therapeutics on the supposition that the pulse, when the patient is diseased, has in it either wind, heat, water or phlegm and only by the application of a hot iron can the patient find relief. A heated sickle is applied to the stomach of an infant in order to ensure its normal growth. Since nearly all patients are possessed of demons they are either maltreated or are worshiped by the relatives and neighbors. In the case of small-pox the friends enter the apartment where the patient is lying and worship the goddess of the disease

known as Devi Mata. By thus congregating in such a house they spread the disease.

There are volumes written in verse which are supposed to give the clue to the diagnosis of disease, the cause and cure, all within the scope of a few lines. The quack will religiously set himself to the task of committing the volume to memory and when he has completed his laborious task is ready to put out his shingle and pose as a practitioner. He may have learned the influence of the stars and the planets on disease and may be able to name an auspicious day when certain ablutions will drive away the disease or he may have learned enough of the occult to be able to link himself with the authorities of the lower regions, and, by working in co-operation with them, may be able to appease their wrath by substituting other animals as a sacrifice to them as an inducement to leave off tormenting its poor human victim.

Parallel to, and accompanying the practice of the quacks, malpractice is found in every quarter of the peninsula. The following are a few instances which illustrate. A certain man was heard to relate how his wife was relieved from a headache. Several old women took her in hand and placing a brass pot on her head, after binding about it a towel, and poured boiling water into the vessel. They kept up the temperature by dipping out the cooling water and pouring hot in its place. At the end of two hours the patient was relieved. She was dead.

A lady missionary was called to the home of a Mohammedan lady who was really loved by her husband. On the bed was a little child of three in convulsions. The barber had just finished shaving the hair from the head just over the spot where the brain can be seen to pulsate. This is called in India, the door to the brain. The Mohammedan quack had taken a red hot piece of iron from the fire and had pressed it upon the exposed part destroying the tissues of the skull. When the father was asked by the lady why he allowed such inhuman treatment he answered, "O, Miss Sahib, for many days that door was open and an evil spirit entered there. It must be destroyed or the child will die."

A dislocated ankle is reduced by strapping two boards to the sole of the foot and driving a wedge between them, much the same as the "infernal boot" of the Inquisition. Fractures are tied so tightly that mortification often sets in.

All Hindu women, whether rich or poor are neglected in times of sickness. If any native nurses or midwives are secured they are generally ignorant, immoral and cruel. Countless numbers of such mothers and children fall a victim to their horrible barbarities in their hour of peril. Tardy labor is generally assisted by the aid of a bamboo pole or heavy plank laid across the

abdomen and a heavy assistant seated on each end.

The following is a method of procedure which is characteristic in our part of India and doubtless of most other districts:

When the patient falls sick old wives' remedies are tried first then those of the medicine man, finally the skill of the barber. They all agree in at least one thing, that is to starve the patient. For to feed him or give him drink would create phlegm which would be fatal. The medicine man begins by feeling the pulse with his four fingers, one after another, as if he were playing on a flute. He is diagnosing the case. He is thus discerning the four humors, their proportions and discords, namely, phlegm, wind, heat, and dryness. Then he writes the prescription. The more ingredients it contains, the more effective it is sure to be and the greater his reputation for skill. Eight or a dozen component parts would be moderate.

Among the remedies suggested by the old women, are numerous charms, e. g., a thin cord of black wool, numbers of shells, tigers' claws, mustard seed folded in a piece of birch bark, or a dirty piece of cloth a sentence of a few words from a sacred book, all these are tied around the neck, ankle or wrist to ward off disease. The excretion of certain birds and animals is often applied to a diseased or injured part.

But suppose these fail. The barber is then called. He bleeds the patient. If the patient survives all this but does not recover (How could he?) the missionary doctor is called or the patient is brought to the hospital to undergo an operation with strength and resistance practically exhausted.

It might seem a most difficult task to be able to overcome the prejudices and the superstitions of the people, and indeed it does take painstaking and persistent effort to make one's self felt in such an atmosphere. But after all, the arguments for medical missions are manifold. The fact that such conditions exist, the very ignorance of the people and what leads them to resort to such ridiculous means, displays a **great need**. The native doctors are ignorant of the rudiments of scientific medicine. Were they cognizant of the simplest facts they would not prescribe roasted bats as an antidote for excess of saliva in an infant's mouth, nor putting fleas into a person's ear to cure lethargy, nor prescribe the feeding of seven well cooked bedbugs to a woman to cure hysteria. (The last two remedies might affect a temporary cure.) They would not believe that a father's ghost is angry with his son and has brought on him an apoplectic stroke. They would not advise that magicians be called to rid the patient of some evil spirit.

The **great need** is also evident from the terrible epidemics that sweep over India. The frightful mortality of 3,600 souls an hour which means that much loss of **immortal** souls, places upon the shoulders of Christendom the responsibility of sharing with others the privileges which she en-

joys. These epidemics occur because of the lack of sanitation and of hermetically sealed social ties known as caste. Caste is that iron band which holds division of labor, profession, and ecclesiasticism (or priest craft) into the various guilds according to their social rank on the authority of the decrees of the ancient books. No tradesman according to Hinduism is allowed to leave his country to improve his methods of labor on pain of social ostracism. Nor would the would-be physician dare peruse the pages of other medical books than the Shastras or seek information from any other legitimate sources, such as dissection, or scientific research, lest he be held as a heretic to sound truth and be accounted outcaste. There is quite a number of Hindu Hospital Assistants who have taken elementary courses in medicine but they did it at the risk of their social standing. It remains then for the foreign Doctor of Medicine, one who is possessed of an earnest desire to save souls, one who has a desire to realize the highest joy which his medical service itself brings, one who is intent on ministering to the spiritual needs of the people, to step in and in a practical way spread kindly Christian love and sympathy.

Now before we take up the ways in which the medical needs of India may be supplied it might be of interest to know something of the nature of the diseases of the land. One authority has given them as being something like the following: Ainhum, Beriberi, Cholera, Dengue, Filariasis, Guinea-worm, Intestinal parasites, Leprosy, Plague, Tropical dysentery, Tropical Splenomegalia, Tropical Ulcer, Yaws and Anyklostomiasis aside from many maladies which are common to North America. A practitioner from North America is not familiar with the nature of all the tropical diseases nor is he able, without careful study, to successfully diagnose them. India presents a wonderfully resourceful field for medical research work. But I would not have you understand that I would urge a Christian missionary to assume that he is going to India as a medical missionary with the aim of doing research work. We make the above statement in order that you might realize that one's experience may be enriched while he is laboring in the capacity of a man of God seeking to win souls through the medical profession.

May we notice the ways in which medical work serves as an important factor in the general uplift of mankind in India.

From what has already been observed let us consider Medical Mission work:

1. As a humanitarian factor. To quote Rev. Sidney L. Gulik, "So sweet and reasonable have these institutions and methods and principles been seen to be that all men praise and approve them. So important are many of them for the welfare of the community that even governments do not hesitate to contribute public money for their establishment and support. Not only the governments of Christian lands but those of non-Christian lands have quickly

got the spirit and are following the example set them."

2. As an educational factor. This education is carried on in the home, at the bedside, in hospitals, by conferences with officials, by the publishing of papers, pamphlets, and posters and by the training of leaders for large hygienic movements. Books and pamphlets for public information have been of inestimable value. Tracts dealing with sanitation, the treatment of epidemics and diseases, and the preservation of health are often most effective when published in times of danger.

There are also great possibilities in establishing institutions for training native nurses and medical assistants in order that the native Christians might be brought into a sphere of usefulness for benefitting future generations.

3. As a hygienic factor. "It is refreshing" writes Dr. G. L. McKay, "to see the clean houses and villages of the Christians instead of the filthy heathen hovels and hamlets about." If hygiene made possible the building of the Panama Canal; if it freed Cuba from the Yellow Fever; if it has reduced infant mortality, and wages successful war on the white plague; if it minimized the death list of the Russo-Japanese war, why should it not be brought into play in a land where bed-bugs run riot, where pools become the bathing places for man and beast and at the same time furnish the drinking water for the households, where the most repulsive articles are utilized for so many **useful purposes** (?), and where the people build mud huts without windows, or proper means of ventilation?

4. As a scientific factor. Scientific research by medical missionaries has been greatly limited owing to the tremendous pressure of caring for the sick who come to them. But the accurate reports of cases passing through their hands and the first hand study of Asiatic diseases in themselves are great contributions. One has only to look into The China Medical Journal, The Indian Medical Gazette and another magazine entitled Medical Missions in India to realize what great forces the medical missionaries are in developing the science.

5. As a social force. Dr. J. Rutter Williamson writes, "In the waiting room of a dispensary may often be seen, sitting side by side, the Brahmin, the Sudra and the Shanar, the Pular and the Pariah, the devil-worshiper and the worshiper of Siva, the Mohammedan and the Roman Catholic and the Protestant, both men and women of all creeds." Bishop Thoburn says, "New careers have been opened to the womanhood of India, while relief from pain and sickness in a hundred forms has been secured for all generations to uncounted millions of India women. The great movement has only begun."

6. As a religious force. No department of Mission work is such a force in breaking down prejudice as the Medical. "With his healing Mission as his defense and the Word of God as his weapon, the medical

missionary has been able to safely traverse tracts of country never before trod by Christian feet. In districts once visited, his return is eagerly looked for and in the train of his pioneer labors other forms of mission work have been duly inaugurated."

—Dr. W. J. Wanless. It cannot be denied that medical missions are the pioneers of evangelism. Even the official classes are not slow to recognize the splendid services of the medical missionary. Their previous prejudices and unreasoning suspicions are soon removed.

There is still another way by which we may realize the importance of medical mission work as a vital factor in Christian propaganda and that is by seeing the medical missionary at work. And where shall we find him?

1. We shall find him in the dispensary dealing with those who come to him. We will find him organizing the forces under him so as to also give them the Bread of Life. Perhaps he will plan itinerating medical mission work in order to reach those in the villages and country districts.

2. You will find him in the hospital which he has started very humbly but has developed into a magnificent institution, such as found at Miraj under the management of Dr. Wanless, or at Madura under Dr. Van Allen or the splendid School of Medicine under the auspices of the Drs. Misses Mary Noble and Brown. In the clinic at Ferozapore, Dr. F. J. Newton has about 10,000 cases a year.

3. You will find him perhaps planning a definite routine of his daily work but almost invariably unable to carry out his plans. Cases to record, homes to visit, laboratory work, writing scientific articles if possible, inventing apparatus, many times giving personal attention to dressing of wounds, perhaps operations under adverse circumstances, itinerating; withal a round of duties enough and sufficiently perplexing to muddle the clearest brain.

But it means a great life of opportunity which we give as the last point. But it is not least in importance. I should like to name a few stars that are brightly shining in the medical world: Dr. Gabriel Broughton, who, in 1636, opened up East India to the commerce of the world; Dr. Peter Parker, whose lancet opened China to missionary endeavor; Dr. O. R. Avison, physician, organizer, builder, translator, and educator; Dr. Grenfell, a sea captain, storekeeper, magistrate, preacher, surgeon, author and patron saint of Labrador. He was once asked why he did not come to America where he might more fully enjoy the pleasure of society and the honorary degree of M. D. that was conferred upon him by Cambridge. He replied that the American society of the cities was too tame. He would rather hitch his dogs to the sled and glide over the northern snows to search out some suffering fisherman's child any day than have to endure the round of social duties which generally devolved upon those who would keep their standing in the estimation of the patrons. There is more truth in the above statement

than we realize at first thought. Dr. Leonora Howard, first woman physician to the Chinese nobility, and Dr. Clara Swain, first woman physician to Asia. We have named those of other countries because we would not have you think that India claims all the bright lights in the medical mission world.

Hark, I hear a ring! It is in India. A boy has broken his leg. Soon a string will be tied round the fractured portion until gangrene will set in and the foreign doctor will have to be called to amputate the limb to save the child's life.

The bell rings again. It is in America. If it is a poor child, the splendid children's hospital will be open for its reception. If it be rich the nursery will be made bright and friends and relatives will bring flowers and toys and fruit. A trained nurse will be employed to relieve every discomfort and the physician will carefully tend him. Tomorrow the visiting surgeon will operate.

Listen! the ring again comes from the Orient. A sister in the pangs of motherhood. The husband is present and so is

the other native help. "Why make too much ado?" the husband says, "It is only a wife; I can easily get another when she dies. And I think I would like a change." (A HUMAN BRUTE.)

Once more the ring comes from an American home. A wife, an expectant mother has arrived at the hour of trial. There are gentle voices, hushed footsteps, the skill and care of doctor and nurse—all these are immediately and as a simple right bestowed upon her and that little life which is so cherished.

Why is this difference? Duty, opportunity, altruism are in themselves motives insufficient to impel us forward. There can be but one motive and that is the greatest thing in the world, LOVE.

"God said, 'break thou those yokes! Undo These heavy burdens! I ordain A work to last thy whole life through— A ministry of strife and pain.

Forgo thy dreams of lettered ease; Put thou the scholar's promise by; The rights of man are more than these.' He heard and answered, 'Here am I.' Goshen, Ind.

vague, but they cling to memory, nevertheless. Bombay, so wonderful, so beautiful, and yet so pathetically needy, can never be forgotten. It is only a spot on His earth, but He loves it and He is using influences for its uplifting and for the salvation of its thousands of dark-skinned idol worshippers.

An evening's visit to the beach is an experience to be coveted, especially by those who are interested in souls. From the bare-foot Hindu with but scant clothing, to the royal personage covered with lavish display of jewelry and silks, and riding in the most elaborate carriages, there is every variety of form, feature, and dress that could be imagined. The variety in outward appearance serves to give some idea of the even greater variety in station, religion, and worship.

The refreshing breeze from the ocean, the beautiful walks along the beach, the restless, ever-changing waves of the sea, appeal to all, however, so here they are in endless variety. Oh, that they could understand the love of God, that they might honor Him who holds the ocean in His hands!

We must leave Bombay soon, however, so have time for only a few more glimpses. Our hearts ever return lovingly to Berachah Home, the place that has been a haven of rest to many an incoming and outgoing missionary. It was originally not intended to be a boarding house, only the headquarters for a band of Christian workers, but incoming missionaries had to have a place to go to prepare for journeys to their stations, and outgoing missionaries needed a place to stop and wait for their respective ships. So the Home took its work and found its place so that the other day when we noticed in the paper that it was about to be discontinued for a while, we wondered how the work it has been doing so long and so well was going to be carried on. The definite, quiet, Christian influence, the hospitable, home-like table, the seasons of prayer and devotion and Bible study, will certainly be hard to replace in a city like Bombay.

Packing and transferring baggage is becoming a trifle tiresome, though not monotonous, because there are always new difficulties and new perplexities about it.

It is Tuesday morning. The train leaves the beautiful Victoria Terminus, on the wonderful G. I. P. Railway at 9:30. There is a confusion of cabs, coolies, trunks, and parcels. The excitement of starting with so many other excitements added makes the starting itself seem of very little importance. Baggage is placed in the same compartment with the passenger. Two rather unusual items attract the attention of an American traveler. The bedding bundle, containing usually comforts, blankets, and pillows, seems an unnecessary burden until we come to preparing for the night. The tiffin basket is often large and contains a variety of food besides sandwiches and fruit.

These apparent luxuries prove their real value as the journey across the plains of India becomes long and wearisome. There

MEMORIES FRESHENED FROM DIARY LEAVES

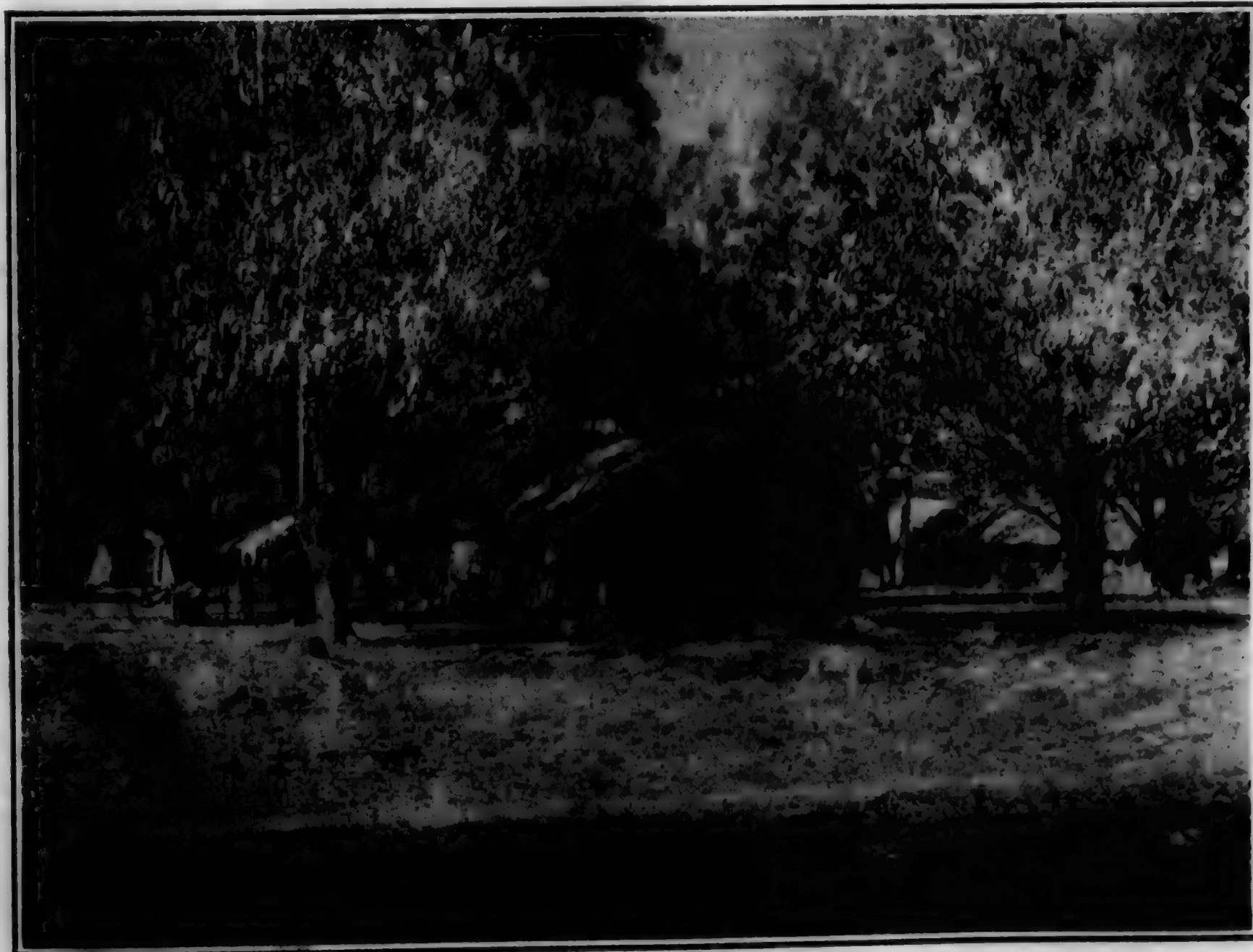
LINA Z. RESSLER

VII Changes

Are these brief lives of ours long enough for real changes to occur? I sometimes wonder how the events which mean so much to us, and to which we attach so much importance, must appear in the eyes of the Infinite. To Him a thousand years are as one day. In His hand lies the control of worlds. And yet He stoops to notice our lives. Are they all planned with

Him beforehand? Anyway we know that He understands us, we are sure that He loves us; so, whether the events which come to us can be called changes or not, we can safely trust them to Him, and live calmly on as long as we are in His will.

We mentioned before some of the interesting things of Bombay. The impressions on that first visit there were rather



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is a shrill little whistle of the engine, and the train slowly pulls away from the big station. One delightful thing about Indian travel is the abundance of room for each traveler. The large railways provide compartments and those who take long journeys usually find a compartment set aside for each party. There is supposed to be sufficient room that, when night comes, each traveler may make use of his bedding and sleep as he journeys.

One thing to attract our attention in the early part of the journey was the dhobi ghats, where fields of laundried clothing were drying. The washermen of the city evidently monopolized this section, and the long lines of waving clothes, as well as large sections of clothing drying on the ground, are an interesting sight to the traveler.

The salt works interested one a little later on. Here the water of the ocean is brought in, spread over fields and allowed to evaporate, leaving the salt deposits to be gathered from large areas. Not very inviting looking, are these beds of salt, but they afford quite an industry and are a means of securing salt not everywhere utilized.

The train seems to be moving slowly, but they say that is the way they travel in India. The mountains along the west coast of India present no little difficulty to the road builder, and the winding and climbing of the iron steed, with its burden of human freight, is interesting, to say the least. Within a distance of ten miles, between Kasara and Igatpuri, the road passes through twelve tunnels of various lengths.

After we leave the mountains, however, the journey becomes more monotonous, and as we traverse the great plains, with only an occasional sleepy looking village station, the question asked by almost every new missionary as he goes along here is, "Where are all the millions of India?" This is easily answered by one who knows Indian life, for he sees huddled under the clusters of trees, in various directions, the little mud huts, where thousands of these people are being sheltered.

Are these changes in our life as we go along? Or are they simply incidents to give us an idea of others of the Father's children with whom He has planned to make us acquainted?

Scottdale, Pa.

NOTES

Settlement Work Impossible in Russia

In November, 1906, a number of public-spirited Russians organized a society for the purpose of carrying on social settlement work in one of the most crowded and neglected parts of Moscow. The government granted a charter, the society was duly registered under the name "The Settlement," and before the close of the year a little corps of teachers had commenced work. The people gladly received them, and the work extended rapidly, until it included nurseries, schools, libraries, play-

grounds, children's gardens, lectures, excursions, and uplifting agencies of all kinds. Then the reactionaries' attention was attracted, and soon the Police Prefect of Moscow was told that the Settlement was "exerting an injurious influence." He appointed a special commission of investigation, which, without visiting the Settlement or examining its managers, reported in such a way that the Governor-General of Moscow ordered the matter laid before the Council for the Regulation of Societies. It closed the Settlement and stopped all its activities.

The managers of the Settlement thereupon appealed to the Russian Supreme Court, asserting that the superficial and secret investigation of the special commission had wholly misrepresented the aims of the Settlement and the tendency of its work by stating that its methods of instruction tended to undermine authority or change the existing structure of society in a political sense. The Supreme Court asked the Minister of the Interior and the Minister of Public Instruction for an expression of opinion concerning the case. Both sustained the conclusions of the special commission. Then the Supreme Court approved the closing of the Settlement, and thus an end has been put to all settlement work along liberal lines in Russia. The Russian Government seems still to be afraid of the amelioration of social conditions among the poor by means of schools, libraries, public lectures, and similar agencies.—Sel.

Hinduism

Whilst Hindoo swamis are being maintained in luxury by women in America whom they are deceiving, the following is told by a native of India as to the Hindu women's lot:

"My mother told me that her aunt was once working in her courtyard, surrounded by high walls, when her husband's friend, not knowing of her presence, opened the gate, and, catching a glimpse of her back, withdrew at once. Her husband noticed this and at night asked her to follow him. He took her to a forest and killed her, saying, 'A stranger has seen you and I don't want you.' The female relatives cried bitterly, but the men approved the act.

"Again, in Calcutta, a woman stood at a window. A man looked up and saw her. Her husband literally trampled her to death. When her children begged that she might be spared, the mother-in-law took them away, saying, 'Your father is doing right.'

Here is a widow's prayer: O Lord, no one has turned an eye on our oppression, though with weeping and crying and desire we have turned to all sides hoping someone would save us. Thou alone wilt hear. . . . When shall we be free from this jail? Only injustice comes to us. We have seen only the four walls of a house. We cannot bear our hard lot. Many of us have killed themselves. Create some sympathy that our lives may not be passed in vain longing.—India Alliance.

A Central African Pentecost

Rev. Charles Inwood, who has just concluded a tour of the American continent in the interests of the Evangelical Union of South America, tells a most interesting story in his little book, "An African Pentecost." In 1910 he acted as deputation from the Keswick Convention in Central Africa. At Loudon, in the Nyasaland Protectorate, he witnessed a remarkable scene in the mission of the United Free Church of Scotland. The big church building seats 2,500 people, yet it was filled at the first meeting, as many women as men being present, and hundreds of noisy, crying babies as well. The first meeting seemed to bring little real conviction of sin, but at the close of the week remarkable scenes ensued. First came a great stillness over the vast audience; then prayer commenced. Slowly one and another rose, and some sad confessions of sin were made. Then two prayed together, then three; then suddenly, as if a divine breath had passed over the audience, everybody began to pray. The sound rose like the murmur of the sea—deep, solemn, sacred. In a few moments absolute quiet was restored, and the meeting was closed.

On the Lord's Day not less than 7,000 people came to the morning service. A number of heathen chiefs and people were present. When the Word was preached, lips quivered and tears flowed. The Lord was present. Then came again a flood of prayer, and as the whole congregation began to pray, the heathen at the outskirts of the crowd fled in alarm and terror. But again this mighty sound of crying and weeping and praying subsided, and the service closed in profound silence, such as the Spirit alone can produce.

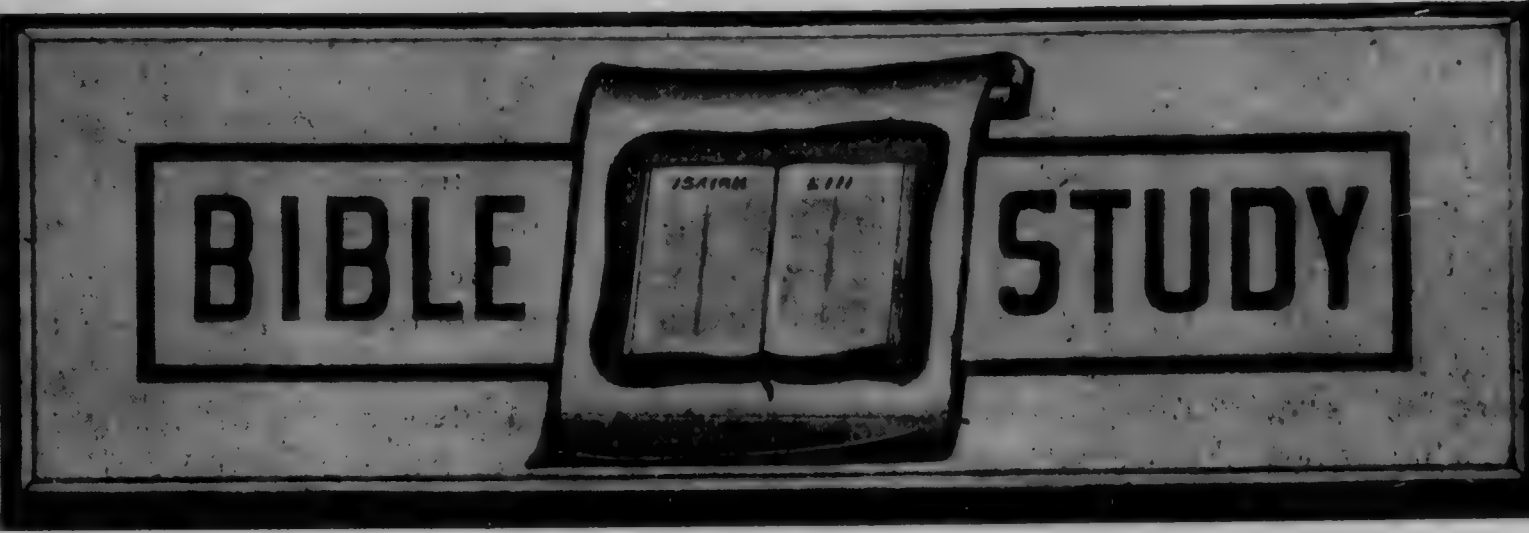
The influence of that awakening extended far and wide, and it was followed by a great ingathering of souls.—Sel.

Religious Toleration in Spain!!!

Spain is breaking with its intolerant past. Religious toleration is now secured for all evangelical workers, ~~and many~~ ready to welcome their ministry. The circulation of the Bible increases, and there is a greater willingness to read Gospel literature. In the recent synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work, and told of increased self-support. The excesses of anti-religious propaganda in Portugal have led seriously minded people to consider their duty to God. Evangelical literature is being read, and many new faces are seen at the services. Mission tours have brought the Lusitanian Church into touch with Bible readers in rural districts, where work was formerly impossible, and in spite of the pervading political discontent, the church makes progress.—Sel.

A CHINESE PRAYER

"May I so live in my own house as to commend the religion of Jesus."



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

V A Study of the Epistle

The Gospel Recognizes that All Men are Guilty Before God.—2:1-24

1. Transgressions in the light of judgment.—Vs. 1-11. In the study of the previous chapter, the fact of sinning was sufficiently noted. Men will sin because they put away the knowledge of God. In this chapter we note that men will persist in sin although they know that they stand in danger of imminent judgment of God. This passage is undoubtedly addressed to the Jews who know the law of God and the judgments which the law pronounced against the transgressors. There is a thought here suggested that even under the dispensation of the Law the Gentile sinners were considered transgressors of the righteousness of the law and were, therefore, guilty and condemned. The Jew who had the knowledge of the Law thus was in a position to condemn sin in the Gentile but also condemned himself in doing the same things which he condemned in others.

a. The justice of God in condemning sin, and the judgments against the transgressors is not questioned. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men (1:18). Sin by disobedience is both recognized and punished by the righteousness of God.—V. 2.

b. Neither the knowledge of God nor the knowledge of His law will avert the judgment upon willful transgressions. The Jew is not favored in this respect above other nations. The Gentile who has a knowledge of the truth and the consciousness of sin is under Divine censure and unexcusable.—V. 3.

c. Sin may be persisted in only by an utter disregard for the goodness, forbearance and longsuffering of God.—V. 4. Every means at the command of God is exhausted in endeavoring to persuade men to turn away from sin and to turn to Him. His first endeavor is to win men by His goodness and to manifest to them His mercies in order to lead them to repentance. This failing, the next step follows.

d. Men may persist in sin knowing that God is a rewarder of the evil as well as of the good.—Vs. 5-10. Rejecting the mercies of God leads to hardness of heart and a resolute turning to the judgment of God's wrath. This is another manifestation of

the reprobate mind (cf. 1:28 ff.) This is not a case of men sinning in ignorance. Such as are here described are enlightened as to God, and have a conscience instructed concerning right and wrong, have a knowledge of the judgment of God against sinners and know that God rewards the righteous for their good deeds and punishes the wicked for their sins. But with all this instruction and enlightenment they choose to sin rather than to honor God by obedience to Him. This rule is applied to both Jews and Gentiles.—V. 11.

2. Transgressions in the light of the law.—Vs. 12-24. The Apostle deals with the question of transgression as a general one. God is no respecter of persons. He judges all men by the same standard of righteousness. He must consider all men as under His law, and thus the Apostle deals with the question of transgression under law.

a. The Gentiles transgress a law.—Vs. 12-16. The distinction which is made between the Gentiles and the Jews is twofold. First, the Gentiles have a law while the Jews have the law.—V. 14. Second, the Jews are considered to be the "hearers" of the law, having received the law on the tables of stone.—V. 13, while the Gentiles "shew the work of the law written in their hearts."—V. 15. Neither the Jew nor the Gentiles are justified by the possession of the knowledge of the righteousness of the law of God. Only by "doing" the things contained in the law are they justified.

The above facts are of great importance in determining the standing of the world before God. At one time only a very small portion of the world, the Jewish nation, had the knowledge of the law of God. Now, a very much larger percentage of the world is acquainted with that law. Those who are thus enlightened are responsible before God, to do His will. Are then the heathen justified through ignorance? If salvation is the gift of God to the ignorant then the heathen are justified. Ignorance is not always innocence. A child is ignorant in some things but innocent in all things because it has not acquired the faculty of judgment between right and wrong. The faculty of judgment once acquired, the age of discretion has been attained and innocence as to

right and wrong has ceased, although a degree of ignorance may yet exist. Those who willingly reject the knowledge of God and His law are ignorant but are neither innocent nor guiltless. (cf. 1:21, 22, 28.) Condemnation rests only on the guilty.

The heathen "do by nature the things contained in the law."—V. 14. There is given to man an intuitive sense of right and wrong. He has a native desire for worship, recognizing the presence of a Divine being. He naturally reveres deity and devotes some of his time to the worship of the Divine. This natural attitude toward the Divine covers all that is included in the first four commandments of the law. There are no heathen who have not in some form or other laws which embody all that is contained in the remaining six commandments of Moses. In China the honor to parents is carried to the extreme and results in the worship of ancestors. Killing and stealing, also adultery, while common practices among many of the heathen nations, are, in certain prescribed forms, visited with judgments upon the offenders. Thus is verified the statements of the Apostle that the Gentiles do by nature the things contained in the law. His familiarity with the laws and customs of the heathen placed him in a position to make such a statement, and he, with those who are in a position to observe the same classes of people today, would say that there are no innocent heathen. Intuitively they know the laws of righteousness, but they are not justified before God because they have not been doers of those laws.—V. 13. The same influences and forces of life are in operation with the Gentiles as with the Jews to keep them from transgressing the laws of God. Their "conscience" either excuse or accuse them. The conscience of the Jew judges him by the written law, and the conscience of the Gentile governs him according to his known law. Both are perfectly conscious of having done good or evil.—V. 15.

The judgment of all men will take place in the day when God shall judge the secrets of men by Jesus Christ according to the Gospel.—V. 16. At that time the Jews who have sinned in the law will be judged by the law, and the Gentiles who have sinned without the law or any other written law, will be judged and rightfully condemned because of their disobedience

to the intuitive laws of righteousness in their consciences.—Vs. 12, 16.

We should not forget that there was a time when there was no law, such as God gave to Israel on Mount Sinai. All the time before the days of the Mosaic law men lived as do all the Gentile nations now who have no knowledge of the written law of God. According to the conclusions of the Apostle, **there is none righteous**, for men have failed when there was no law, and they have failed when the law was given.

b. , The Jews transgressors of the law.—Vs. 17-24. There are three important advantages claimed by the Jews—the knowledge of God, the knowledge of the law and the power of discretion or judgment because of the law.—Vs. 17, 18. On account of these things the Jews were able to set themselves up as the judges of all other nations, and the teachers of righteousness. It was by revelation only that the Jews were able to make these superior claims and assume these high privileges. Mount Sinai was their authority, but it was what God had written on the fleshly tables of the hearts of all men.

Instead of the revelation of the law being only a special privilege of instruc-

tion to the Jews, it became a special source of condemnation. It revealed to both Jews and Gentiles that they were alike transgressors of the commandments of the Lord. The Jews could claim no privileges of transgression for themselves, for the Law did not give the privilege of sinning in order that grace might abound. It demanded perfect obedience. The very things which they taught the Gentiles to observe they were found to have transgressed. The God of the Jews was dishonored by the Jews before the Gentiles over whom they had boasted because of their law and their God.

Two very important facts have been established by the arguments of the Apostle. All men have sinned and are guilty before God. Those who have but violated the law of their consciences are guilty and are under condemnation. Those who have the superior privileges of instruction and are able to judge or to teach others are also guilty as will be attested to by those who have not thus been instructed but who have a sense of right and wrong in their hearts. Even our natural convictions will lead us to do right, but the revealing of the law shows us the enormity of our transgressions.

sciously finite and are not sufficient for ourselves. Attempts are frequently made to explain this sense of dependence on an Infinite being as the offspring of animism, ancestor-worship or totemism. But this explains nothing. These primitive forms of worship are effect and not cause. They are but the crude expression of a normal innate tendency. This sense of insufficiency, this craving for some object worthy of worship, is the religious instinct of the human being. It is perfectly normal and common to every type of man, regardless of race or stage of civilization. It lives deeper than any other want of the human nature; for example, than the instinct that craves friendship, or that impels to the creation of domestic ties, or that inspires a thirst for knowledge. The religious instinct has often been denied. Many times it may be shrouded in vagueness. To fill up the void a person may go in pursuit of wealth, honor, power, knowledge, or even sensual pleasure. The instinct cannot be gotten rid of by developing the intellect. Great intellectual minds have shut their ears to its voice from within but they have had their moments when they could not help but hear it. Instances could be multiplied which would evince the religious instinct in man. It would be monotonous and unnecessary. It would only be picture after picture of finite souls yearning for an infinite good, depressed with a sense of estrangement from the Infinite, struggling against a consciousness of bondage, perplexed as to how solve the miseries of human life. Enough has been said, the induction can be made. Man is instinctively religious.

Christ's life and death, as the revelation of God, are the fundamentals which satisfy the religious instincts of the human soul. Man craves fellowship with the Infinite, personal communion with God. Christ's coming delivered man from discontent, fear, sin and death. The first great proclamation of "Good tidings," was the momentous announcement that God Himself was come to dwell among men. God proposes to manifest Himself to man through a man. Then follows the announcement of His great mission of mercy, to save men. He proposes to remove the cause of the estrangement between man and God. God was revealed to man as a loving Father. Christ assumed the position of an obedient Son, and men are set forth as Sons of God, Christ's brethren and brethren to each other. The Father is ambitious to give to every individual His largest and truest life. To this end He cares for each individual human soul and nothing touches the life of man which does not touch also His great heart of love. Ill-desert is no barrier to the coming back of the estranged to the Father's house and heart. Nor does He leave man in doubt. The Spirit Himself beareth witness with man's spirit that he is the Son of God. Death takes on a new meaning. It is no longer an object of dismal foreboding. The logical inference from man's dignified position is a continued existence. God's tender care in the present is

THE FUNDAMENTAL PROOFS OF CHRISTIANITY

J. J. FISHER.

Christianity has its fundamental proofs. They are proofs which will satisfy any one, provided he be open-minded. They are the ultimate proofs for every Christian from the highest to the lowest, from the most intellectual to the most unsophisticated. The Christian whose position in life requires him to do very little reflective thinking may not be able to give a satisfactory answer when asked to give the evidences for his faith. But that is not necessarily proving his faith unwarranted. It is possible for a person to have rational evidences for his beliefs and be unable to state them. It is even possible for that person to be unconscious of his belief being established in such evidences. In every department of life men are doing things for which they can give no rational explanation, yet no one regards them as being irrational in their conduct. For instance, the person who is asked why he seeks the association and companionship of others may be at a loss to formulate his answer but no one would say he should not do so. The simple faith of the unsophisticated Christian has more in it that is worthy and noble than is generally admitted. It only needs to be recognized and formulated. But to the task. The purpose of this thesis is to give a brief analysis and exposition of the evidences which are common elements of every Christian's faith.

No doubt the reader is already aware that this is not an attempt to explain on a naturalistic basis everything in the Christian religion about which many are allowing themselves to be confused. The purpose

is not to take up that which is mysterious, miraculous, and superhuman. Nor is an apology necessary. The same method of treatment obtains in the field of science. The scientist does not abandon the field because he has met with an unexplainable phenomenon. He approaches the phenomenon from the side of facts and in view of these facts builds his system. Why should not the same method obtain in the field of morals and religion? The scientist reckons with the facts in hand and from them constructs elaborate theories and hypotheses. He has an unfaltering faith in them because he sees they work, they bring results. Who would dare to speak lightly of the scientist in his untiring efforts? Who would dare to speak lightly of the one who would apply the same method to religion? It is the only rational method. According to the Christian hypothesis: (1) Christ ought to be the embodiment of the highest standard of ethics of which no man can conceive; (2) Christ ought to satisfy the aspirations of the human soul toward the Infinite; (3) Christ ought to be a transforming power in human society. Christians everywhere believe, whether consciously or not, that Christ has accomplished these results and accept them as evidences of His rightful claims to the lordship of their lives. Can their belief be substantiated by facts?

The deepest needs of the human soul are its religious needs. It is the sense of need of which can be satisfied only by something supersensible. It grows out of the fact that we are not only finite but con-

evidence of His continued care after this life. Death is converted into an entrance into a life immortal. All this has not only been said by Christ but was a part of His life and death. He absolutely identifies Himself with the common race, even assuming the condemnation felt by God for the sin of mankind. He makes an absolute surrender of His will to the Father's will and carries human nature victorious through life, even through the anguish of an undeserved death. Christ came to plant within the soul a life of filial union with God. In that life fears and anxieties of an earthly nature lose their power. There inheres in that union a power to overcome the world, a serene life in the midst of sorrow and danger. This is the gift of Christ to men. Could anyone conceive of a more worthy being in whom man could place trust and confidence, whom he could worship, and from whom in turn he could hope to get a satisfactory response?

Christ's ethical concepts are no less unique than His religious concepts. They are the highest yet given to the world. If the "Golden Rule" was ever hinted at before the time of Christ, He was the first to make a clear, positive statement of it. Love and sacrifice dominate His life and teachings. Christ was the greatest specialist in character the world has ever known. Motive and desire, and not merely outward conduct were the criterions by which He judged character. Christ's ethics have commended themselves to the minds of men everywhere since they were inaugurated. It is the exception to find, even among those opposed to Christianity, anyone who will not recognize their superiority. There is nothing in them which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount. Jesus' teachings did not only apply to local and contemporary conditions. They are so comprehensive that they apply in every sphere and relation of life. They are principles so flexible and expansive that the growth of society never finds them unequal to its needs. J. S. Mills has said that an unbeliever even cannot "find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve of his life" and then adds, "Contrast Jesus Christ in this respect with other thinkers of like antiquity. Read Plato's dialogue and see how enormous is the contrast with the Gospels in respect of errors of all kind—reaching even to absurdity in respect to reason and to sayings shocking to the moral sense. Yet this is confessedly the highest level of human reason on the lines of spirituality." Christ's ethics are practicable. It has been demonstrated by Christ Himself and His followers that they can be embodied in conduct under the most varied conditions.

There is however one outstanding aspect of the ethics of Christ which commends them to men as superior which deserves special emphasis. They are an evangel, a Gospel and an appeal to the

moral and spiritual nature of men. They secure a moral response. Jesus unlike the other great moral teachers was concerned in inaugurating an ethical enterprise. This enterprise was a force introduced into the world which is actually transforming men's lives. The end which Christ had in mind was the development of the highest possible character, a character actually Christ-like. The efficient cause of this moral enterprise was Jesus Himself. But sin had to be reckoned with, so the enterprise was made also redemptive. Man had to be brought into fellowship with God. Here is where the ethical and religious life of man blend into each other. Fellowship with God through Christ is the one essential condition by which the ethical and religious ideal is to be realized. Christ says, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." John says, "We have fellowship with one another and the blood of Christ his Son cleanseth us from all sin." In Paul's writings servants are to obey their master, and children are to obey their parents, "in the Lord." Husbands are to love their wives as Christ loved the Church. The ideal ceases to exist except as it exists in Christ, and in Him not merely as a historic character who loved and died, but as a living force in the heart and life. The ethical enterprise of Christ is the union of the highest ideals with the most efficient moral forces. In its vital and dynamic power today, two thousand years after its inception the ethics of Christ are unquestionably superior to anything the world has ever known. They are the highest man can conceive.

The divine origin of a religion cannot be evinced by the number of its adherents. Both Buddhism and Christianity approach the five hundred million mark. But look at Buddhism's essential doctrine. It is that there is no reality; all is change and decay. All Buddhists hold that there is nothing either divine or human which is permanent. How could a God who is the very essence of reality be the author of such a religion? Buddhism owes its great throng of adherents to the coercion used by the kings who embraced it. Mohammedanism won its one hundred and seventy five million with the sword. Force was in a few instances resorted to for the spread of the Gospel, but the attempts hindered rather than helped the cause. The progress of the religion of the Cross has been made by purely moral means. Considering its small beginning in Galilee, its steady progress against the violent opposition of Judaism and the attempts to exterminate it by imperial Rome and its steady triumphs over heathenism cannot be explained by naturalistic means.

The result of the last two thousand years of the history of the human race, brought under the influence of Christianity, prove Christ's transforming power in human society. The transforming effect of the Gospel has been gradual. Jesus said, "first the blade, then the ear, then the full corn in the ear." It has operated in the heart of

society, on its institutions, habits, and sentiments like the yeast hidden in the "measure of meal." This does not mean that the modern civilization is a finished product. Much in the present high stage of civilization of the Occident in non-Christian elements have been brought in from other sources. But steady progress is being made. Christ brought to man a social ideal, and, with the ideal, force adequate to effect—though by slow degrees its realization. The force, as was stated in another connection, resided in Christ Himself. Christianity has transformed the institution of the home. It has reduced the father's tyranny, given the wife a respectable position as a member of the home, made marriage sacred and sternly rebuked divorce and kindred evils. The spirit of freedom which has been so characteristic

(Concluded on page 55.)

The Workers' Column

UNBELIEF AS GIVEN IN HEBREWS THREE

Heb. 3:12

J. R. Driver.

I. Seeing Is Believing.

1. We must consider before we can understand what we see.—V. 1.
 - a. By comparing—
 - (1) The chapter's comparison—Moses and Christ.
 - (2) Our comparison—Law and Life.
 2. A plea to see and believe.—Vs. 7-12.

II. Acting Is Living.

1. Believe God by—
 - a. Exhorting daily.—V. 13.
 - b. Holding the beginning of our confidence.—V. 14.
2. Disbelieve by—
 - a. Hardening our hearts.—V. 15.
 - (1) Provokes God.—V. 16.
 - (2) Grieves God.—V. 17.

THE POWER OF JEALOUSY

D. Kauffman.

I. Definition.

II. Destructive.

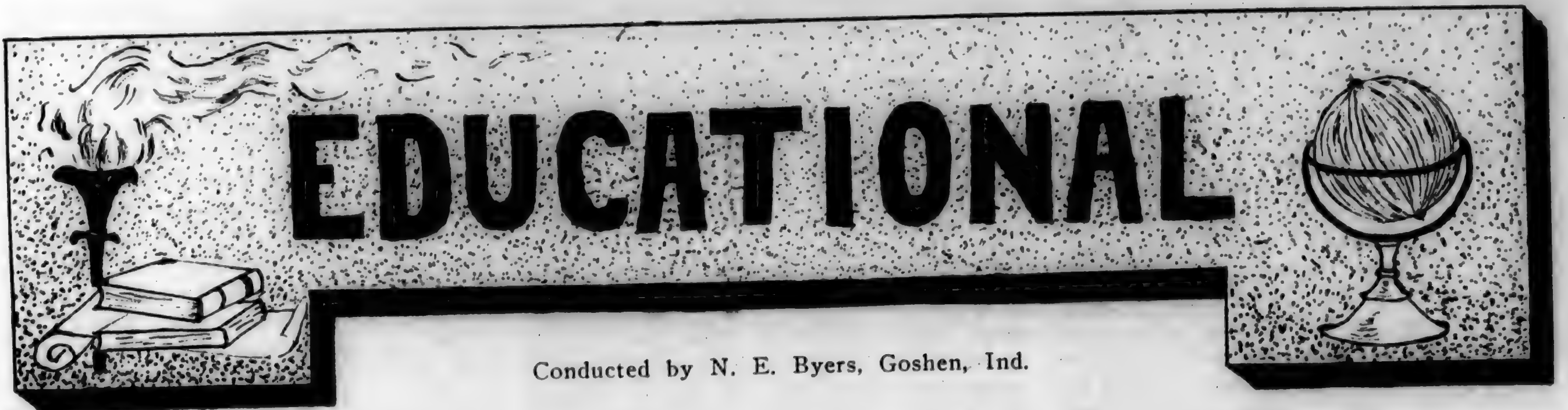
1. Exemplified in Saul.—I Sam. 18:5-9.
2. Cruel.—Cant. 8:6.
3. Is satisfied with nothing short of death.—Prov. 6:33-35.
4. Works discord and contention.—Matt. 20:20-24.
5. Some modern fruits—
 - Home—Business—Church.

III. Constructive.

1. An attribute of the Lord.—Ezek. 36:5; 39:25.
2. Examples of in God's people.—I Kings 19:10; II Cor. 11:2.

IV. The Two Kinds of Jealousy Contrasted.—

The first seeks the glory of self at the expense of fellowman; the second seeks the glory of God in deliverance from the power of sin.



Conducted by N. E. Byers, Goshen, Ind.

AGRICULTURAL EDUCATION

The recent action of the Mennonite Board of Education authorizing both church schools to introduce courses in agriculture seems to meet with general approval among the friends of the schools. In fact all classes of people are awakening to the fact that the prosperity of the nation depends upon good farming and are also discovering that from our virgin fertile soil we are getting less returns than are obtained from the old farms of Europe. Large areas of cheap land with limited markets have encouraged careless and wasteful methods. But with the best land practically all under cultivation, and land values rising the farmer is forced to better farming and with increasing population and higher prices all consumers are becoming alarmed. As a result everybody is becoming enthusiastic for better farming.

Railroads have established model farms managed by men scientifically trained and have sent demonstration trains through the country giving exhibits and lectures to farmers at all stations. Bankers associations have supplied funds to encourage the use of fertilizers. Boards of Trades have raised funds to pay experts to serve as county advisers for farmers, receiving \$1,000,000 from the mail order house—Sears, Roebuck & Co.—for this purpose. The International Harvester Co. has appropriated \$1,000,000 to encourage this movement for scientific agriculture. Are these acts of charity or unwise acts of men lacking good business sense? Neither. These are straight forward propositions by men of large business experience and of sound judgment. But they will get only a small percentage of the farmer's increase. If it is worth millions to business men, it surely will be worth billions to the farmers. Are the farmers far-sighted enough to see this? If they are not very little can be accomplished by all this agitation. We believe they are.

We should like to publish in this department the opinions of a number of farmers on the subjects of "Scientific Farming," "Agricultural Education," or "Should Our Church Schools teach Agriculture?" Write at once and send to N. E. Byers, Goshen, Ind., not later than March 1.

INDUSTRIAL EDUCATION AND DEMOCRACY

II

SAMUEL BURKHARD

I have now briefly shown that industrial education when viewed from a technical and material standpoint has a social value, and that the production of intelligent workmen who are able to appropriate wisely these values, all have a close relation to the realization of that higher state of society. I wish further to show the merits of the industrial arts when viewed in the light of their educative value.

It is essential to the existence of a democracy that every individual be provided with such an education that he may be able to perform his function in whatever capacity he chooses to work, and do it well. When we reflect upon the nature of our social life and what our schools ought to do to prepare the child for participation in this society, it becomes evident that our schools as they are organized are inadequate to meet the needs of the individual, in fact they give only a partial preparation for life. To prepare for citizenship under conditions which are different from society is much like learning to swim without a chance to get into water. In order that the school may become more efficient it should be so organized that "it gets a chance to be a miniature community, an embryonic society." In a school where this idea is put into practice we may expect to develop more efficient citizens for participation in our complete social life.

In order that the school may be organized into "an embryonic society" we must find out what the central social interests are, for these must be present in the embryo. We may think we have made a great advance over primitive society, and so we have, but the change has meant simply a difference in the form of society and not in its fundamental interests. We still feel the same needs for food, shelter and clothing which the early group felt, and for the masses the struggles for life's necessities is as serious a business as it ever was. The sharp competition, strikes, and labor troubles are to a great extent a verification of the fact that men are constantly facing the problem of securing their daily bread. I do not mean that all are hard pressed to know how to secure their daily physical

needs and that attention upon these needs so occupies their time that they have no time for the enjoyment of cultural values at their disposal, but rather that although there are cultural values at their disposal, their first and primary concern is to know whence our daily wants are to be supplied. Since the struggle for food, clothing and shelter is common to all, these interests form a nucleus through which we can touch many phases of life common to all human experience, and through these we can help the child to understand the social and economic structure of the world in which it lives. Thus the "embryonic society" ought to have in it some activities which center around the industrial interests of life.

Not only do the industrial arts deserve a place in our schools because of the nature of our social activities; there is also a psychological reason why they are valuable for educational purposes. The natural order of progress for the child is to go from the concrete to the abstract, from tangible objects to symbols. Having this knowledge of the order of development of the child, it becomes unpedagogical for us to attempt to develop the child by making it master abstract ideas and symbols which are not related to any of its experiences, but this is what we do when we attempt to teach mathematics, or grammar or any other subject without relating it to experience. The symbols of learning are well and good in their place, but we should approach them in the natural way. Experience always comes first and then we use symbols to express our experiences. The medieval conception of learning still exists in our schools, but if the new conception of learning is to have any force there will have to come a change in our schools; instead of the children being treated collectively and having knowledge poured into them, the school should be a place of activity where the child can learn through first hand experience by actual participation in the manipulation of material things. Co-operation will be a prominent element in this school. The industrial arts, such as cooking, weaving, sewing, carpentering,

etc., will find a place in the school that is organized upon the fundamental principles of the social order. The occupations in the school are not "mere practical devices or modes of routine employment, the gaining of better skill as cooks, sempstresses, or carpenters, but active centers of scientific insight into natural materials and processes, points of departure whence the child can be led out into a realization of the historic development of man." The progress from the concrete to the abstract makes the symbols of learning have meaning and causes the child to have an appreciation of what has been acquired by the race; it also gives the child an insight into the present social order. In the light of these facts industrial education has an important part to play in the development of the child for efficiency in our social life whether it becomes a worker in the industries or not, and only through such developed citizens can we hope to realize a higher state of society.

The industrial phase of life does not cover the whole of experience, but it does touch such a large part of it that we can not properly teach arithmetic, geography, science, literature, etc., unless we make use of the industrial arts where these various subjects call for them. If we wish simply to teach subjects we may disregard experience, but if we are to teach children we must begin with their plane of experience and lead them higher. For the above subjects we can often find many simple and natural points of contact with experience through the industrial arts. As I recall my own experience I remember that the facts of geography were difficult for me to memorize because they were so unrelated to my experience; but I never forgot, even from my very first notice of it that fire-crackers were made in China. Had the more important things which I was supposed to learn been equally well linked with my experience I should have enjoyed my work in geography a great deal more. The manipulation of scientific and mathematical formula without any reference to their function tends to become a mere intellectual gymnastic exercise in which one becomes skilled in the use of symbols. All the subjects of the curriculum stand for some phase of experience, and these phases often intertwine and overlap. Dewey says, "All experience has its geographical aspect, its artistic and its literary, its scientific and its historical. All studies come from aspects of the one earth and the one life lived upon it. We do not have a series of stratified earths one of which is mathematical, another physical, another historical, and, so on. We should not live very long in any one taken by itself. When a child lives in a varied but concrete world, his studies are naturally unified."

Thus the industrial arts have a social value and a thought content of their own. They meet a psychological need in the development of the child, and through them we also find a point of contact with the other subjects of the curriculum. Thus they have their educative value apart from any vocational ends to be attained. Since

there is a general need for such development as can be obtained through a proper use of the industrial arts, it is right at this point that we need to begin to prepare for democracy. "The efficient development of those qualities common to all" is the basis upon which we may hope to build true democracy.

I shall now consider the moral value of industrial education and try to show what this phase of it has to do toward the realization of democracy. It would be false to assert that this form of education is the only one through which we can instil into the child's nature the desirable ethical qualities, but since society is based upon industrial interests, a thorough knowledge of the nature of society and what it is working toward will tend to give the child those qualities essential in an efficient citizen in a democracy.

Before entering upon this ethical discussion it may be well to see what it means to be moral and of what ethical values consist. In order to determine this we must find whence these values have come. Moral values and custom grow up side by side. Custom is social habit; it is a product of social activity. It grew out of man's conscious relation to the past. Mundt says, "The continuity of human consciousness embraces at least several generations, even in the lowest forms of society." Society did not have any ready made customs to start with any more than it had anything else to start with. Custom is an integral part of the life of a community or tribe. Men found by experience that certain forms and methods were more conducive to the maintaining of a life process than other methods were. It was the repetition of these favorable acts that produced social habit. Thus custom is the outgrowth of repeated voluntary actions that are directed toward the realization of the highest good for the tribe or group. That which constituted the supreme value for the group was closely related to whatever was good for the preservation of the physical existence of the tribe.

Every individual within the group must take some attitude toward the existing standards of conduct. He must either conform to the standards or find some new way. He who readily conforms to custom may perhaps not show very much deliberate choice or rationality in regard to his conduct, but, on the other hand, if he finds the customs running counter to his reason he likely will not follow custom unless there is a high reason why he should. Moral values are determined by man's conscious relation to the past and custom; they are rational values determined in the light of what constitutes the highest social good and what contributes toward the realization of this good. Tufts says, "Moral value implies a comparison of various ends, or values each desirable in itself, but seen to require revision and reconstruction if it is to be made a part of a single personality." This implies rational conduct in the pursuit of the highest values. Tufts further states that "Ethical values are rational so-

cial values," and that they "are formed by rationalizing and socializing the elemental needs. The organism has certain needs for food, shelter, and in general, for maintaining a life process. Whatever satisfies these is good. The character of these needs will change as civilization advances, or as the individual gains in intelligence." Thus moral values are an outgrowth of experience. Moral laws are an expression of what man through actual experience has found to be detrimental or conducive to that of the highest importance—life.

Now I do not mean to say that custom is necessarily a criterion by which one can determine his conduct, for although custom grew out of social activities and has a vital relation to the elemental needs so long as it keeps pace with a growing society, it may become static and fail to express the common interests of society. In this case for one to be moral he must go beyond custom and make his conduct such as shall contribute to the common felt interests but which are not expressed in an antiquated custom.

But what has this ethical discussion to do with the relation of industrial education to democracy? At one's first notice of it there may not seem to be any very close relation between these, but when viewed in the light of what moral values really are, we can see that for our present social life this form of education when properly used has a vital relation to proper conduct.

As I have stated before that the dominant interests of life center around the elemental needs of food, shelter, and clothing, and that our complex social and economic life is based upon these needs, it becomes evident that if the child is to be of moral worth to society it must have some way of learning what life really means and for what society is working, and also what is the proper course for one to pursue so that he may help realize this common good. Much of the trouble in our economic world today exists because men do not really understand what society wants, nor do they know how to attain it. A man's life does not consist in the abundance of the things he can take from his neighbors, it cannot be measured in this selfish way. The selfish employer is just as bad as the selfish employee, that is, the employer who deals unfairly with his workmen is fundamentally no worse than the man who gives his employer unfair returns. Both are trying to get that for which they have not given an equivalent in return. He that makes his way by unfair means and does not give an equivalent in return for the value he receives is a parasite upon society; instead of contributing his share he expects to receive of the surplus of what has already been acquired. If by proper education we can lead the child to appreciate what society has done, what it is doing, and, what it ought to do we shall have performed a piece of work that will help men work for the highest social interests.

Now moral qualities cannot be instilled

into the child by mere instruction without also having a chance to participate in activities that call for such instruction. Dewey says, "Upon the ethical side, the tragic weakness of our schools is that they endeavor to prepare future members of the social order in a medium in which the conditions of the social spirit are eminently wanting." In a school where a certain piece of work is to be performed, which requires collective work and co-operation, it easily becomes evident when one through carelessness or dishonesty defeats the work of a class what the meaning of co-operation is. When a class has a certain end in view and this end fails to be realized because of the failure of some in performing their work well, there comes a sense of disapproval to such who see that their carelessness or dishonesty has defeated the purpose of the class, but where there is a project carried to completion through faithful co-operation there comes a sense of approval and joy in the fact that something useful has been done. Out of this mutual co-operation the child acquires those useful qualities which are necessary and basic in the realization of democracy.

It is not the purpose of industrial education to prepare citizens for democracy by making all men become workers in the trades or industries. It is, however, necessary that all men be able to appreciate the value of work, but it is not required that all do manual work. Much of the friction between labor and capital is due to the fact that employers and employees do not understand each other or appreciate the mutual value of the services of each. In general the capitalist is regarded as the exploiter of humanity. There is evidence to justify such a position but when sifted down to real motives the laborer is as imperfect as the employer. Each has selfish interests, but in the case of the capitalist the selfishness may become more evident because of the vast accumulation of wealth. The employee is not in a position to make a great show of his wealth or capital. He invests all his labor and daily lives very close to the margin of the bare necessities of life. It is difficult to state where one should place economic justice, but much of the difficulty in the industrial world is due to a failure of the employer and the employee to understand each other. They have different experiences and live in different worlds and do not have the same points of view. In just such conditions where men live in different spheres, and because of ignorance are unable to see beyond their own limited experiences, we find a real obstacle in the way of coming to the realization of democracy. Men do not know their relation to the rest of society, and thus in their short-sighted way they attempt to secure their own immediate ends without considering whether they have given an equivalent for the things they desire. The man who has been a producer deserves an adequate reward for his work, but the man who has not done useful service deserves no reward. Of course, there are always some unfortunate mem-

bers of society for whom we must care, but these are a negligible quantity and do not effect the general law which denies a man the right to eat if he will not work. Labor and capital are mutually dependent upon each other and they need to learn that their welfare is dependent upon mutual co-operation in working toward a certain common end.

To expect such a mutual co-operation between men as a result of proper education may seem to be looking for too much. Not all men can make use of knowledge as Socrates did. For him it was virtue. But nevertheless if there is ever to come a change it must come through a process of education. All men have a certain amount of selfishness but this must be tempered by a consideration for the rights of others and a conception of what the goal of life is, for no man can live entirely to himself. Where there is co-operation in seeking for the common values, the element of personal selfishness tends to disappear and is lost in the realization of the larger interests. But whatever may or ought to become of selfish interests, it is certain that the greatest tyrant standing in the way of democracy is ignorance and since the present problems are related to industrial democracy we are led to believe that an industrial democracy must precede the more distant Utopia, and that industrial education will have a prominent part to perform to bring about a change in our social life and structure.

The conflict between the two opposing forces in the economic world has waged a long time, and the laborers in order to save themselves from being crushed have organized into unions. Neither organized labor or capital are free from guilt, both have their weaknesses. But we must deal with conditions as they are and try to bring the opposing forces a little nearer together. Our schools need to teach the ethics of this industrial problem. The child needs to appreciate that the employer has invested a large sum of money and that he must be cautious if he would make his investment bring him any returns for his work. The school also needs to show what the laborer has invested in the industries and that labor and capital are mutually dependent upon each other. If the future citizens can be led to appreciate this situation and understand that an attempt

to settle disputes by granting a reasonable deliberation on questions of disagreement is a wiser policy to pursue than resort to a strike, we shall have accomplished one important thing for the betterment of social conditions. There are two sides to every question which deserve consideration. It is unfortunate that very often labor unions are led by men who are unable to give due consideration to both sides. These short-sighted men are able to lead an ignorant following and cause them to do things which are in direct opposition to the things which the people really want. Although a strike may result in a raise in wages, the cost of the strike is often sufficient to counterbalance this. All need to learn that more permanent and lasting results can be gained by peaceful means, by arbitration than by force. If in our schools we can give an intelligent view of the industrial world we will make it a great deal easier for men to co-operate in life and take a more reasonable attitude toward each other.

The purpose of industrial education is not only to give men an equipment whereby they can secure a better livelihood, but also, to give them an appreciative knowledge of the nature of the society and impress upon them the need of assuming the responsibility of making conditions better by working within the present social organism rather than standing apart and being a destructive critic of it, and give them the requisite knowledge so that they can assume this responsibility wisely. Thus at some length I have tried to show the moral value of industrial education when viewed in a social way. One who deliberately chooses to seek the highest social values for himself and others is moral. To be such means rational conduct determined by having compared various ends. Democracy is dependent upon intelligent and constructive citizens who are willing to work for and conserve the best interests of society.

Thus industrial education gives a man that knowledge through which he can select values and adapt himself to the organism that is working for these things, but there is another phase of the moral value of such education which I wish to consider. Through it we have an opportunity of vitalizing the concept of the dignity of labor. (To be continued.)

A STUDY IN LYRIC POETRY

III

ELSIE BYLER.

All of us like poetry, although few could give a good reason for doing so. Something in written verse makes a silent but strong appeal in a way nothing else can do and so we read and reread again. In early childhood the rhythm of the verse and the end rhyme are the chief sources of attraction. Later in life we find an added pleasure. We now look for beauty and nobility of ideas embodied rather than beauty

of form. This love for verse found among all peoples and in some degree in every life is partly instinctive. We are so made that we like beauty in every form, consequently the music of the verse and the imagery of the lines make their appeal to us. Then, too, we always turn to that which helps us to better understand our own lives and to better express what we think and feel to those about us. The source of poetry is

human experience. Its aim is to interpret human thought and feeling. Great poems always do this.

The reader must at the outset distinguish between much so called poetry and a truly great poem. Much verse is being written from mercenary motives. This is not great poetry. Many fairly able writers give us verse depicting exceptional or fleeting moods of mind peculiar to themselves. This is not great poetry. Some writers give us beautiful verse with exaggerated, distorted, or Utopian views of life. Neither of these are great poetry. Such writings usually miss the mark at which they aim and succeed only in revealing the poverty and diseased mental states of their authors. Truly great poetry like any other art tries to embody some bit of human experience common to all and then express it in such an original manner that the intended meaning stands out clear and unmistakable. Further those who read not only comprehend the ideas but feel that the truths expressed are those they have dimly thought and felt and perhaps vaguely tried to express. A great poem always gives us our own thoughts and feelings in clearer, better language than we could possibly have given and should leave us the richer for having read it.

The chief difficulty in the reading of poems is not however the inability to discriminate between good and bad poetry. We rarely read much bad poetry unless taste has been perverted by indifferent reading. We intuitively divine what has value for us and cling to it. The greatest evil is in reading good poetry with a mistaken attitude. We are apt to worship as it were in a remote fashion. We conceive of it as something far away or above every day experience—something in the lives of people somehow differing from ourselves. This is not true and well it is for those who can quickly rid themselves of such an idea. Poetry springs from the lives of beings just like ourselves—nay the material for such writing lies in embryo in our own hearts and lives.

There are moments in the life of each of us when we feel drawn near the heart, so to say, of things. Such moments may be occasioned by a deep sorrow, a disappointment, some great joy or even by the inspiration which comes from seeing the beautiful in nature. Whichever it be, for the time being, clearer vision makes us see things in true perspective. Human failings seem less blameable and noble deeds more praiseworthy. We feel that life on the whole has more that is sweet and lasting than otherwise and that the things that are good are the things that are ultimately worth while. If at such time we were put to test our charity would be a little broader, our sympathy a little finer and forgiveness freer and gladder than at any other time. If at such times we were able to express what we feel no doubt, we too would express ourselves in poetic numbers as do the poets. As it is too often we cannot in any way tell what we feel. The experience comes and passes and only a noble

impulse borne of momentarily dearer vision remains to us. There is nothing to let another know what we have experienced and feel the impulse we have felt. It is experiences like these moments of deep feeling and clear seeing—that the great poets try to embody in lyric poetry. It was during a moment of rapture in the presence of eternal nature that the poet Wordsworth gave to us the exquisite sonnet.

"It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; The broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o'er the
sea:

Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly,
Dear child! Dear girl! that walkest with
me here,

If thou appear untouched by solemn
thought,

Thy nature is not therefore less divine:
Thou liest in Abraham's bosom all the year,
And worship'st at the temple's inner shrine,
God being with thee when we know it not."

Standing on the beach at Calais the poet and his sister are watching the sun sink gradually as it seem into the sea. The sky is rich with color and contrasts strangely with the blue-green sea. On this particular evening the motion of the sea is unheeded by the watchers because of its being so incessant. The poet drinks in the beauty of the evening sky and sea until every detail of the picture sinks with great clearness deep into his sensitive mind. Not one impression is lost either of color or motion. All combine to make a harmonious whole impression on his mind. It is this unified impression and not the separate detail that makes such a powerful appeal to the poet. The appreciation of just such a harmonious whole is to the poet one of the experiences which for him result in clearer spiritual vision, and since it does this for him the poet is eager to give to us the identical impression and resulting impulses in so far as words are able to do this.

"It is a beauteous evening" the poet begins in simple directness and these words by their very simplicity compel the mind to pass on to the idea embodied rather than to dwell upon the words themselves—and at once just such an evening arises in the mind's eye. It is an evening whose very quietness makes the beholder forget the cares of the day and lose himself for the time being in the admiration of the depth of color in the sky and the quietness of earth beneath. Not a twig is stirring. Earth awaits the coming night in an almost breathless stillness. So eager was the poet that he gave us just the right impression of the evening and yet not detract from his picture by the language he uses that he selects his words with great care. For this reason he speaks of the evening as being "calm and free," "A holy time," "A nun breathless with adoration," and of the sun as "sinking in tranquillity." The repetition of the same idea in so many

different terms tends to make the impression of the evening stronger. Even the verbs are chosen with the idea of conveying or intensifying the idea of repose rather than suggesting motion. These words are altogether colorless as for example "is" conveys the least possible idea of motion. "Sinking" suggests slow motion. "Brooding" has the smallest amount of motion an object can have and not be at rest. In the last line of the sky picture "gentleness" rounds out the picture and brings us to the earth and sea.

After the mind has been brought to a certain repose by the picture of the first five lines the poet inserts the word "listen" to remind us that although unheeded the scene is not without sound or motion. The next three lines bring in a great contrast to the quiet beauty of the scene just described. They bring in the voluminous sound of the waves and the broad lines of motion of the sea. To create the right impression the poet gives us words which suggest unlimited time and power. "The mighty Being is awake" he begins and we recognize the feeling we have had in the presence of some sublime aspect of nature—a feeling of our own helplessness and yet of adoration for the forces in physical nature—a recognition of the great universal influence that breathes the winds, moves the seas and holds the stars in space—an influence mighty and eternal—a power with whom could we only ally ourselves we too would be perpetuated. With this feeling in mind the poet gives us expressions such as "mighty Being," "eternal motion," "sound like thunder" and "everlastingly." This coming out of the deep eternal silences of the sky above into the vast motions and volumes of sound of the earth beneath gives the mind a pleasurable surprise and leaves an indelible imprint of the magnitude of the power in the universe which can manifest itself in any one way or in many at the same time and yet be a harmonious whole.

But the poet is not alone in drinking in the beauty of the evenings. Most frequently he was accompanied by his sister the bosom sharer of his poetic throes and pleasures. Dorothy is younger than her brother but of even more highly susceptible poetic temperament. She, however, lacks the power to express herself in verse as does William. As they are together silently receiving inspiration from nature the poet notes that the sister is apparently unmoved in the midst of his soul rapture. This gives him pain not because she remains unmoved but because he is so greatly moved. It is the poet's belief that a child far more than an adult constantly thinks of things of divine nature. As childhood merges into manhood the child's imitative instinct in quickly adapting itself to society and added responsibility combine to crowd divine thoughts from the mature mind. The child therefore constantly lives on a lofty plane of thought and feeling. The adult lives there only occasionally. Man experiences such feelings only when there is some strong external stimulus and

even then he enters this state consciously and with some degree of surprise. Dorothy on the other hand like all children has divine thoughts whether there be an external stimulus or not. She enters into such feelings in a perfectly natural way and manifests no surprise in doing so. The poet divines what is passing in her mind even though she does not speak. He feels more keenly than ever that the contemplation of things divine and pursuance of far reaching ends in so far as man is able brings a sense of security nowhere else to be found. It is a sure corrective for the fluctuating attitudes so many of us experience—and which the poet himself frequently experiences and deplores when he speaks, it is to exclaim.

"Dear child! Dear girl!
Thou liest in Abraham's bosom all the year,
God being with thee when we know it not."

Newton, Kans.

SCHOOL NOTES

Goshen College

Bishop E. S. Hallman has moved to Goshen and has taken the position of Secretary of the College. He will devote himself in part to correspondence and field work in order to increase the attendance and raise needed funds for endowment and the remainder of his time will be given to Bible conference work. He is especially interested in the Agricultural School project and is at present investigating the advisability of starting such a school in the near future. His wide experience in business, farming and church work should fit him well for his new duties and we hope he will have the sympathetic co-operation of all persons interested in building up our church College.

The tenth anniversary of the opening of Goshen College will be celebrated during commencement week June 15 to 20. Reunions of the various students' organizations and of the different schools are being arranged for. All former students and all friends of the college are urged to be present and a large number have already signified their intention to participate in the general home-coming.

Pre. Amos Geigley assisted in singing, Bible teaching and personal work by four other young men from the College conducted a series of evangelistic meetings at the Barker Street, Michigan, Mennonite Church during the holiday vacation. A good interest was manifested and forty-one confessions are reported.

Bishop D. D. Miller will begin a series of evangelistic meetings on January 24. The Y. P. C. A. is making special preparation to co-operate in the work.

The Winter Term opened on January 2. N. E. Byers gave an address at Chapel on "Vocational Training." Twenty-one registered for the first time on the opening day, and a number returned that had not attended the previous term.

HINTS ON CHOOSING A COLLEGE

Choose a college where high educational standards are maintained. No amount of superficial culture or professed goodness can compensate for shoddiness. Choose a college whose degree means something both to others and to yourself.

Choose a school which is genuine, one which boasts little and performs what it professes. Youth can rarely live long in an atmosphere of pretense and be true. No amount of good talk can compensate for double standards, untrue advertising or dishonest athletics.

Choose a college where you can be sure of close personal touch with strong teachers. More vital in education than the lessons from the text-books or the experiments in the laboratory is the impress of the personality of the living teacher. Books and lectures are forgotten, great teachers never. At this most vital point the small college possesses unique advantage.

Choose a college where the student body is genuine, loyal and purposeful. The ideals and habits of college boys and girls are shaped largely by the prevailing sentiment of the student body. Next to the personality of the teacher this is perhaps the most important factor in the education of the under-graduate.

Choose a college where true worth and pleasing personality are the only grounds for social preferment. Nothing less than equal opportunity for the money-poor and the money-rich, for the socially high and the socially low, is worthy of Americans.

Choose a college where the religious life is virile and active rather than sentimental and posing. The religious life should be carefully cultured during the college period, the period of youthful idealism, moral integrity and social service receiving constant emphasis.

Choose a college where cliques are few and frowned upon, where the good of the entire student body and the worth of each individual are more regarded than the advantage of any group or club whatsoever. The cultivation of any other spirit is foreign to democracy and a menace to American institutions.

Choose a college where there is wholesome fun. Suppression of the social instinct for play is abnormal and must result in rebellion and excesses or in loss of ambition and power. Innocent fun is recreative and conducive to efficiency in the study and in the class room.

Choose a school where varied athletics offer opportunity to all, both for healthful exercise and for the expenditure of surplus physical energy. There is no better safeguard from outbursts of student recklessness, no better recreation and few better moral disciplines than thoroughly honest athletics.

Choose a college where the manner of life is simple. More luxurious living means not only greater expense without greater educational advantages, but it means actual loss in energy and disposition for work. Wholesome living and good facil-

ities for undergraduate work need not be expensive.

Choose a college where abundant opportunity and incentive are offered for self-expression. Educationally, the value of expression is quite as great as the value of acquisition. Literary societies are among the most effective agencies yet found for development in self-expression.

Choose a college whose alumni have proven themselves honorable, efficient and devoted to the highest good of their fellow men. A tree is known by its fruit; a college by its alumni.

Choose a college whose location is healthful and, if possible, beautiful. Invigorating air, pure water and pleasing environment quicken ambition and increase endurance.

Choose a college so located as to be least subject to distracting and dissipating influences. For under-graduate students conditions favorable to concentration of interest and effort are incomparably more important than opportunity for diversity of entertainment or for wide election of studies.

Choose a college whose spirit awakens the best in you. Such a school will find you and bring you to your best self. For you there is nothing higher or holier to be obtained.—Miner Lee Bates.

THE EDUCATION WORTH WHILE

The meaning and worth of education will never be understood unless the meaning and worth of life itself be properly estimated. If life itself be worth living, then such an education, and only such, is worth while as will subserve the purposes of life. Courses of instruction which simply lead up to a position which enables an individual to support himself in life are a grim farce, unless it be of importance for the individual to live at all. The earning power of education is a mere incident to a larger purpose and a longer career. The true explanation of education is moral and not mechanical, spiritual rather than intellectual. The more knowledge the better, but the knowledge must be the knowledge of power, not mere fact, and the education must subserve the eternal as well as the temporal purposes of life. "The life is more than meat." Whether it be by the method of the old classics or of the new physics, culture must be had, the mental powers disciplined, the will and heart stimulated to all good things, and the social sympathies broadened. Education is not for ornament, or mere wage-earning or honor-winning. Education is for life. He is the truly educated man who is the most thoroughly prepared, by the symmetrical development of all his powers, to live life as the Almighty meant it to be lived in this world, and in the world to come.—New York Observer.

Happiness is a by-product obtained from work well done.



Conducted by J. R. Shank, Carver, Mo.

**THE WAGES OF SIN.—Rom. 6:23;
Rev. 20:11-15**

Topic for February 2.

MOTTO

"Neither gives place to the devil."

OUTLINE OF TOPIC

I. The Author of Sin is the Devil.—

1. Father of lies.—Jno. 8:44.
2. The father of wicked hearts.—Matt. 13:38; Eph. 2:2; I Jno. 3:8.
3. The author of man's fall.—Gen. 3:1, 6, 14, 24; Rev. 12:9; 20:1, 2.
4. Has the earth as his place of labor.—Job 9:24; Luke 4:6; Jno. 14:31.
5. Holds his subjects in bondage.—Acts 26:18; 10:38; II Tim. 2:26; Heb. 2:14, 15; II Cor. 4:4.

II. The Wages of Sin.—

1. The devil's promises are deceitful.—II Cor. 11:3.
2. Servitude.—Jno. 8:34; Rom. 6:16.
3. Makes death a horror.—I Cor. 15:56.
4. Hardens the heart.—Heb. 3:13.
5. Brought sorrow into the world.—Gen. 3:17.
6. Separates from God.—Matt. 7:23; Luke 13:27.
7. Brings endless torment.—Psa. 9:17; Matt. 25:46; Rev. 21:8.

STUDY OF THE TEXT

Rom. 6:23.—"Wages" are supposed to represent a reward for labor done. The promise of sin seems to be pleasant at first and charms the victim into deeper and deeper indulgence till the soul is wrapped in the desperation of taking great leaps into the dark that must result in endless woe and despair.

Rev. 2:11-15.—The devil himself does not have full and final control over the outcome of sin. Himself, being in the awful desperation of madness against God cares only to destroy what he can before he himself shall finally be swallowed up in the awful judgment that a just God brings. The judgment scene is a vision of the final punishment upon man as a sinner.

PERSONAL THOUGHT

"Abhor that which is evil." We should be aware of the horror of sin. When we fully know its end it behooves us to be awake to the devices by which we may escape it.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Sin.
2. What is Sin?

For Young People—

1. The Attractive Side of Sin and Its Deception.
2. The Blackness and Vileness of Sin.
3. The Terrible End of All Sin.

For Older People—

1. The Works of the Devil.
2. The Value of a Knowledge of Hell.

THE WAGES OF SIN

C. A. Hartzler.

When God created man and placed him in the Garden of Eden to dress and keep it and enjoy the fruits thereof, He gave this warning, concerning the fruit of the tree of the knowledge of good and evil, "The day thou eatest thereof thou shalt surely die."

Since then the warning has repeatedly been given. Through Ezekiel it was, "The soul that sinneth it shall die." Today we have Paul's words, "The wages of sin is death." "Wherefore as by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned."

In the employment of man's faculties, one of the things considered is, will it pay or what returns can be expected? His conduct is guided by this. The compensation is generally agreed upon before work is begun. In the service of sin it is, however, kept as far out of sight as possible for the enemy to do so. He emphasizes the ease of service in the beginning, the pleasures of sin, and points to the fact that man can choose any form that pleases him. Also succeeds in keeping some in his service by causing them to believe that certain forms of sin are of less serious consequence than others.

Sin may cause man to lose his standing in society, to lose confidence of men, lose freedom or imprisonment, shorten his natural life, or bring censure of men; but if these can all be avoided he still must bear the penalty or receive the wages which is more than all these. "The wages of sin is death," spiritual death when sin is finished, and the second death if continued in until the privilege of life will have passed by. Spiritual death with all the things accompanying is but a foretaste of what the wages in full will be. This will be fully realized when the second death will have been tasted. This will mean eternal separation from the presence of God, the bot-

tomless pit, the presence of the devil and his angels, the presence of every servant of sin, weeping, wailing, and gnashing of teeth in outer darkness. What a price to receive for hard service!

La Junta, Colo.

SEED THOUGHTS

Sin is essentially a departure from God.—Luther.

Every burning tear, every harrowing fear, every festering grief, every corroding care, every shooting pain, every piercing remorse; the sighs and moans of lazarus-houses reeking with putrefaction and death; the shrieks and wails and clanking chains in hospitals swarming with maniacs; and the curses and blasphemies of dungeons where guilt rots and raves—these, all these, are but feeble reverberations of those dismal truths, "Sin reigns unto death." "Death hath passed upon all men, for that all have sinned."—Richard Fuller.

Though the scorpion be little, yet will it sting the lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—Thos Brooks.

THE GIFT OF GOD.—Rom. 6:23; Rev. 21:1-7

Topic for February 9

MOTTO

"Whosoever will, let him take the water of life freely."

OUTLINE OF TOPIC

I. Man's Need of a Gift.—

1. Man is at enmity with God.—Rom. 8:5-9.
2. Man is unable to help himself.—Rom. 7:18.
3. Without help he is doomed to die.—Rom. 7:24.

II. What God Gives.—

- a. Eternal life.—I Jno. 5:11; Jno. 10:28.
- a. Knowledge or acquaintance with God.—Jno. 17:3.
- b. Fellowship in righteousness.—I Jno. 1:1-7.
- c. A divine nature.—II Pet. 1:3, 4.
- d. Power to enter the eternal home of bliss.—Rev. 22:14.

III. How God Bestows the Gift.—

1. By the Word and Spirit.—I Pet. 1:22, 23; Jno. 3:5.
2. By the person of the Son.—Jno. 1:18; 8:12.
3. By the sacrificial offering of the Son.—I Pet. 1:18-21.
4. Through the willing faith of the sinner.—Jno. 1:12; I Jno. 5:1.

5. In the change from a state of sin to a state of godliness.—Eph. 2:1-10; Tit. 3:5.
6. Whosoever will.—Jno. 3:16; Rev. 22:17.

STUDY OF THE TEXT

Rom. 6:23. "Gift."—A gift is not a reward of merit but an expression of bounteous love and grace. Those who have salvation received it by grace without any labors that could merit it.

Rev. 21:1-7.—The full meaning and value of eternal life can be seen by looking at what the final outcome will be. The glories and blessings of the new heaven and the new earth, the comfort and healing from all sorrow, the refreshment of eternal waters of life, all come to those who overcome.

PERSONAL THOUGHT

The unspeakable gift! What a boon to mankind! Do we really appreciate what God has done to bring it within our reach?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Life**.

For Young People—

1. God's Love to Us.
2. How show Our Appreciation of God's Gift?

For Older People—

1. What Is Included in Eternal Life?
2. How May Men Become Heirs of Eternal Life?

THE GIFT OF GOD

C. A. Hartzler.

Man in his sinful state is spiritually dead. He has nothing to commend him in the sight of God and is, without means of obtaining that which he needs most of all—life.

This is the Gift that God has prepared for man. He who holds in His hands all treasures of heaven and earth, selected this one as the one most needed by man, the one without which all others would be incomplete and lose their preciousness and beauty.

As it is something which cannot be paid for, not even in part, the poorest may have it as well as the richest. As it is a gift it can be obtained by no other means than by accepting it.

There is no respect of persons with God and His gift has been prepared for all men, regardless of race, color, or earthly possessions. "For God so loved the world that He gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life." This gift is placed within reach of every one that believeth.

Eternal life! Can we comprehend what is included in that term? It includes all the blessings of the Gospel. It is the opposite of spiritual death and is that which distinguishes the child of God from the sinner in this world and from the one that is forever excluded from the presence of God in the world to come. In I Jno. 3:24 John describes it as being, Christ abiding in us.

In I Jno. 4:13 he speaks of us as dwelling in Him.

Whatever it means to us we must say with the apostle Paul, "By the grace of God I am what I am."

La Junta, Colo.

SEED THOUGHTS

"God has given to us eternal life; and this life is in his Son."

This is eternal life; a life of everlasting love, showing itself in everlasting good works, and whosoever lives that life, he lives the life of God, and hath eternal life.—Charles Kingsley.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

GOD NO RESPECTER OF PERSONS
Rom. 2

Topic for February 16

MOTTO

"For there is no respect of persons with God."

OUTLINE OF TOPIC

I. God Has no Pleasure in the Death of the Wicked.

1. His positive statement.—Ezek. 33:11.
2. His call to salvation.—Isa. 45:22; Acts 10:34, 35.
3. His commission to the disciples.—Matt. 28:19.
4. His overruling providence.—Acts 17:26, 27.

II. God Has no Partiality in the Judgment.

1. Men judged according to deeds.—Rom. 2:6; 14:10-12.
2. No one can escape judgment.—Matt. 25:32; Rev. 20:12.
3. Warns the world of the judgment day.—Acts 17:30, 31.
4. Appoints a righteous judge.—Isa. 11:1-4; II Tim. 4:8.

COMMENTS ON ROM. 2

Having noted the nature of ungodliness to drift into the lowest depth of degradation (Ch. 1:18-32), and that it all comes about by departing from the light and truth which may be known, we can find the conclusion in the first verse of chapter 2, namely; that men are inexcusable under existing conditions in judging men who appear to be lower in the scale of ungodliness, for everyone has the same element of unrighteousness and impenitence in departing from the light of God. The Lord who is righteous looks on the hearts of men impartially and will judge from the standpoint of their hardness of heart rather than from their place and station in the world (Vs. 1-6).

The sincere follower after truth who obeys what is revealed to him finds life (V. 7), while the disobedient who follow the course of wickedness come under the wrath of God (Vs. 8-10).

The standard of judging those who have no law will be according to the law written in their conscience as they behold the works of God; while those who have a law committed to them will be judged by that law (Vs. 11-16).

The Jew could have greater privileges of knowledge because he had been entrusted with the law given from God. He was in-

clined to boast of his superior knowledge and to despise those who did not know. Yet with all his knowledge he also transgressed the spirit of the law and was considered a sinner in God's sight.

The mark of circumcision stood for a sign of heart righteousness and would avail nothing unless they kept the spirit for which it stood. The Gentile could by heart obedience be as acceptable to God as the Jew (Vs. 17-29).

(See discussion of Romans 2 in Bible Study Department.—R.)

PERSONAL THOUGHT

Lord, Give me a knowledge of Thy righteous judgments, that I may be satisfied with nothing short of a righteous life within and without.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Righteousness**.
2. Commit Psa. 14.

For Young People—

1. The Righteous Judge.
2. The God of Mercy and Longsuffering.

For Older People—

1. The Purpose of the Law.
2. The Conscience.
3. Impartial Living.

"GOD IS NO RESPECTER OF PERSONS"

Daniel Kauffman.

When Peter had been convinced that the Gospel of our Lord Jesus Christ is for all nations be brought this message of hope to Cornelius and his people: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." From this we gather two facts: (1) That all men stand on an equality before God. (2) All men must meet the same conditions before getting on this plane of equality.

In proof of the fact that God holds all people alike we have only to refer to the great events of history. All people (excepting the faithful eight), rich and poor, high and low, great and humble, renowned and obscure, strong and weak, old and young, were swept away in the flood. When Sodom was destroyed there was no distinction made except that of faithfulness—all that remained in the city were destroyed. The wrath of God was enkindled against Saul because Agag was not destroyed with the rest of his people. In all His dealings with man it is clearly shown that He has no favorites. If God has no favorites among individuals, neither has He among nations. It is true that certain nations were raised up to fulfill certain missions, but all were subject to this law of God, "Righteousness exalteth a nation; but sin is a reproach to any people." Israel flourished or perished, just as the nation proved true or false to its mission. So with other nations. In the call to salvation it is not, "Come, ye favored people," but, "Look unto me and be ye saved, all the ends of the earth, for I am God." It is not His will that any should perish, but

that all should come to repentance. God is as impartial as He is just and loving.

Notice the conditions. There is neither money, nor blue blood, nor official position, nor intelligence, nor social environment, nor any other consideration outside of "he that feareth him, and worketh righteousness," that has anything to do with our standing before God. (This condition of works we understand to arise from a proper condition of faith.) The rich man had not a whit better chance for salvation than did the beggar Lazarus. The fishermen of Galilee had as ready an access into the apostleship of Christ as did the most influential men of the kingdom. The Gospel is not, never has been, barred to any nation, Jew or Gentile; to any individual, regardless of what may be his environment or social condition. All are admitted to the great Gospel feast upon exactly the same terms. There is no man so rich, no man so poor; no man highly honored, no man so completely ostracised from the society of fellow man; no man so self-righteous, no man so thoroughly steeped in sin; no man so bound up in society or other earthly ties, no man so completely forsaken by fellow man, but what has free access to the throne of grace, for "God is no respecter of persons." But none must plead any of these circumstances as reasons for being accepted. All have free access to the throne of grace, but only upon the condition of faith in the Lord Jesus Christ and repentance toward God. When people come in this way, come as sinners lost and undone, come pleading no merits but the merits of the blood of Jesus, come taking God at His own Word and accepting His conditions, it is then that their sins are pardoned, and fearing God and working righteousness they give evidence that they are accepted with Him.

Scottdale, Pa.

SEED THOUGHTS

"The goodness of God leadeth thee to repentance." Prosperity does not always indicate God's approval, but is sometimes one of God's devices for leading men to repentance.—Bosworth.

The constant peril of true religion is that certain appropriate and even necessary outward expressions of right, shall be regarded as righteousness after the heart has ceased to be right.—Bosworth.

OUR CONVERSATION.—Matt. 12:35-37

Topic for February 23

MOTTO

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight: O Lord, my strength and my redeemer."

OUTLINE OF TOPIC

- I. The Nature of Words Determined by the Nature of the Heart.—Matt. 15:18, 19.
 1. Like deep waters.—Prov. 18:4.

2. The heart of fools.—Prov. 12:23.
3. Truth in the heart.—Psa. 15:2.
4. Treasure in the heart.—Matt. 12:35.

II. What God Would have Our Conversation Be.—

1. Good, meek, wise.—Jas. 3:13; I Pet. 3:15, 16.
2. Without guile.—Rev. 14:5.
3. Truthful.—Zech. 8:16; Eph. 4:25.
4. Pure and edifying.—Eph. 4:29.
5. Graceful.—Col. 4:6.
7. Seasonable.—Prov. 15:23; Eccl. 3:7.
8. About God.—Psa. 145:5-12; 77:12.
9. Prudent.—Prov. 17:27, 28; 21:23; 15:2.
10. Thankful.—Eph. 5:4.
11. In love.—Eph. 4:15.
12. In Jesus' name.—Col. 3:17.

III. How Bring About a Conversation Acceptable to God.—

1. Get the heart right.—Acts 8:18-24.
2. Keep the thoughts pure.—Phil. 4:8.
3. Turn away from corrupting influences.—Rom. 12:9.
4. Walk in the Spirit.—Gal. 5:16.

STUDY OF THE TEXT

Matt. 12:35-37

"A good man."—Meditate upon all that it means, beginning at the heart.

"An evil man."—From the state of the heart outward, everything is corrupted because the fountain of life is defiled.

"By thy words."—Words are the photograph of our thought. Hence God need only point to the photograph and the evil heart will understand to his own confusion that the judgment is just.

PERSONAL THOUGHT

My words, whatever their sound may be in the ears of men, can hide no false note from God. Every heart beat of vanity and passion though clothed in gilded dress before men is seen in nakedness before God. "Create in me a clean heart O God!"

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Speak**.
2. Commit Psa. 34:12-16.

For Young People—

1. What Shall We Talk About?
2. How Use Our Influence Against Evil Conversation?
3. The Power of a Pure Heart.

For Older People—

1. The Corrupting Influence of Wrong Words.
2. The Place of Secular Affairs in the Conversation of Saints.

SEED THOUGHTS

The less men think the more they talk.—Montesquien.

There are three things that ought to be considered before some things are spoken—the manner, the place and the time.—Southey.

A constant governance of our speech, according to duty and reason, is a high instance and a special argument of a thoroughly sincere and solid goodness.—Barrow.

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.—James 1:27.

Doth a fountain send forth at the same place sweet water and bitter?—James.

BIBLE STUDY

(Continued from page 47.)

of the nineteenth century can be traced to the principles of Christ. Authorities say that the awakening of the great motives of the Orient is due to the missionary activities which have been going on there. When man learned the great principles of the equality of man, slavery was abolished. Great movements have been launched and are successfully operating for the betterment of political, social, moral, and intellectual conditions. Already in the minds of many a construction broad enough to include the relations between nation has been placed on Christ's principle of the brotherhood of man. Is it too much to believe that in time Christianity is destined to destroy the very demon of war? It may be only a matter of time until, not only Western civilization, but the civilization of the world may be spoken of as Christian, without doing an injustice to the term.

The religion of Jesus Christ has stood the test of nearly two thousand years. It started from small beginnings and by its own inherent force has made its influence felt over the whole world. This influence has been everywhere accepted as the most wholesome. The full significance of its principles are more nearly comprehended now than ever before. Its vitality has not waned through all its history. It continues to make good its claim of satisfying the needs of man's whole being. Such is the practical yet essential evidence of Christianity.

References used—Apologetics, by Bruce; Introducing men to Christ, by Weatherford; Fundamental Proofs of Christianity, by Knox; Scientific Faith, by Johnston; The grounds for Theistic and Christian Belief, by Fisher.

Goshen, Ind.

Uprising Among Oriental Women

With the proclamation of the constitution in Turkey in August, 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "liberty." Though this proved to be a premature attempt and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it can not be long before the social life of Turkey is transformed. The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town a hundred schools for girls have been opened within a year; in one of the largest a mother was found sitting in the same class with her two daughters, the youngest a child of seven. In China, also, schools for girls are springing up like mushrooms in almost every province, and though, owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet the pathos of these women's eagerness turns laughter into something nearer tears.—Sel.

OUR SUNDAY SCHOOL

THE MODERN SUNDAY SCHOOL

J. E. HARTZLER.

VI Questions and How to Ask Them

Perhaps there is no more important matter connected with the Sunday school than that of asking questions. The importance of the question is seen at once when we remember that the greater part of the class hour is taken in questioning. Good questioning means better success as a teacher and a better unification of the class. A great deal of the unrest and disorder in many classes would be practically impossible were the teacher of the class a good interrogator.

Several kinds of questions may be asked and should be distinguished from each other. The great majority of questions have for their aim instruction; others aim at examination; still others serve as introductions to the lesson. But whatever kind of question may be asked there is nothing which so stimulates the mind of the pupil in the acquisition of knowledge as a well prepared and a well asked question by the teacher.

SOME DON'TS

There are some things which need to be avoided in questioning. It is as needful that a teacher know what not to do as well as to know what to do.

1. **Don't follow printed questions which may appear in the lesson book.** It is well and good that lesson writers give a list of suggestive questions on each lesson, but it is not their intention that teachers depend entirely on these for class use; and the teacher who does depend on this list and asks them in order as given or follows them in any mechanical way will soon destroy the life of the class. There is little if anything gained by such questioning. Let such given or printed question serve as a guide only to the asking of many other questions in the development of the lesson.

2. **Don't wait until class hour to prepare your questions.** While it is the ruination of a class to follow mechanically any list of printed questions, yet, it is highly needful that every teacher prepare a list of questions before the class hour as a guide in the development of the lesson. There will be no objection to your writing them out and taking them with you to the class; but let these questions be fundamental and use them as a guide to other and more detail questions. Starting in with a class on any lesson is somewhat like starting into a forest; you are always safer if you have your way blazed ahead. A list of prepared questions will be a great help in

keeping a class and teacher on the fundamentals of the lesson.

3. **Don't ask questions in rotary order.** This is another practice which will kill the spirit and work of a class. When the pupils know just where the question will be put before it is asked they are certain to lose interest. Keep your class in expectancy, not knowing what the next question will be or to whom it will be put.

4. **Don't repeat a question if you have stated it clearly once.** A boy or girl will soon fall into the habit of asking what the question is when they had a chance to know just what it was on the first asking. Many times a child will call for a repetition of a question for the reason that he does not know the answer and thus by calling for it again he has time to think a moment. And there are times when a child will say that he does not understand the question when the fact is, he does understand it but only wants the teacher to put it in some other form or in some way suggest the answer. The proper rule is to ask your question once clearly and then insist, after sufficient time for thought, on an answer.

5. **Don't ask questions which can be answered by a "Yes" or "No."** There is nothing gained in that kind of questioning. Ask questions which will compel the one who answers to express definite convictions. A "yes" or "no" answer is at times proper, but as a rule are of little value in modern teaching. Ask questions which will stimulate thought and cause the pupil to exercise judgment and reason. Instead of asking: "Was Daniel a brave man?" The proper question would be: "What qualities do we find in the life of Daniel which every boy and girl would do well to have?" Every boy and girl knows that Daniel was a brave man; what they now ought to know are the qualities in the man that made him brave and then be led to apply these qualities to their own lives. But this can not be done on "yes" and "no" questions.

PROPER QUESTIONING

What I shall now suggest may be somewhat ideal and yet I want to remain on the practical side. There are a number of things which go to make up a proper question and it is, I suppose, not possible for every question to have all the qualities which shall be mentioned. But the following are the conclusions of many of the

leading educators on the question of interrogation.

1. **State your question clearly.** In order that this may be done there must be in the mind of the teacher some special point or truth at which he desires his class to arrive. The question is but the tug which pulls in the stranded vessel. The question is the bridge from the land of ignorance to that of knowledge. When this is kept clearly in mind the teacher will have little difficulty in asking clearly every question. Have a definite reason for asking each question. Do not ask questions to take up the time. The better way to use up time is to sit down and do nothing if you have nothing to teach.

2. **Let your questions be brief and uncomplicated.** Long questions as a rule are unsuccessful in a Sunday school. Let the question be brief and to the point. Avoid complications. A long question is generally complicated. It is the short, snappy and surprising questions which hold the interest and do the work in teaching. Let your questions be a continual surprise. Brevity and clearness are essential.

3. **Let your questions be adapted to the age and intelligence of the pupils.** In every question the teacher must begin where she finds the child or pupil. Begin with known things and lead to the unknown. There is a danger of two evils here; the one is going beyond the knowledge of the pupil and failing to make the proper impressions or teaching the desired truth; the other is in asking too simple questions and thus producing more or less disgust in the mind of the more advanced pupils. Let the questions be in reach of each pupil and yet such as will cause them to reach up.

4. **Name the person whom you expect to answer the question.** This is the rule; there are exceptions no doubt. There are times when questions should be asked of the class as a whole; but as a rule require some one person to give answer. Never name the individual before asking the question; give your question and then name the person to answer. There is a world of difference whether the teacher says, "Johnnie, what was the lesson about last Sunday?" or whether she says, "What was the lesson about last Sunday, Johnnie?" Let every member of the class be in expectation of being called upon for the answer of every question.

5. **Give a moment for thought after asking the question before designating the one to answer.** The object is to get every mind in the class to work, not only the one who is called upon to answer the question. Let there be a moment of intense thinking; only a few seconds will be sufficient. In this way every member of the class is doing hard work on every question, and this is needful in order that the most may be gotten out of the lesson. Better not ask so many "yes" and "no" questions with only one or two pupils thinking but ask fewer and stronger questions with every member of the class thinking and exercising reason and judgment.

6. **Ask questions which have a definite answer.** Many teachers fail in their teaching for the reason that there are no definite points in their questions. They get nowhere. If the purpose of the Sunday school as mentioned in a former article be remembered the questioning will be quite different. Let the questions be such that there will be something definite result from the answers. Asking questions is like traveling on a fast train; you should be farther along with each stop, each question. Perhaps it should be compared with many railroad tickets which read, "via short line." Well, it does not matter whether the questions are "via short line" or by way of some other line. The point is to get somewhere; to arrive at some conclusions which may be put into practical living.

7. **Do not allow your questions to suggest the answers.** Teachers at times are in the habit of asking questions with the intent of suggesting the answer. This is not real teaching. You may as well lecture to your class and be done with it. What you want in your question is to draw out of the pupil what is in him. Never mind telling him; but draw him out. Instead of asking: "Is it right to steal?" which any boy can answer, you had better ask: "Why is it wrong to steal?" What you want is to stimulate the child's judgment and to give him the ethical, moral and religious reason why stealing is an injustice both to the one who steals and the one from whom something is stolen.

8. **Ask questions which will stimulate judgment.** The child mind must be educated in the powers of judgment. Any question which requires the one who answers to exercise judgment is a good question. This can seldom, if ever, be done with the yes or no question. Care must be taken not to lose the connection between the question and the lesson. Children sometimes answer questions quite properly as a question but they often fail to gain the lesson desired by the teacher. To illustrate: A teacher was at one time dealing with the lesson of Samson slaying men with a certain weapon and as he asked the class the question: "With what did Samson kill so many men?" there seemed to be none in the class who could answer. The teacher as once attempted to illustrate or suggest the answer with the question: "Well, what is this?" (Placing his finger upon his lower jaw). In a moment a boy spoke up and said, "The jaw bone of an ass." Well, whether or no there was any truth in the boy's answer I shall not discuss now, but that teacher had no one to accuse but himself. One moment's thought and the teacher should have known in what embarrassing position his question and method of illustration would certainly place him. Let your questions stimulate judgment in bringing out the essential points in the lesson.

9. **Let your questions animate investigation.** The teacher who succeeds in getting the class to investigate certain points of interest is already a success. What we

need more and more is that our pupils learn to investigate for themselves. It is all well enough for the pupils to take the word of their teachers but they are not yet students until they have to investigate for themselves. To look up some special point in the lesson and report on it is a most helpful exercise. It is well in the questioning to cause animated discussions in the class, even though pupils do not fully agree. Let the teacher be thorough enough to be able to direct such discussions that the proper end may be reached and to the satisfaction of all concerned. Nothing is lost in holding for a week or two some question for special investigation. Let the pupils work some things out to some conclusion.

10. **Let the work of questioning be progressive.** In other words, make progress with every question. Work your lesson as you would a field of wheat in harvest; harvest your grain as you go and do not run over the stubble the second time. If you are a good harvester you will have your field nearer harvested in the evening than in the morning. So in your class; let your questions place you nearer the object to be gained in the lesson. Keep the lesson moving. Let the scenes change as they do on a stage, or as they change as you pass thru a new country. Let the views change as they change on a moving picture canvass.

But to conclude. Perhaps you say that the above principles are too ideal. Do not be discouraged if you have failed to practice these principles. Years of experience are not too much to become a good questioner. I am ready to assure you that if you will make some attempt to form your questions with at least a few of these principles in mind that you will make greater progress in your teaching and that that unruly boy will be more easily handled, and that at the end of the year you will have made more progress than before and that your pupils will have gained much more from their work.

Elkhart, Ind.

New Center for the McAll Mission

The fortieth anniversary of the McAll Mission in Paris was celebrated by the dedication of a fine building on the Rue Pierre Leve, just off the Avenue de la Republique, the great thoroughfare of Eastern Paris, which has been provided by American contributors at an expense of \$100,000. In the building are two lecture-halls, one seating 500 and the other 200, room for boys' and girls' guilds, classrooms, roof-garden, gymnasium, evangelist's apartments, etc. The president of the meeting, M. Bach, remarked that, in giving this building, America had done far more for Paris than in presenting the statues of Washington, Lafayette and Franklin. The new building will contribute to a better future.—Sel.

The truest end of life is to know the life that never ends.—Penn.

THE SACRIFICES OF EUGENE THOMAS

When the Mission Romande, of Lausanne, Switzerland, sent out nine workers in 1884, it doubled at once the number of those already on the field. At the end of these twenty-eight years four of the nine remain, and the latest to pass away was Eugene Thomas, whose career shows remarkable devotion to the work he had taken up under God.

Stationed in the interior of South Africa, he took his first furlough to Switzerland his beautiful homeland, after twelve years of service. He took advantage of that to translate some of the Old Testament books into the language of his field. Having turned to his work, he was obliged to leave it again on account of his wife's illness, after the much shorter period of four years. Thereafter it was impossible for Mme. Thomas to return, and in time the missionary was asking himself what he was to do in such conditions. Should he open a school, or take a home pastorate? Neither of these occupations would satisfy his heart, nor correspond with his call. Hence he wrote: "In my present circumstances can I hope to return to Africa next year? If I consider my own desire, my missionary calling, and the need of workers in the mission, I can say without hesitation that it is my duty to return to the Transvaal and spend the remainder of my powers in the service of Christ and of the blacks." Later still he offered to go alone to his old field. He wrote: "Having considered the question all round with my wife and before God, we have come to the conclusion that this is the proper arrangement to make. My wife will remain at Lausanne with our children. The pain of separation from the children will therefore only affect me, and this will be considerably alleviated to me by the thought that they are with their mother, and they will not lose the blessing of family life. This will certainly be a great sacrifice; but the life of the missionary is a life of sacrifice. It is not a question of suppressing these, but of knowing which sacrifices it is best to take to ourselves. In our circumstances it would seem more conformable to the will of God to take to ourselves the burden of separation, than to impose it upon our children."

The Mission did not feel able to refuse this offer of consecration, and Mr. Thomas left again for the Transvaal alone in 1907.

After four years of separation he was to take a period of furlough with his family but there was no worker at hand to step into his place should he leave. He therefore offered to stay on another year. This year drew towards its close: he had spent himself in the cause he loved and became aware of the approach of weakness. At last he passed away in a Mission hospital a few days before he was due to leave for home.—Sel.

If you would thoroughly know anything, teach it to others.—Edwards.



MORE WHOLESOME BREAD

A New Discovery

It has been known for years by scientists and doctors that bread is the cause for the greater part of the ills of the digestive organs so common today. Bread has been called the "staff of life," because it is a common article of diet and almost universally used, and yet much of our sickness is attributed to its use. Bread consists largely of starch. Analysis of bread shows conclusively that in the best bread only about ten per cent. of the starch is gelatinized, i. e., converted into an easily digestible and nourishing product, the remaining ninety per cent. remains in a globular form in which it is extremely difficult to digest, thus overtaxing the digestive organs and weakening them.

Scientists have been searching for a process to make bread that will be more wholesome. But it remained for a woman to discover this process and become the benefactor of the human family. This woman is Mrs. Sharpless of Philadelphia. Her husband was forbidden to eat bread because of an ailment of the digestive system. Mrs. Sharpless being interested in chemistry naturally turned her attention to the study of the problem of making good bread. After years of experimentation she found the solution. She knew that the mixing of the ingredients and the kneading of the dough hindered the gelatinizing of the starch. Finally she took some yeast and divided it into two parts; in the one she mixed the ingredients in the usual manner, and in the other she simply dropped the right proportion of flour without stirring and set them away to raise. Upon examination she found a striking difference between the two. The one had the usual appearance, but that which had not been stirred she found to be more spongy. She took this dough and made it into a few loaves without kneading and let it raise. She then baked it. When placed under the microscope she discovered that the greater part of the starch had been gelatinized, and consequently the bread would be more wholesome. Scientists have analyzed some of her bread and find that instead of only ten per cent. of the starch being gelatinized, as high as ninety per cent. is converted. The bread is said to be 100 per cent. more nourishing than that made in the usual way.

Persons who have not been able to eat

white bread for years without distress have eaten of this bread without any ill effects, but instead, with benefit.

Mrs. Sharpless has invented a special machine in which larger quantities of bread can be prepared. Her first machine was a crude affair made out of an old rolling pin with a number of old paring knife blades stuck into it. By turning this rolling pin the knives gently mixed the flour and yeast, and did it in thirty seconds.

Not only is the bread more nourishing, but virtually all the labor connected with bread making is eliminated. This will enable many house-wives to do their own baking and at the same time have the satisfaction of knowing that her family are eating more wholesome bread and instead of it being a constant menace to health it is a health builder.

THE IMPORTANCE OF SLEEP

Karl de Schweinitz.

A great many people boast about how little sleep they need. The man who sleeps seven hours a night feels superior to the person who spends eight hours in bed; and the man who apparently can do his work with only six hours, thinks himself better than the seven hour man.

This is a great mistake. With few exceptions the only people who can maintain their health with less than eight hours sleep are the heroes in novels. The average person should have eight hours. Any machine that is expected to run for seventy years, needs a considerable amount of rest, and when that machine is a human being, plenty of sleep becomes absolutely essential.

The body is only completely at rest during sleep. You sleep not only to get rid of drowsiness, but also to give the nerves, muscles and organs of your body a chance to renew their energies. Reduce your hours of sleep and you lower your ability to resist disease. Therefore do not hesitate to take nine hours of sleep whenever you can. Children under fourteen years of age should always sleep for ten hours, and indeed twelve would not be too many.

For grown-ups it matters not so much when one sleeps, provided that one goes to bed regularly at the same hour. Sleep is one of the greatest foes of disease. It is the kind of medicine that costs nothing and it will save you from buying the kind of medicine that costs a lot, so why not take plenty of it?

NUMBERS FOR FARMHOUSES

Bob Burdette used to tell a story of a party lost at a crossroads, the rain descending in torrents. The driver saw a signpost. Dire necessity compelled him to get out and see what information it gave. It was high and he tried to climb. He slipped back many time, but finally, to the great distress of his trousers and his temper, caught hold of the crosspiece. As he held on a lightning flash came and he read: "Try Dibbs' Pain Killer."

We know how hard it is to find the way on a strange country road even in the daytime, and when the search is for a particular house the task often becomes serious. Once a mathematical genius tried to figure out how much time had been lost in this manner, but he soon got into millions of years and stopped. Therefore it is with delight that we welcome the news that the Kenosha Automobile Club is going to try to block the county of Kenosha in Wisconsin and number the farmhouses.

This idea did not originate in the Badger State, but has been mainly fostered by a Californian who has worked out an elaborate system of "highway blocking," so-called, which will insure a number for every farmhouse. Coupled with official road maps designed to meet all the needs of touring and local traffic, the possibilities of this proposal are alluring. We are glad to see Kenosha experiment, for her success will mean the rapid spread of the idea.—Sel.

HIGH PRICES AND HIGHWAYS

Poor highways contribute to the high price of farm produce to the consumer, for transportation charges enter into the ultimate cost of every article of food produced on the American farm. The influence of roads on prices reflects not only upon the man who raises the product and transports it to market, but on the consumer as well. This is one reason why highway improvement has become a state and national issue, says Farm and Home. It is one reason why country roads should be constructed and maintained out of the general funds of the public instead of by assessment against adjoining property or from strictly local sources.

The average cost per ton per mile for transporting goods on American highways is 23 cents; in France and other European countries it costs 9 to 11 cents. The greatest obstacle to highway improvement in many states is the manner in which public money has frequently been expended, and the fear that large sums will be spent without securing adequate permanent results. Whenever the American tax-payer has reasonable assurance that public funds will be efficiently expended he shows an increasing willingness to be taxed.—Sel.

Narrow men will always ridicule what they cannot understand, thereby advertising their narrow vision.—Zion's Watchman.

NEIGHBORLINESS—A VIRTUE

The receiving mother is the one who gives her husband and children a chance to develop their finer qualities. You have not cared how they treated you. You were content to take what was left. Herein you wronged them. Be a guest in your home for a time and see what your daughters can do as hostesses. It will be the most interesting and novel experience that has come to you in years. Developing in loving service, you will find them dearer than you had ever supposed possible. As their efficiency grows and their womanliness develops, your heart will swell with pride. Every day will see you happier and more interested.

"You can't neighbor with her." This is a severe indictment in the country. There neighborliness is a cardinal virtue. You have good neighbors. However, you are careless about meeting your obligations to them; you have taken scant pains to show your appreciation of all they have done for you and your family. Your husband's sociability and kindness have made up in part for your carelessness. When they came to see you they soon learned that the visit would not be returned. You were glad to see them but you never proved it by taking your work and going over for a visit with them. Can you blame them for thinking you do not want them to come? Anyway, they now let you alone for the most part. Your husband feels it keenly and the children wonder why mother is always left out. This is all wrong and you never intended that it should be so. You do care. Your expanding life will not be bounded by the family circle. Soon your neighbor's children will be marrying into your family and somehow the family life will merge in the community life. Enlarged and enriched, you will wonder how you ever cared to live in a corner for so many years. You do care for your neighbors. Your next step is to show it in appropriate fashion. They will meet you more than halfway.—Sel.

THE CHRIST SPIRIT IN PLAY

It certainly takes a wise and tactful pilot to steer children through that period of their lives when they are learning to play together. Quarrels arising from selfishness, and jealousies, and a domineering, masterful spirit are sure to confront the mother in almost every case where one, two, or any number of children are engaged in the same amusement. It is a particularly difficult and delicate matter when one child happens to be a guest, and where exceptional consideration should be paid it.

One charming young mother of our acquaintance had a three-year-old boy who was the general-in-chief of several toy regiments. He had learned to maneuver them with considerable skill and took great delight in showing what his army could do.

A little friend about the same age was visiting the home. Both were busily engaged with the soldiers, but the visitor was

only a helpless and puzzled spectator, while little Hal was doing the generalship part in his own masterful way. The mother saw it, and knew the little guest was not enjoying the game in which he had no part, so she called her little boy into another room on some pretext, and drawing him to her side said kindly: "I am afraid, dear, that Willie isn't having a real good time; you see he hasn't had little soldiers, and he doesn't know how to march them as you do. I am sure he would like to know so he can play as you do. Now we want Willie to have a nice time so he will come again, don't we dear?"

The child began to understand, and nodded eagerly.

"Well," continued the wise little mother, "I think if you go back and say: 'Now, Willie, you take my soldiers, and I'll show you how to play them this time,' I am sure he will have the nicest time any little boy could have."

The child at once felt all the sympathy and chivalry that the mother had expected her tactful words would arouse, and was soon just as happily engaged in telling his little friend how to march the toy soldiers, as he had previously been in doing it himself, while the little friend was having the treat of his life.—Sel.

HOME INFLUENCE UPON THE CHILD

A mother croons an old-time song as she toils. A father speaks kindly as home from work he crosses the threshold which leads to wife and rest from labor. The child—the stepping-stone between mother and father, the connecting link—hears both song and gentle word.

The father, still toil-stained, whether he comes from field or shop, stoops to kiss the mother, also toil-stained. He speaks softly, mayhap:

"Howdy, sweetheart; glad to be home again."

She turns a sweet-marked face up to his, in farmhouse or tenement, and answers:

"I'm glad to have you home."

Of all this the child is the witness. Things of the world are yet new and strange to it. Mysteries still confront it. Guiding stars it is searching for, and lo, in the very greetings of mother and father, in their own loving attitude toward each other, this undeveloped life finds a star.

Such is the influence of environment of two personalities—that of father and mother—upon the questioning child, blood of their blood and flesh of their flesh. How powerful, how everlasting, when between mother and father, patience, self-consideration, forbearance and forgiving are always kept uppermost in the mind!

If, on the other hand, the child must see in daily home life impatience, selfishness; hear hasty or angry words, from those whom it knows long before it understands the law of city, county, state, or nation what contempt must naturally grow in its heart for those things that make for the

best of life—law and order, gentleness of speech; regard and love for others, trustfulness and hopefulness.

The personal home environment of a child has much to do with its future state of mind as to respect for work, law and humanity.—Sel.

DESTROYING SPARROWS

Where English sparrows are a pest take one-eighth ounce of strychnine and dissolve in one quart hot water, then add three quarts cracked corn. Let stand four hours, stirring every few minutes so corn will swell and take up solution, then spread out on oilcloth. Then put under stove and stir often and when nearly dry add one quart of fine corn meal, so as to make an outside coating to the cracked corn, and then let thoroughly dry. Now you are ready for business. Take some chaff from barn or horse stable and scatter in some convenient place from barn and feed sparrows some of the good cracked corn two or three days, then some brisk cold morning skip, and the next morning feed them your poisoned corn. Some people will say you will kill your cat or your hens. No cat can eat enough poisoned sparrows to kill them, as the amount the sparrows eat is very small, and spring rains will dispose of balance, so many men use it on beams in barns.—Sel.

FIRESIDE COGITATIONS

A man always gets more out of life by pulling than by kicking.

The latest improvement to a wood-sawing outfit is an elevator which takes the sticks away from the saw, thus saving the labor of one man.

No matter what his age may be, that farmer is at the retiring age who finds himself too old to grasp a new idea.

If the corn should have been cultivated once more, and it wasn't, don't think that it should have gone 90 bushels to the acre, when it doesn't.

What is a good road in one community would not be a good road in another—it depends upon the progress that has been made in the mode of locomotion.—Farm and Home.

A MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

—Selected.

Current Events

Dr. Carrel of the Rockefeller Institute for Medical Research, recipient of the Nobel Prize for medicine in 1912, was the first to announce a great scientific discovery in 1913. In a current issue of the official organ of the Rockefeller Institute, he predicts the possibility of healing a cutaneous wound in less than twenty-four hours, and the repair of a broken leg in four days. Experiments in progress since 1907 are the basis for Dr. Carrel's statement. It is asserted that this process may not only be applied to surface wounds but also in cases where large areas of tissue have been destroyed in various parts of the body by disease. "Aided by knowledge of the fact that the growth of the body is dependent in many respects on the more or less mysterious activities of some of the ductile glands—the thyroids for instance—he applied a mixture of thyroid extract and macerated portions of other organs of the body to cutaneous wounds. The results were wonderful, almost miraculous. They bear out the scientific statement that 'if the rate of the reparation of tissues were activated ten times only, a cutaneous wound would heal in less than twenty-four hours, and a fracture of the leg would be cured in four days.'"

On the night of January 5 southern California experienced a destructive frost which damaged the orange and lemon crop, valued at \$50,000,000. The damage done could not be estimated accurately, but it is said by experts that it will have an appreciable effect upon the price of fruit. The following night thousands of men labored in the orchards in an effort to save them from further damage as the temperature was expected to go lower than the preceding night when it broke the record for thirty years. Smudge pots were kept burning in the orchards in an effort to raise the temperature. It is estimated that only one-tenth of the orange crop had been gathered. Later reports state practically all the orange and lemon trees have been frozen entailing a loss estimated at from \$20,000,000 to \$40,000,000 dollars. It is thought that perhaps one-fifth of the crop can be salvaged if there is a gradual rise in the temperature. About 150,000 acres have been frozen.

The present sea wall at Galveston, Tex., which was constructed soon after the disastrous flood, finished in 1906, and which extends for a distance of four and one-half miles around the city, is to be extended at a cost of \$5,000,000. The extension is expected to provide an elevated area, protected by sea wall, which will accommodate practically double the present population of 41,000.

Merchants in Vienna, Austria, report the recent Christmas as the worst for trade experienced in the memory of the oldest citizens. The fear of war haunted the people and prevented them from making their usual purchases at this season. The mobilization of the Austrian army has called to the front thousands of men who spent their Christmas in the snows of Galicia or on the bleak banks of the Danube. Thousands of people suffered heavy losses from the series of panics. There was very little money in circulation, paper money being refused and gold was withheld from circulation, being carefully hid by those fortunate enough to have any. Instead of needing extra help for the holiday trade, thousands of the regular employees were discharged. The war panic has disturbed the whole economic activities. Large industries cannot secure the necessary funds from the banks because of the withdrawals of deposits and because the banks must keep large amounts in reserve for emergencies in case of war. Conditions of actual warfare are to be dreaded, but even a threatened war is accompanied with great economic loss and anguish of soul.

Judge Robert W. Archbald, of the United States Commerce Court, was convicted on five of the thirteen articles of impeachment brought against him in the Senate of the United States sitting as a high court of impeachment. The verdict of the court is that he be immediately removed from the bench, and that he is forever debarred from holding office of honor or profit under the United States. This was as severe a sentence as the court could impose. He was found guilty of influencing officers of a railroad having a case in his court, to grant him a favorable option on its share of a culm bank, the other charges against him were of a similar nature. Two years ago he was appointed to the Commerce Court, which was newly created, against strong protest. But special privilege having control of Congress ratified the appointment. The fact that the Senate convicted him is evidence of a decided change in the complexion of the Senate. His conviction will have a salutary effect upon all office holders and is an evidence that the firm grip of special privilege in the Senate is broken.

Australia is well known for its many progressive laws enacted within recent years. The interests of the people are more highly esteemed than those of any particular individual or group of individuals who may have some scheme of fastening a monopoly upon the country. At present steps are being taken for the erection of a large steel mill, a formidable rival to the "Steel Trust," in New South Wales. The plant is to cost \$5,000,000, and will be extended as the needs of Australia grow. This plant is expected to eventually control absolutely the Australian market.

Viscount Haldane, of England, announced a proposal of the British Government to reorganize the present educational system of England. After Parliament has made a final disposition of some of the great issues before it now, it is proposed that it consider the educational question. The scheme proposes linking primary schools with the universities thus making it possible for the child of any man, whether rich or poor, to climb to the top through his mental capacity rather than through cash. The courses of study are to be so arranged that a child entering the first grade can pass from grade to grade until he emerges a university graduate. It is proposed to have the primary school to continue for a longer period in the year; the curriculum is to be broadened, particularly in the direction of increased manual and industrial instruction. Scholarships and other subsidies are to be forthcoming sufficient to open the door of the university to every boy and girl reaching the required standard. Schools for mothers and State kindergartens are to be established. It will be of interest to note what attitude Parliament will take toward these proposals.

The Congressional Committee appointed to investigate the allegation that there is a "Money Trust" is bringing to light many interesting facts that seem to indicate that there is more truth than fiction in the allegation. Recently George F. Baker, an intimate business associate of J. P. Morgan, when hard pressed by counsel for the Committee made statements to the effect that the concentration of money and credit "has gone far enough;" that "in bad hands" it would have a bad effect upon the nation; that the "safety of the situation lies in the personnel of the men in control," and that present conditions are "not entirely comfortable for the country." He also admitted that J. P. Morgan is the dominant figure in the financial world. Legislation is being considered that will bring the larger business corporations under more stringent Federal control and put a curb on stock gambling by means of which the public is fleeced out of millions of dollars annually.

Last year evidence was obtained that two Greek steamship companies were landing diseased and criminal aliens on our shores. Immigrants that were not admitted were told on the return voyage that they could enter the country without examination provided they would pay the steamship company full fare and a bonus and ship as members of the crew. They would then be entered on the ship's articles as employees. After the ship docked in New York they would quietly walk ashore, the privilege of the crew, and never return. By this means many undesirable immigrants gain an entrance into our country. Laws should be enacted providing for an examination of all foreigners employed by shipping companies before they are permitted to land.

For one month the Balkan Allies and Turkey have been having conferences in London to discuss terms of peace. Very little has been accomplished. Turkey has been holding off the Allies in the hope of securing intervention and thus probably better terms. As the Allies brought pressure to bear on Turkey she conceded some of their demands, until Adrianople seems to be the bone of contention. Turkey claims to be unable to relinquish control. At this writing the Allies are impatient and threaten to resume hostilities in short order unless Turkey comes to terms. The powers are bringing pressure to bear upon Turkey to adjust the difficulty. Turkey is financially unable to prosecute the war any longer and fear the result and consequently do not desire more fighting. The Allies served notice that if the war is resumed and the Allies are again victorious, as it seems to be a foregone conclusion that they will be, that the terms offered then will be more exacting and not as liberal as those offered now. It is to be hoped that the renewal of the conflict will be avoided.

Cipriano Castro, the deposed president of Venezuela, failed in his attempt to gain entrance to the United States. When he saw that it was useless for him to make any further efforts to gain admittance he announced his decision to return to Europe at once. He later changed his mind and took legal steps to gain admittance. At this writing the courts had not given a final decision. Castro has had a spectacular career. He secured the presidency by revolution in 1899. In 1908 he voluntarily left Venezuela and since has been an exile in Europe. He attempted to return to the West Indies in 1909, but the European powers compelled him to return to Europe, as they considered him a menace to South American peace. Most of the time he has been living in seclusion in Europe. After he left Venezuela, Vice president Gomez declared himself president. Castro is apparently a "man without a country." Wanted nowhere.

The Emperor, the new liner of the Hamburg-American Company will sail on May 7 on her maiden voyage to New York. This is the largest steamship afloat. She is an eleven-story floating palace 919 feet long, with 80,000 horse-power engines. Her displacement is 50,000 tons and she can accommodate 5,000 passengers. The ship is fitted with the most modern luxuries among which are three electric elevators, a winter garden, summer houses, theatre, gymnasium, Ritz restaurant, swimming baths, ball-room, telephone and a cottage cafe. The first class dining room is 300 feet long.

An exhaustive study of wage conditions affecting women in Philadelphia by the Interchurch Federation Committee, led to the conclusion that no woman can support herself in a respectable part of the city for less than \$7.50 a week, and this will afford her only a bare existence.

It is reported that 281,298 fewer cattle were received by the Beef Trust at their yards in Chicago during 1912 than the previous year. But during 1912 they received \$3,282,735 more for their beef than in 1911. Three excuses were given for the increased price of beef: The Western states did not raise as many cattle as usual; farmers turned their pasture into wheat fields, and the demand for beef increased. It was stated that the population in the United States in the last twenty years has increased 20 per cent. while the increase in cattle production has been only 8 per cent. Despite this fact the packers shipped 23,000 cattle abroad to be sold at prices far below those they exacted at home. This is only one of the methods they use to maintain excessive prices in America.

"Tungsten, which might well be termed the metal of this decade, because of its rapid adaptation to a great number of uses besides the familiar ones of alloy for steel and filaments for electric lamps, is found in limited quantities in many parts of the world, but about half of the world's supply comes from the United States. The greater part of this half is that coming from the apparently inexhaustible supply in Boulder county, Colorado. The tungsten found in Colorado is the purest in the world. So vast is it in extent, and so abundant and easy to mine, that the price of this very valuable metal has gone down until it is now available for very wide commercial use."

Thirty-eight of the forty defendants charged with the illegal transportation of dynamite were found guilty. The indictment of these forty men followed the conviction of the McNamara brothers of blowing up the Times building in Los Angeles. These men were charged with being in the same business, though not being the active agents, they knew of and sanctioned the work of the McNamaras. Thirty-three have been sentenced to confinement in the Federal prison at Leavenworth, Kansas, to which they were taken at once in a special train. Steps have been taken to secure another trial for them.

According to a report coming from England the process of making wood pulp into "silk" has been perfected during the last year. Several firms are now turning out large quantities of the substitute, one firm employing one thousand hands. Absolutely pure silk cannot be found on the market any longer it is said; the wood pulp makes an almost perfect substitute.

An estimate of work that must be done to complete the Panama Canal was taken on November 1. It was found that there has been an increase in excavation since 1908 of over 36,000,000 cubic yards, due to slides, etc. The grand total excavated was 211,361,000 cubic yards, and there remained to be taken out only 28,391,000 cubic yards.

The use of the flesh of dogs as a food for many is becoming common in Berlin, the capital of Germany. "From necessity the German workingman has long made horse meat a substantial portion of his fare, but, while Saxony consumes thousands of dogs annually, the practice of eating this meat has not until recently invaded Prussia. Now the overseers of the Berlin cattle yards have given their approval of a proposal to erect a municipal slaughter-house for dogs at the yards, and it is expected that the Police President will soon issue the required permit."

Traffic manager, Graham, of the Wells Fargo Express Company, announced that his company expects to enter into direct competition with the Federal parcel post as soon as the plans which have been maturing for four years can be set afoot. This competition is to extend to both service and rates, with special regards to eggs, butter, poultry, and other perishable foodstuffs, to be delivered direct from shipper to consignee. He said eleven pounds would be the maximum weight acceptable.

On December 23, an attempt was made by an Indian fanatic to assassinate the Viceroy and Lady Hardinge of India. The attempt was made in the streets of Delhi, the new capital of India. The assassin who hurled the bomb was not captured. It is thought that probably he was a Bengalee, who was trying to avenge what he considered the insult of removing India's capital from Calcutta to Delhi. The Viceroy was severely injured by the exploding bomb and narrowly escaped death.

E. H. Gary, chairman of the United States Steel Corporation, announced that the corporation was planning to adjust their wage scale soon, which would result in an increase especially among the unskilled labor. It is understood that no fewer than 30,000 laborers will be benefited and probably other employees in minor capacities will share in the new scale. The corporation had 196,888 employees on its roll in 1911, who were paid \$161,419,000.

The United States Steel Corporation has decided to erect a huge manufacturing plant in Canada, across the river from Detroit. The first cost will be in the neighborhood of \$20,000,000. The business with Canada is on the increase, the sales in recent years ranging from 350,000 to 400,000 tons annually, upon which the average duty has been between \$6 and \$7. It is expected that considerable of the plant's output will find a market in the British colonies.

The total tonnage of bituminous coal mined in the United States during 1912 was 457,207,000 tons, and anthracite 82,500,000 tons, totaling 539,703,000 tons. The total in 1911 was 496,188,308 tons.

Miscellaneous

"PROGRESSIVE ONTARIO"

In a recent issue of the Canadian Magazine appeared an article dealing with the progress of Ontario along industrial, commercial, agricultural, and moral lines, a summary of which appeared in the American Review of Reviews, from which we glean the following facts.

This Province has demonstrated that a government-owned railway can be made to pay.

"The administration and operation of the Temiskaming and Northern Ontario Railway is a triumph for public ownership. . . . The success of the operation of this railway is no small achievement when it is remembered that it received no assistance whatever in the way of a Dominion subsidy, such as other railways have received. The line has a strategic position in connection with two transcontinental lines, running as it does north and south."

No longer does Ontario grant perpetual franchises. Since 1906 no franchise is granted extending beyond twenty-five years. A Railway and Municipal Board has also been formed for the adjustment of all grievances arising from the operation of all railways under provincial jurisdiction.

In the treatment of criminals Ontario has taken an advance step.

"The Hon. W. J. Hanna has inaugurated a new era in the work of treating the criminals. Instead of being guarded behind walls and made an unwilling competitor with free labor, he is put on his honor and sent out in the fields of the new prison farm near Guelph by the Provincial Secretary. The unfortunate whose liberty the law has demanded is no longer caged and confined in the manner that the term convict has long expressed. He is put out in the open and there are no striped clothes to make him feel that he is an outcast. He goes to his rest like a human being and is not herded in a cage like a wild beast by guards who cover the corridors with rifles. . . . The offender has cause to take hope when he is taken to the prison farm to serve his term. It lies with him whether he will serve the full length of the term, for in connection with the institution is the Parole Board, which rewards good conduct and obedience with shortened terms. The liberated man goes out to the world with no prison pallor on his face and with spirit unbroken. Neither does he go penniless. His term of toil brings pecuniary reward which enables him to return to employment dependent on no one, with a new attitude toward the future.

The Province puts forth energetic efforts to increase the population. The young men are not told to "Go West," but the slogan is "Stay in Ontario." The boys of the farm are taught how to become successful farmers, and the farmer is assisted in getting the best possible results from his land. The farmer and fruit grower are also given help in finding the best markets for their products. The Province maintains a Market Commissioner who

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keeps the producer informed as to conditions in other localities.

"Maritime Ontario with ports on tide-water," is the great scheme to which the Government's efforts are now more particularly directed. The upper portion of the province is about the size of an European empire; and to develop and populate this virgin country Sir James Whitney and his colleagues are pledging Ontario's credit for \$5,000,000. The province has at least one good harbor on James Bay, and the Temiskaming and Northern Ontario Railway is within 175 miles of it. Surveys for the necessary extension are being made at the present time."

"From a revenue of \$6,128,358 in 1904 to one of \$9,370,833 for the latest fiscal year indicates that Ontario has increased in material wealth. In seven years her field crops have increased in value by over forty million, eight hundred thousand dollars and the lands which have produced them have increased in value by a like sum. Ontario's field crops today represent over one hundred and seventy-five millions in cash and the fields in which they grow by over six hundred and eighty millions. Live stock on farms today is worth twenty-five millions. The total permanent assets of the agricultural industry exceed one billion three hundred millions—an increase in seven years of nearly one hundred and fifteen millions. With the discovery of Cobalt and the finding of Porcupine the mining industry in the Province has bounded from an output valued at \$11,572,647 in 1904, to one valued at \$41,976,797 in 1911. Ontario is first in nickel and third in silver among the mineral countries of the world."

BOER MISSION

In a Boer mission 45,000 children are taught in the day schools and 600 adults were baptized last year. This is a great change from when the Boers considered the natives only fit for slavery, not very long ago.—Sel.

THE MAGNAPHONE

A new instrument, the magnaphone—a combination of the telephone and graphophone—has been invented recently and its adaptation to a large variety of commercial uses is predicted. It is already in successful use in a few of the larger cities.

"By means of the magnaphone instrument itself, which is the chief mechanical novelty of the service, the sounds carried over the wires are so magnified that it is not necessary to hold the receiver to the ear. The sounds carry distinctly to all parts of the room."

New York City has granted a franchise to the magnaphone company, "permitting it to furnish, by means of an entirely independent telephone system, not only sermons and music but all manner of news." Sixty-four apartment houses in New York have installed the instrument. Every six minutes from noon until midnight these sixty-four apartment houses hear a new musical number, election returns or other news items of interest.

"The cables, that now terminate at one of sixty-four receivers, terminate at the other end in several transmitters, from any one of which sounds can be sent to all the receivers at the same instant. One transmitter is used in making the news announcements. A man of distinct enunciation is selected to make them but he never speaks in more than an ordinary tone. Other transmitters are connected with graphophone musical records.

"A different kind of transmitter, which it a separate invention, comes into play here. The instrument is not a great deal larger than the sound box of a phonograph and it moves over the revolving

graphophone record, in the same way, receiving vibrations from the needle that report the inequalities in the disk.

"In this case, however, the vibrations of the needle are not directly recorded by sound vibrations. They are transformed first into electric waves in the transmitter and sent thus over the wires. Not till they reach the other end of the line are they transformed into sound waves. No musical sound is heard where the record revolves, but it is heard in many homes of the subscribers. Not only has the voice of the singer or the tone of the musical instrument been preserved for a long period of time on the graphophone record, but when it is again reproduced it is heard miles from the reproducing instrument. In this long transmission there is also an improvement of the quality of the music. The hearer is not annoyed by the mechanical sounds of the grinding motor. The only sound transmitted is that generated as the needle point passes over the disk. To the listener, too, there is a gain from the fact that he is not compelled to manipulate records or the mechanical contrivance of the graphophone. He does not of necessity even see the sound-producing instrument. A small horn, which may be concealed in a corner of the library or bent into the center of a bouquet, pours out melody at all times of the day without his having to touch it, unless he wishes to shut it off."

Some of the uses to which the magnaphone has already been put are the following:

The Grand Central Depot in New York has one to announce the arrival and departure of trains; it has been put on a dredge enabling the operator to determine the kind of material the shovel is working through by the noises brought up from below; it has been attached to a diving apparatus; it has been used by a lecturer to relay his voice in a large auditorium with perfect success; the battleship Utah has been equipped to furnish entertainment for the crew and to facilitate the giving of orders by the captain. One of the transcontinental railroad companies has arranged to equip all cars on its through service with the instruments. A Hudson River steamboat has the magnaphones one of which describes the scenery, keeping all the passengers informed. Its application to different uses and purposes is almost unlimited.

George R. Webb, a man with extensive business interests, is the inventor. At first he had it simply as a plaything; but when its possibilities began to dawn upon him he gradually relinquished his business interests and is now giving his time exclusively to his invention. Having sufficient funds of his own to finance it the development was rapid.

PRAYER FOR LESS

Pray that the coming year still less funds may come in for current expenses if our Lord sees that our lives may the more glorify Him thereby.—Barley Cake.

— CAENDARS FOR 1913 —



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Size, 12x17 $\frac{1}{4}$ inches. This is a very beautiful wall calendar. Each month you have new pictures as well as new colors to consider. Reproduction of the first pages gives only a faint idea of its beauty. The dates are shown in large size figures which can be read at a distance. There is a text for each day in the year. The texts are all carefully selected to give special help to those who read them. Per copy, postpaid

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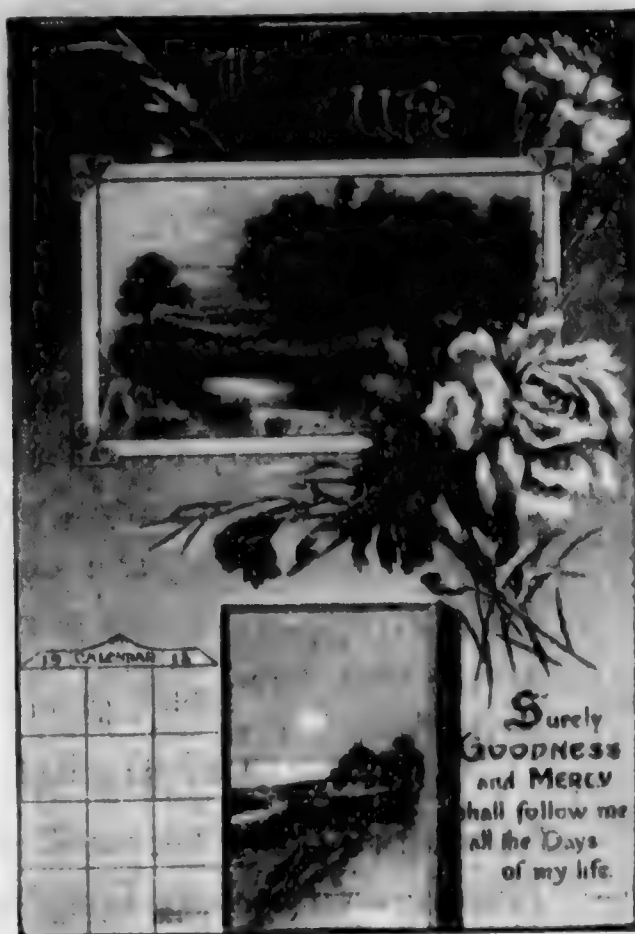
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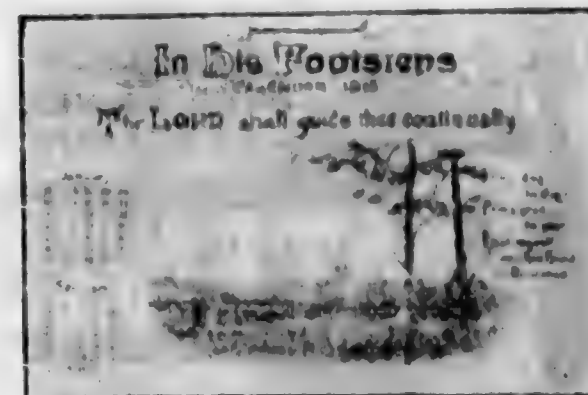
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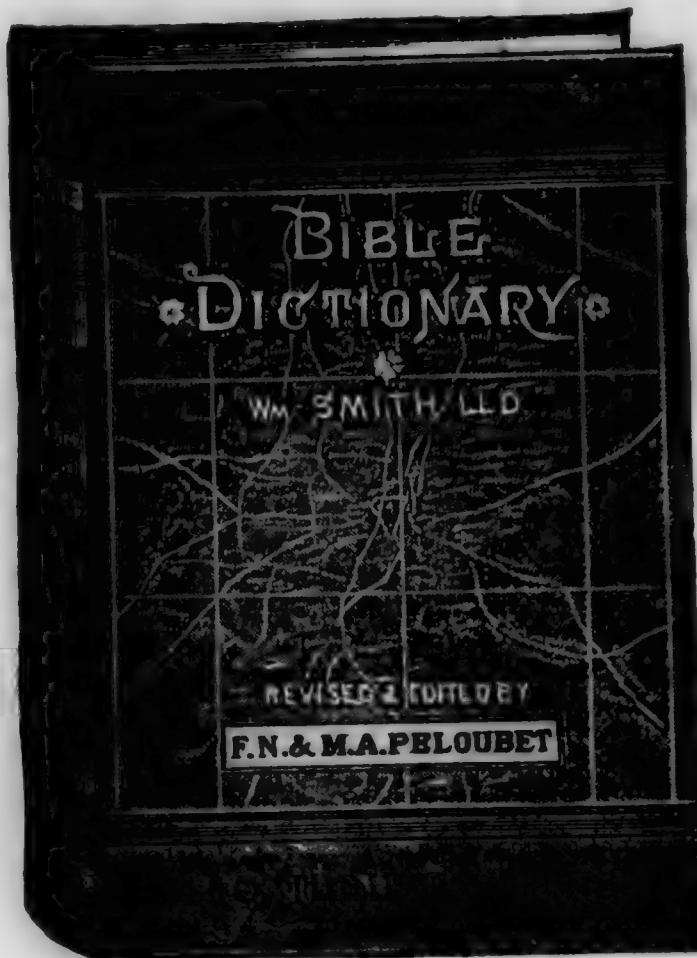
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CHRISTIAN MONITOR

MARCH, 1913

HE AND I

He was despised, by men rejected;
Am I surprised if I'm neglected?

He was reviled, and persecuted;
Should I be wild if I am hooted?

He had no home His burdens sharing;
If I must roam, am I despairing?

He saw the end in utter sorrow;
Should I resent if dark my morrow?

But He arose o'er all victorious;
Can I, too, close my life thus glorious?

Yes, He will own my staunch endeavor;
And on His throne I'll reign forever!

—Advance.

SELECT READING

IS HE RELIABLE?

An important position was to be filled and those in authority were discussing the qualities of men who had been suggested for the place. Not only was the ability of the men considered, but also the question of their reliability.

A young man of great promise had failed because he lacked steadfastness. He was brilliant, was agreeable, and therefore popular, but he did not hold out. He was easily swept from the foundation upon which he should have remained. But for the fact of his lack of steadfastness he would have filled the position with great credit to himself and to the entire satisfaction of those who had employed him.

It is no wonder, then, that when his successor was being sought the question prominent in the minds of those interested was, "Is he reliable?"

Steadfastness and reliability are excellent traits of character. It is paying a high tribute to a boy or man to say of him, "You need have no fear, for you can depend upon him." He has in him a principle of integrity that gives one assurance that he will perform his work faithfully. At whatever post he is placed he will remain until his duty is done. He is not drawn away by the allurements of pleasure, the flattery of friends or the assaults of enemies.

A good illustration of stability is found in the construction and character of the lighthouse on Minot's Ledge, off the coast of Massachusetts, not far from Cohasset. The coast is extremely rocky and dangerous, and many ships have been wrecked there with great loss of life.

In 1847 an iron framework sixty feet high was constructed at this point and fastened to the foundation by drilling holes five feet deep into the solid rock and setting nine iron piles in them. The structure was destroyed four years later by a storm which twisted and broke off the iron piles a few feet above the surface of the rock.

A few years later work was begun looking to the erection of a lighthouse that would resist the action of the fierce storms that are likely to visit that region. The rock is seven feet under the water at high tide and only three and a half above at low tide, so that the length of time work could be carried on was short during each day, and only then while the sea was calm. After the surface of the rock was graded, holes five feet deep were drilled in it, and steel piles a foot in diameter were set in them. The granite blocks had holes drilled in them, through which the piles extended, thus fastening the courses of stonework securely to the foundation. The blocks of granite were mortised and dove-tailed so that one block could not be removed without moving the rest.

A shaft of solid masonry, thirty-two feet in diameter at the base, extends to a height of forty feet. Above this the lighthouse rises forty-five feet more, making the total height eighty-five feet. The upper part of the structure consists of five rooms, one above the other, with thick, solid walls.

For more than fifty years the Minot's Ledge lighthouse has withstood the terrific storms that have battled against it. The waves at times have dashed over its summit, yet it stands defiant and secure, fulfilling its purpose in guiding the mariner, as well as in warning him against the dangers of the rock-bound coast.

The foundation of our character should be laid in righteous principles built upon the Rock, Christ Jesus. We are exhorted to be "stedfast, unmovable, always abounding in the work of the Lord." In addition to the exercise of our own will, we must be firmly fixed upon the Rock of Ages or we shall not be able to endure.

We admire strength of character and integrity in others. There is nothing in young people that so clearly gives promise of successful and honorable manhood and womanhood as do these qualities. When the grace of God is given full and hearty welcome to the soul, it brings about a condition of stability that is pleasing to God and approved by all good people. God and men smile approvingly upon those who stand without flinching for the right regardless of threats or temptations. Let us attain to such a character that those who know us best will declare that we are reliable.—Selected.

SUCCEEDED IN BUSINESS, BUT FAILED AS A MAN

He was no greater than his occupation. He never learned to look on the sunny side.

He stuffed his pocketbook, but starved his brain.

He had no use for sentiment that could not be cashed.

He never learned to take the drudgery out of his work.

He did not live in his upper stories, but in the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy little things, to see the uncommon in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect, and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed, and that was the money-making side.

He never learned to enjoy himself as he

went along, but was always postponing his happiness.—Success.

WHAT WILL MAKE YOU GLAD

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you were happy when doing the small, everyday things of life; that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know that I can trust him. He is as true as steel."

You will be glad that there have been some rainy days in your life. If there were no storms the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those he loves.

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad you brought smiles to men, and not sorrow.

You will be glad that you have met with a hearty hand shake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account.—The Presbyterian.

A HARD BEGINNING

There is a story of a tender-hearted woman who, seeing within a cocoon the struggle that the butterfly was making to free itself, thought to help by breaking the meshes and letting the silken-winged creature loose; but the butterfly, thus released was too weak to lift itself, too undeveloped to care for itself, and died before its rescuer's eyes. It needed the battle.

Beginnings ought to be hard; the people whose beginnings are made easy for them are the handicapped. Attainment, achievement, fulfillment cannot be made easy—and beginnings should not be. Patience, determination, thoroughness come hard to those who have never known hard beginnings. The bright pupil who learns his lessons without special effort usually receives a poorer preparation for life than any other boy in the class.

It is not only virtues essential to success that are to be associated with hard beginnings; family affection flourishes best when there is need of family effort to get the younger members started right. That does not mean freeing them from burdens, but taking pains to adjust the load properly upon their young shoulders. Family affection is likely to be impaired when no burden has been imposed. To be companions in hardship is to be companions always. There is a peculiar sacredness about love that grows under difficulties.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

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No. 3

LETTERS AND PICTURES FOR ISABELLE

III

Mt. Nebo Studio, Sept. 9, 1912.

To Isabelle,

St. Louis, Mo.

My Dear Cousin Isabelle:—

Allow me to greet you with this new born September morn. Here before my very eyes, in the lap of the calm, still hills, lies the bright, big infant, draped in all the filmy fabrics of the Creator's own handiwork. Behold him, observe him, and love him! How short his life from dawn to grown and gone! For yesterday is but a dream, and tomorrow is only a vision and next week is a prophecy. But in the brief course of TODAY lie all the varieties and realities of a struggling existence. James says, "Life is vapor." Napoleon the Great who rode down so many lives in war said, "Life is a flimsy dream soon to be over." Longfellow, the poet, in his Psalm of Life, has a little different idea and put it thus,

"Life is real; life is earnest,
And the grave is not its goal."

It has been the testimony of nearly all great men that the best efforts in the life of the natural man are vanity.

But I have drifted away from the pen pictures I wished to give of our door nature. Indeed, Old Mother Nature has ever been a great teacher of mine. She never tires me with her talks; so calm, so restful, so original and so invigorating are all her wooings. She is unaffected yet affects me. She speaks to me but never "talks back." She does not argue, yet convinces. She never quarrels with me. Ever in Springtime and in Summer, in Autumn and in Winter, are her promises kept. Every year I see more and more beauty and help in her teachings of God's wonderful creations, His power, love, justice, and mercy. She never tries to burn a hole into my heart and then sends me away restless. She is kind to all. She fans the brow of the farmer and the king. She brings the breath of flowers and the hum of the honey bee that sounds like sweet music to me, that in turn brings me in the sweetest of all sweets. How quietly and delicately she studs the meadows and fields at night with a million dew drops that sparkle in the morning sun like diamonds and then in a few hours vanishes them in vapor!

For the past few weeks I have been burdened with an emotion to come out of my dark room away from my ruby lamp and go out on the hills with my camera to re-

cord a wonderful picture—I know not what, but something to carry a story of God's wonderful creations. Someone has truthfully said, "The best time to study the book of Nature is when autumn turns the leaves."

You see, my dear Isabelle, I have ever the living picture of these hills before me. I have seen them in springtime when the snow was vanishing, spotted as Jacob's cattle; when misty snows veiled them from distinctive view; through the haze of summer days and when the soft moonlight slept on the glinting crust; and, at midnight I have slid over their glistening sides on my hand sled like a mad thing possessed. I have beheld them at sunset when great masses of waving, alabaster looking clouds crowned them and yet again when mists made them a phantom mountain. I have seen them when sleet ice waved on the boughs of the naked wild forest trees indescribably beautiful. I have seen them at night aglow, when forest fires raged, and again in day time when large tongues of flames, that were consuming a saw mill, flashed out above the tree tops. I have seen them at night when broken lines of lightning played on the northern sky like a mad serpent. I have beheld in wonder and breathless waiting wild swan in V-shape wending their way toward the northern horizon's rim as the first sign of spring. I have beheld them from my bed room window most tragically illuminated at the dead of night, in January, by the flames of my sister's burning house that consumed eleven year old Gilbert, and the spell has fallen upon me and left me a picture unpainted.

A few days ago, with an assistant, I removed my crop of honey from the hives. But lest you think that I am writing an advertisement for the sale of this season's crop of honey let me inform you that the crop was sold ere it was all off the hives.

For some time now I have quit eating solid breakfast foods and citified breakfast foods and take for my breakfast a little square of HONEY and some cream from OUR cows. I drink the cream and eat the honey. I feel fine on it. I feel fully convinced that it is excellent medicine for the cure of gastritis. Honey is known of old to be a good thing for any ailment of an inflammatory nature of the mucous membrane. Doctors say flax-seed oil, honey, and lemon juice taken in proportion of say

three parts of honey to one part of juice and oil combined, is better than any cough medicine you can buy. I have heard it said that honey is a great brain food and makes people wise.

To give a summary of this epistle and the two letters I wrote to you before this one, we might well ask the question, why spend good time, or you might wish still a stronger term used, and say waste good time giving a long beautiful pen painting of such tom foolery? Well, if that is tom foolery these fifty farms and barns and silo towers I may count from my window are not worthy of special notice. Here is my idea: There are enough common things about us in the country with an uncommon interest to employ the very best faculties of our minds and powers. Fifty farmers the town of Grantsville thrown in, all playing in a large amphitheatre! Speak of the seventh heaven of delight! Speak of beauty, joy, tragedy, comedy, gayety, and terror; about the fellows of the theatre that paint and change the scenes and throw on the foot lights! "No painter has the coloring to mock when the frost is on the pumpkin and the fodder's in the shock."

And here I want to come to a fine point of discretion. We "shall not live by bread alone." Not all things about us are for food or raiment. I think Jesus wished to convey the idea of the glory about us when He used the beautiful simile of the lilies. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." I am thinking of a lily that is large, spotless white, deep and beautiful.

Again I have added so much local coloring because I believe that a successful painter should not spread his energies and paints over too much canvas at one time and try to tell two stories in one picture, my friend, Isabelle.

Adieu to you. I am off to scene the 4th.

I remain your cousin,

Max Leo.

"Said a young Brahman to a missionary, 'Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not.' 'What is that?' asked the missionary. 'A Savior,' was the reply. It is the dear and precious Savior in our religion that gives it its attractive stability, and His Spirit that puts courage and boldness into the hearts of His followers."

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BETTER FARMING:—For years farming had not been considered as a profession in the same sense as teaching or engineering, but within the last decade it has made rapid strides toward being recognized as such. More interest has been aroused in scientific agriculture than perhaps in any other industry, and this interest is bound to increase in the future.

The time was when the talented and gifted son had mapped out for him a brilliant career as a lawyer, physician, or minister, but the son with ordinary abilities was kept at home to become a common farmer, and, as it quite frequently happened, found it necessary to render financial assistance to his more talented brother. Any one who could plow and ride a cultivator was considered sufficiently equipped for successful farming. A common school education was sufficient and this was not deemed essential. This conception of the necessary equipment for successful farming is rapidly becoming obsolete. We are beginning to realize that we need the most talented boys and girls on the farm, and that on the farm as brilliant and honorable a career is open to them as can be found in any profession. Farmers all over the country are awakening to the fact that if they would keep abreast with the times and be rated successful they must farm with their brains as well as with their brawn; that they must be thoroughly posted on the different phases of their farming operations and understand their relation one to another.

The organization of the many farmers' associations for soil and crop improvement, etc., is indicative of future agricultural conditions. There is a growing demand for agricultural specialists to instruct and advise the members of these associations. The possibilities and advantages of rural life as compared with city life is more clearly seen so that the young people in touch with the movement for more scientific farming and the improvement of rural life are inspired to remain on the farm, and in order to be efficient in their chosen profession realize the need of special preparation. As a consequence agricultural schools are being crowded. Colleges and universities awake to the situation are adding agricultural courses in order to meet the anticipated demands of the future.

At a recent meeting of the Mennonite Board of Education action was taken favoring the introduction of agricultural courses in our schools to meet the needs and demands of our young people. In this issue appears a symposium on the question of the advisability of our schools adding such a course to their curriculums. Read it carefully and write your own convictions and send them in for publication in the

next number, which is to be a special issue to be known as the "Agricultural Number." In this special issue will appear a number of articles dealing with agricultural themes.

A WORTHY EXAMPLE:—The controlling motive and purpose of an individual is usually manifested in the desires and nature of the interests pursued in life. Is it the accumulation of wealth, actions and conduct correspond to it; is it honor and fame, the aspirations and efforts betray the purpose; is it the furtherance of the interests of the Kingdom, the abnegation of self and loving concern for others manifest it. Our whole course in life gives testimony to our supreme and commanding purpose.

The disposition that a person requests to be made of his estate gives additional evidence of the heart's desire. Too frequently are the interests of the Kingdom forgotten by men and women of means who profess to be followers of Christ. Instead of their means being used for worthy purposes they are frequently squandered and become a curse to those to whom they have been bequeathed.

A will made by an Englishman was filed recently. Out of an estate estimated at \$5,000,000, nine-tenth, or \$4,500,000 was specified to be used for carrying the Gospel to every heathen tribe on earth. In order to have his purpose carried out the sum was given to two missionary societies.

This testator could meet death with a consciousness that the bulk of his possessions which had been entrusted to his stewardship were to be applied to a cause identical with the purpose of the mission of the Savior. He returned it to serve Him from whom he had received it. He had no occasion to fear that his estate would be squandered for some sinful purposes. His disposition of his possessions is commendable and worthy of exemplification. He evidently realized that the whole earth and its fullness belongs to the Lord, and that man has nothing he can call his own, but that he is simply entrusted with the stewardship. To the degree that man recognizes this truth will he pour of his entrusted means into the coffers of the Lord. A man's attitude toward his material possessions is a pretty accurate index of his spiritual conceptions.

THE DIVORCE EVIL:—The divorce mill during 1912 was not wanting in grist. According to statistics over 100,000 divorces were granted which resulted in depriving more than 70,000 children under ten years of age of one or both parents. The condition of these children is pathetic. They are suffering from a great injustice done to them by their

parents, whose action cannot have a wholesome moral influence upon them.

Divorce is on the increase and the marriage relation is no longer held sacred by too many people. This relation is entered into too lightly and without due consideration of its significance. The laxity of our divorce laws, which makes it possible to secure a divorce upon almost the slightest pretext, encourages hasty marriages, or what might be more accurately termed, trial marriages. Under present existing conditions the rising generation, unless carefully reared, cannot help but imbibe wrong conceptions of the marriage state.

There is an evident cause for these conditions. There are many contributory causes, but in the final analysis it is primarily due to a laxity in home training. The spiritual and moral training of the child is too frequently neglected and as a consequence he gets a wrong conception of life and its relations. Then also knowledge vital and essential to the growing boy and girl is withheld under the pretense of false modesty. This knowledge relating to the mysteries of life the child will get somehow and somewhere, and if the parents fail to supply it and thus retain the confidence, a great injustice is done the child. This knowledge secured from questionable sources gives wrong conceptions of life and leads to much marital unhappiness. Thus from generation to generation less and less of the true conception of the sanctity of the marriage relation is retained and as a consequence the divorce courts are kept busy.

The enactment of more stringent and uniform divorce laws will undoubtedly have a wholesome effect in reducing the number of divorces and in making people more considerate in entering this relation, and such laws should be placed upon our statute books at once. However it will not be an effective remedy for the alleviation of marital unhappiness so prevalent today, nor for the correction of warped conceptions of the marriage relation. The training in the home is the only ultimate and final solution of the problem. This training must be based upon the ethical teaching of Christ, yea, these teachings exemplified and made practical in the lives of the parents themselves. Nothing short but the Christ life in the home will be effectual in dealing with the problem.

THE SUFFRAGETTE:—The decided militant methods of the suffragettes has given notoriety to the cause of woman suffrage. The movement for the abolition of sex distinction in the right to exercise the ballot dates for practical purposes from the middle of the 19th century. Prior to this, and as early as the 17th century, there was some agitation on the part of a few individuals, but there was no organized movement until about fifty years ago. It is only in recent years that the movement gained public recognition and attained considerable prominence.

After repeated failures to have the British Government grant them the franchise the British suffragettes adopted a comprehensive plan of opposition to the Government. This opposition took two forms; one was to conduct campaigns against government nominees, and the second, to violate the law and thus forcing the authorities to fine or imprison them with a view to attract the widest possible attention to their cause. Fines were not paid and as a consequence imprison-

ment followed. Later in the movement some of the more militant prisoners refused food and were forcibly fed by the authorities.

By these warlike methods they succeeded in directing attention to their cause and keeping it before the public. It is a debatable question, however, whether they gained much sympathy and many adherents to their cause by these tactics. The methods used were questionable, censurable, and in some instances decidedly wrong, even criminal. The natural consequence of resorting to such means of propaganda is that it leads by degrees to methods that border on anarchy and even to anarchy itself which at no time is justifiable.

The most recent and violent outburst of passion followed the refusal of the British Government to allow Parliament sufficient time to consider a suffrage bill, thus unexpectedly postponing indefinitely the enactment of such law. This aroused the ire of the suffragettes. Immediately they declared war and proceeded to destroy property and hamper the Government in every possible way. A campaign of unprecedented violence was inaugurated. Letters treated with chemicals that burst into flames when exposed to the light were sent to government officials, also glass tubes containing chemicals, in the hope that the officials receiving them would receive bodily harm and possibly fatal injury. While this campaign of violence and disorder is in progress veiled threats are being made that worse things are to follow. Such is the uncontrolled frenzy of these suffragettes that they will not hesitate to endanger and even sacrifice human life in order to gain their purpose. They are so obsessed with the one idea, "Votes for Women," that all other problems and human needs have dwindled into insignificance.

Giving vent to such diabolical passions is conclusive evidence that those who do so are not fit subjects to exercise the privilege of suffrage, be they male or female. The ballot becomes a dangerous weapon in the hands of such. Any person who is unable to keep his passions in restraint and resorts to lawlessness and murderous devices to accomplish his end is a dangerous citizen and an enemy to good government. To insure the safety of life and property such citizens should not be allowed the ordinary liberty and privileges of citizenship, much less the right to vote.

There are ardent supporters of woman suffrage who do not approve of the warlike methods used by their militant sisters, believing that their cause suffers injury thereby and would make greater progress with more peaceable measures. The resort to violence does not impress intelligent and law-abiding citizens with the merits of the cause, however worthy it may be, but rather brings it in disrepute. If woman suffrage is a just and worthy cause it will not profit by questionable and even lawless methods.

The question of woman suffrage has two sides. We find men and women of intelligence and culture on both sides. But to the resort to lawlessness and anarchistic methods there is but one side—it is wrong. It strikes at the very heart and root of good government, it is sowing the seed of moral corruption and spiritual stagnation. Any lover of righteousness, regardless of his convictions on the question of woman suffrage, cannot help but pronounce the methods of the militant suffragettes as being antagonistic and deleterious to the civil, moral, and spiritual welfare of a nation.



CHRISTIAN — LIFE



A GOD-DISHONORING SIN

Perhaps one of the most common, if not the most common, sin prevalent among professing Christians, is the sin of WORRY. It is so common that we are not wont to call it SIN, its proper name, simply recognizing it as undesirable to allow, yet thinking it permissible in the life of the Christian. How Christian people are wont to worry! If they have no real trial they imagine a catalog of possible trials and calamities that might befall them. Most of the things people worry about are yet future and about ninety-nine per cent. of them never come to pass, or if they do come to pass they are not as bad as imagined, proving that there was no occasion for worry.

Many lives are blasted for service, many lives are shortened made miserable by the sin of worry. Worry beclouds reason and gives us a wrong perspective of life—making it gloomy and desolate. Worry and the abounding Christian life cannot dwell in the same temple. Worry and faith in God are strangers one to the other. Worry is the child of UNBELIEF. It is as impossible for the one who has implicit faith in the promises of God, who has made Christ his All in All, to worry as it is for light and darkness to dwell together. Worry will not and cannot change a past act nor determine the desired result of a future act. Worry may lead to the commission of additional sinful acts in the future. It has led to the destruction of the reason of many.

But some say they cannot help it. Of course you cannot help it any more than you can help committing other sin without a Christ. If Christ is able and sufficient to forgive all our sins and keep us from sin, it also includes the sin of worry. No one who worries can claim a complete salvation in Christ. He is not yet a full grown man in Christ. He has not yet experienced in fullness the overcoming life and the riches of grace in Christ.

The one who claims the following promises as his own and believes in the all-sufficiency of Christ will be speedily delivered from this God-dishonoring sin.

"The Lord is my Shepherd; I shall not want."

"Thou wilt keep him in perfect peace whose mind is stayed on thee."

"In quietness and confidence shall be your strength."

"I am with you always."

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Sin shall not have dominion over you."

"Casting all your care upon him, for he careth for you."

"All things work together for good to them that love God, to them that are called according to his purpose."

How can we worry in the light of these promises, only a few of many contained in the Word. It is a sure thing that **"if we trust, we don't worry; if we worry, we don't trust."**

"Oft there comes a gentle whisper o'er me stealing,

When my trials and my burdens seem too great;

Like sweet-voiced bells at evening softly pealing,

It is saying to my spirit, 'Only wait'

"When I cannot understand my Father's leading,

And His dealing seems to me but cruel fate,

Still I hear that gentle whisper ever pleading,

'God is working. God is faithful—only wait.'

"When the promise seems to linger, long delaying,

And I tremble lest, perhaps, it come too late,

Still I hear that sweet-voiced whisper ever saying,

'Though it tarry, it is coming—only wait.'

"Oh, how little soon will seem our deepest sorrow,

And how trifling is our present brief estate;

Could we only see the light of heaven's to-morrow,

Oh, how easy it would be for us to wait.

"I have chosen my eternal portion yonder;
I am pressing hard to reach yon heavenly gate,

And though oft along the way I weep and wonder,

Still I hear that cheering whisper, 'Only wait.'

"The greatest desire of a man's heart is the absolute index of his character."

LIVING WITH CHRIST

A lady recently listened to a new preacher and remarked, "I liked him very much, and the thing I liked best about him was that he said so much about reading the Bible. Nowadays we hear very little about reading the Bible."

Perhaps this is true. Perhaps ministers and writers do not say as much as they ought upon this great subject.

And yet if we would live with Christ, we must study His precepts. If we would catch His spirit, we must live in the atmosphere which He created by His words.

We long to see those whom we love best. We seek every opportunity to be with them. More than that, we cannot understand them unless we are often in their company, sharing their thoughts, their hopes, their sorrows.

Thus if we love Christ, we shall love His words. We may not gaze upon His face nor clasp His hand, as we clasp a hand of flesh; but by daily studying His blessed Word, we may in spirit approach His presence.

Nothing fits us for prayer like the study of the Bible. It seems to usher us into the Holy of Holies, if read in the right spirit; and, once there, we can pour out our souls to Him who is our best friend, as we could never do so well without that sacred preparation.

Therefore, as we enter upon this wonderful new year, let us resolve that we will read our Bibles more faithfully and pray more fervently than ever before. Thus may we ever live with our Lord.

In that precious little booklet, *Making Beautiful Years*, you remember that we are bidden to make the most of the passing day; and to look not for high things but be content to do well the humble drudgery which falls to the lot of most of us. The author says:

"To live well in one's place in the world, doing prosaic work diligently, dwelling in love and unselfishness with all men, is to live grandly. One who fights well the battle with his own lusts and tempers, in the midst of the countless temptations and provocations of every day life, is a Christian hero."

"Each year is a volume of 365 white pages. Our work is to put some lovely picture on each page, which shall not shame

us when our book is opened on the last day."

We must want to live with Christ. We must hunger and thirst for His presence.

Dr. Gunsaulus tells this story of Abraham Lincoln:

In the dark days of the Civil War, his little boy became involved in a fight with one of his playmates. He came in with a bleeding face and many pains, and walked straight into the cabinet chamber, saying passionately, "I want my father."

Secretary Chase was there. Suppose he had said, "I know where the greatest financier is that the world has produced." Still the boy would have repeated, "I want my father."

Another in the cabinet might have said: "Boy, I can get you the commander-in-chief of the army and navy of the United States." And the boy would only have repeated his agonized cry, "Oh, but I want my father."

Another might have said, "I will bring you the greatest lawyer in America." Would he have satisfied the heart-broken boy? No, he would have only reiterated more sharply than ever, "I want my father."

Let us open our hearts to Him and beg Him to come in and dwell there forever.—Sel.

BURIED IN THE MINE

"God, have mercy on them! Save them save them!"

Annie Farmen stood at the mouth of the coalpit, wringing her hands and sobbing as she prayed. Beside her stood a group of white-faced, despairing women, while little children hung about their skirts, wondering what could be the matter that their mothers should be weeping.

"It is a hopeless job," muttered one man as he gave up the desperate task of trying to dig a hole through the huge pile of rocks and debris, which had fallen and entombed four men three days before.

"I'm thinking the same," said another with a groan. "Three days, and we've made scarcely any headway, and no one knows how much more rubbish there is between us and them. And not a sound. They are dead. That's certain!"

Three days and nights the brave fellows had been working in gangs, one gang relieving another, that not a moment might be lost. But now all hope had died; they were ready to give up. Men stood about in little groups shaking their heads, and looking sorrowfully at the poor women. "No hope, no hope," they whispered.

Then came the sound of wheels rapidly approaching; a buggy drew up at the pit's mouth and the youngest member of the firm jumped out. He seemed to bring new life with him. The women crowded round.

"Oh, sir, they say it's no use going on; then can't be alive—it's three days!"

"Dead? Not a bit of it," cried the young man. "They had enough food to keep them alive longer than this. Hello, boys, you have made tremendous headway. You must be near the men. Give me a pick. Come along! We'll have them out in no time,"

and seizing a tool, he flung off his coat and set to work. The men took courage and smiled. Perhaps there was hope after all.

"Give them a cheer to let them know we are coming. All together! women and all—one, two, three, hurrah!"

On and on they worked until the perspiration was streaming down their faces, and hands could scarcely grasp the picks for weariness. Then another gang relieved them, and worked until they were worn out.

Mary ran home, and the other women followed her example, fetching food and blankets, and all the way saying, "Hope, hope."

Another cheer rose up, and another. Then the leader held up his hand.

"Hush, listen!" In breathless silence the great crowd stood, scarcely daring to breathe. Faint and weak came a low cry from behind the rubbish.

"They live! they live!" With frantic joy the men plied their picks, faster and faster, until a tiny hole appeared.

"They are here. All alive!"

"Thank God!" cried the watchers.

One by one the four men were tenderly carried to the mouth of the pit and laid on the blankets—saved, and owing their lives to the courage of a young man.

Have you been praying and working hard to save some soul who is in the horrible pit of sin, a school fellow, a friend, or perhaps a fellow worker, and the task seems more hopeless every day? If so, you may have said to yourself in discouragement:

"I shall give up trying to help him. He gets worse and worse. I've prayed for him three years, and he isn't saved yet!"

Not yet! perhaps a few more days of prayer and watching and waiting, and that friend will be won. What if those miners had given up just then, and four men had perished?

It is enthusiasm that you and I want. A holy enthusiasm which will urge us on when the task seems most hopeless, the enthusiasm which Joshua must have felt when he heard those wonderful words, "Be strong and of good courage; be not afraid neither be thou dismayed: for the Lord thy God is with thee. Fear not, neither be dismayed."—Exchange.

GIVING AND GETTING

"I don't see how foreign missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did, yesterday, when he was preaching about missions, you know."

"Do you remember the beautiful beds of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes, but—"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she gave them the best of attention. Before

August there was nothing but dry stems left. The flowers had bloomed themselves to death, and withdrawn all the life from the roots. This year she did not plant any nasturtiums: she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it—they were so lovely, and brought so much brightness into the long, bare wards. I never thought of saving my plants by giving away flowers, but so it was."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?"

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Baker. "When I saw the joy those flowers, gleaming like great blotches of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done, for the beautiful gift of the flowers. They taught me a lesson on foreign missions. If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts. When we give of our means, and see the blessing we have sent bringing such joy and blessing into dark, sin-sick lives of others, our hearts are filled with a greater love than ever before to God, who gave us these blessings, and so more and more He pours in upon our hearts, thus open to receive it, His love, that we may in turn pour this love out upon others. Now, my dear, do you know what the preacher meant when he talked of a church drying up; and, on the other hand, do you see what our dear Savior meant when He said that to him that giveth shall be given?"

And Lou, looking far into the evening sunshine, thought she saw.—Onward.

Waiting for a Teacher

In West Africa, a town on the delta of the River Niger was visited for the first time in 1909, and early last year, in response to repeated invitations, the Rev. J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they proposed to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, though in their ignorance they observed it on Saturdays. They wished to be taught how to pray, and, being asked how they did pray, they replied that they met each morning, and said (so it was interpreted to Mr. Aitken): "O God, we beg You, we beg You; make You look we good today; make You no trouble we, or do we any bad; we beg You, we beg You, we beg You." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God while waiting and longing for a Christian teacher!—Sel.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE CHURCH IN THE MISSION FIELD

The report of Commission II, of the World Missionary Conference is confined to the first fruits and the development of the growing Church and maturing Church on the various mission fields. This report does not aim to discriminate between the home and the foreign field, but for the sake of convenience this name is here used. It has accepted the popular but inexact usage of calling only those regions 'the mission field' where the Church has been more recently planted and where its history falls, roughly speaking, within the last two centuries."

They describe "the Church in the mission field" as follows: 1st, "It is surrounded by a non-Christian community whom it is its function to subdue for the kingdom," and 2nd, "It is in close relation with an older Christian community from which it at first received the truth, which stands to it in a parental relation; and still offers to such help, leadership, and even control, as may seem appropriate to the present stage of its development." This definition can not be applied with exactness in every case, but it establishes a principle.

So long as it remains dependent upon the home Church, the relation between the two is temporary and transitional. And until the Church in the mission field has developed into a stage of self control the organization should be as simple as possible. "If too little control is given the life may develop in wrong directions; if too much, it may lose the power of developing at all."

The mode, constitution, or method of government in the mission fields is varied. In the Congregational polity as followed by most Baptist missions and some others, the local congregation "once duly organized is free from control of every one of the authorities in the list. The only recognized ecclesiastical authority is that of each several congregation itself. In the evangelical churches of Germany, Scandinavia, and other continental countries, the congregations in the mission fields are under strong control. In this system "the controlling power is ultimately that of the home ecclesiastical authority, which delegates powers on a large scale to the missionary authority in the mission field, by which the congregation is ruled. Some times the missionary authority at home acts primarily through a corresponding authority in the field, which then governs the ecclesiastical authority of the local Church. A typical statement is: 'The parent Society, through its representative body in India called the Kirchenrath, governs the affairs of the local Church. The missionary in a locality, under the name

of the District Senior, holds the reins in his hands and makes things move.'"

The Commission next presents five urgent problems. First, "The problem of the due development of the individual Christian and the individual congregation." It is not an easy matter to divide the attention in just proportions between the organized, and the spontaneous and unorganized. A Lutheran missionary writes as follows: "We refuse to believe that, after a nucleus has been formed, and a few thousand gathered into the Churches,

the missionary or his paid agents continue to be the main factors in the propagation of the Gospel. Quite apart from the direct, or technical preaching of the Gospel, one man, simply by breaking with the old religious system and becoming a Christian, influences another man to do so. This influence is brought to bear in many ways; through family ties, through marriage, through the various relationships of communal life, through the personal regard of one man for another, through a father, mother, brother, sister, friend, having taken the step, and in India through the relationship of caste. All this we say, quite apart from technically so called 'preaching of the Gospel.' Of the 15,000 and more baptized members of the mission, fully three-fourths, we believe, were brought into the Church by one or the other of these different ways."

The next issue will continue the discussion of the problems and the conditions of membership.

A NEEDY FIELD IN NORTH NIGERIA, AFRICA

F. E. HEIN

I have been traveling quite extensively among the pagan tribes recently and was very much impressed with their deplorable condition spiritually. I have traveled nearly three hundred miles and most of it on foot and visited nine tribes only one of which has a missionary working in it. I made a little comparison of their languages by selecting one hundred of the commonest words and compared them with their equivalents in the different languages. I found that most of them had very little in common except the words for "sun" and "moon" were very much alike. Most of them have the same word for "God" as for "sun." When I asked them for the reason, they said the sun was their god. But they do not seem to worship it in any special way. Some of them swear by the sun, but I never saw a sacrifice offered to it.

The Chawai tribe pour a sort of drink offering over stones, on trees, and also on the paths. This drink is made of a certain kind of flour mixed with water. After it has dried they make the sign of a cross over the white spot with red paint. When I saw this I could not help but think that they sometime in the distant past perhaps had known of Christianity. This tribe seems to be in advance of the other pagan tribes surrounding them, for their women all wear clothes while those of the other tribes wear nothing but a few green leaves.

Another tribe called Kagora, used to be dreaded very much by the other tribes because they used to get as many human skulls as possible and use them instead of bowls for drinking beer. Their young men used to be required to show a skull which they themselves had taken off of another man's shoulder before they were permitted to get married. While I was among this tribe my native carriers did

not sleep much during the night for fear of losing their heads, but I think there was no real danger although they did look at their heads considerably as though they were considering what fine bowls they would make. The British government has stopped them from engaging in this pernicious business of head hunting and now they are open to us for missionary work. The British Resident in charge of that district was rather disappointed when I told him we would not be able to open a station in that tribe until after a year from now. All we need is a man, we have money on hand for erecting the buildings but no missionary.

The chief of one of their largest towns, in which I stayed one night, seemed very much pleased when I told him that we are going to send him a white teacher as soon as we could. Several of the women also came to me to give me a special welcome according to their custom. They came crawling toward me on hands and knees and pawing the dust like a mad bull, shaking their fists at me, and smiling and calling me father and lauding me to the skies, bidding me a hearty welcome while they kept tumbling over from one side to the other. If I had been a newcomer in this country I might have thought they were insane, but knowing the many peculiar customs of the natives I was not at all alarmed at their conduct. I might go on and tell of the other tribes, but suffice it to say, they are all friendly to the white man and would gladly accept a missionary if one was forth-coming. May they not have to wait long.

Kwoi, Via Jemao,

N. Nigeria, W. Africa.

"Murmur not, lest ye be destroyed in the wilderness even as the Israelites."

IN SOUTH AMERICA

A Religion of Failure

J. W. SHANK

A religion that lowers the standards of morality in a people, destroys their sense of the seriousness and true purpose of life and drives them into a form of hero worship—is a failure.

The accompanying view suggests magnificence and power. It is a cathedral—the citadel of Romanism in Peru. Notice the strong walls and towers, the mighty doors, the numerous images of saints in the recesses above. But the outside is only a suggestion of the magnificence within. There you will find dozens of life-sized images wearing gorgeous robes and diadems of silver or gold, pillars and shrines covered with real gold, stained glass domes, frescoed walls and polished floors.

The citadel of a religion! Yes, but what is it doing for the multitudes of people who yearly pass to and fro through those doors? Ask the old woman who staggers along and falls prone at the foot of a shrine. If she would pour out the burden of her heart, she would say: "Ah, I have come to this place for many a long year. I have cast more gold in those coffers yonder than has been used for my own children's food. Some of them yet live but they are going astray. They love not their prayers and their blessed Mary Mother. Some of my little ones died on my arms because my money was gone. I put my gold here and now I must come here for my only comfort. Even the holy Padre (priest) does not love me because I cannot bring gold. Ah! I am afraid of him. He is so strong. He knows so much. I wish I could love him as I do my blessed Mary Mother, but I never can and the great God will curse me. I will pray here at the feet of my blessed Mary. Perhaps she will yet hear me. She was a mother, you know, and a mother knows how to pity."

Look into the face of a prattling babe in the home of Romanism, and ask what is in store for the child life.—A pitiful wail is prophecy enough. Look at the boy of fourteen and read the imprint of Romanism.—A dull eye and a vulgar smile tells you that he has already begun the course of sin. Look into the face of the man of thirty or the woman of twenty-five.—Gone already is the vigor of youth and you behold the clear suggestion that life to them is hardly worth the living. Look again at the old man of fifty or the old woman of forty-five and ask what Romanism has brought to them.—A look of despair tells you that it has brought nothing but more misery and doubt.

Ask of Romanism, Has it brought conversion? No. Its followers will hardly know the meaning of the word. Has it brought purity of heart? No, for purity cannot be born of deception. Has it brought peace of soul? No, for peace cannot reign in an unregenerated heart. Has it brought a knowledge of Jesus

Christ? No, for a knowledge of the real Jesus would not tolerate the unbearable shackles of catholic formality. Has it brought love and sympathy? Yes, some-



Statue of the Virgin Mary Situated on a very High Hill Overlooking the City of Santiago

times, but behind these there is always a sting that destroys all that love and sympathy seemed to bring. Has it brought hope and joy? No, for they are always drowned in a maze of doubtings, misery and tears.

Romanism has had four hundred years time to prove that it is not a failure in South America, but today the facts of failure are more glaring than ever before. Instead of bringing to that land a Gospel of truth, it has perverted the Word and introduced idolatry, falsehood, and avarice. Instead of teaching purity and holiness its teachers have themselves been examples of vice and crime. Instead of bringing enlightenment and progress, its leaders have encouraged ignorance and discouraged all forms of progress. Instead of helping in the development of noble character, it has had no character upon which to build a foundation.

The sway of Romanism over her followers is not due to any principles of righteousness she teaches, nor to the good she brings to her people, but to the magnificence of her churches, the awe-inspiring formalities, and the domineering power of her leaders. It is a worship of magnificence and power that claims her millions of adherents.

Can Protestantism work where Romanism has failed? is a potent question for solution. Yes, if it carries the true message of the Word and if the message-bearers are true. In lands where Romanism is failing, the intelligent people are recognizing the failure. The liberal classes in those lands have been inviting Protestantism because they can see its superior methods of work. Wherever Protestantism has entered in South America, it has won the respect of both ignorant and learned people. It is only the religion of truth exemplified in the life of Jesus that can counteract the baneful influence of a religion of failure. La Junta, Colo.



A Cathedral Founded by Pizarro in 1535. It was Ninety Years in Building

MARY REED, MISSIONARY TO THE LEPERS

I

ESTHER E. LAPP.

Mary Reed was born in Lowell, Ohio. She was the first girl in a family of four brothers and four sisters. Her parents were consecrated Christian people. In this quiet home surrounded by an atmosphere of love and happiness her childhood years glided rapidly away. In her early years she yielded to the constrainings of the divine Spirit and consecrated her life to her Savior. She seemed to have realized that she was saved to **serve** from the beginning of her Christian experience. She little realized the special lot of suffering and service that awaited her. She adopted the profession of public school teacher and for ten years successfully pursued this line of work. It proved an essential preparation for her work in after years.

She was touched by the pleadings of her sisters in the Zenanas of India who were still bound by superstition and caste. She failed at first to believe that it was really a divine call and reluctantly gave up her beloved profession. Realizing her lack of fitness for such high and holy work yet she like Isaiah of old said, "Here am I send me," and offered her services to the Women's Foreign Missionary Society of the Methodist Episcopal Church. She was gladly accepted and was sent to India in October, 1884.

For a number of years she labored faithfully in Cawnpore and Gonda. In January, 1890, her health failed and she returned to America. During her time in India she had opportunity of learning of the condition of the lepers and her pity was greatly aroused because of their utter misery. This may be regarded as a further preparation for her future work among this class of people.

While in Cincinnati, Ohio, after having spent several months of treatment without receiving much help, one day very suddenly it was revealed to her the **character** of her disease and the **purpose** of it. With the first depressed feeling that must have come to her there also came a vision of the sufferers she had seen in India and what relation she in the future would sustain to them. This realization helped her to bear the terrible discovery in a way that she could not otherwise have done. She went to New York and was examined by a specialist who had studied the disease of LEPROSY in the Sandwich Islands. His verdict confirmed her own apprehension and this beautiful Christian woman found herself face to face with the appalling fact that she was a leper. She accepted this heavy cross with entire resignation which enabled her to say in the words of one of her favorite hymns,

"No chance has brought this ill to me,
'Tis God's sweet will, so let it be;
He seeth what I cannot see.
There is a need before each pain,
And He will make it one day plain,
That earthly loss is heavenly gain."

She kept her family in ignorance of her fate with the exception of her sister Rena and entrusted to her the mystery of God's promise.

At the time of her departure for India, she said, "If you will let me go without a special good-bye, as though I were returning tomorrow, it will be much easier for me." So depriving herself of even a farewell kiss she went forth from her home-circle to become the head of a large afflicted family in the Himalayas of northern India. Proceeding to London she was again examined by two eminent specialists who both pronounced her the victim of the most dreaded disease known to mankind. During her stay in England she made a visit to Canterbury where centuries before the leper pilgrims had approached the tomb of the martyred Becket in hopes of receiving help. But not so with this consecrated soul. Higher ideals and nobler aspirations were in her heart. It was revealed to her that she could be an angel of mercy to suffering humanity in her position rather than to receive the healing.

Arriving in India she decided that her loved ones at home must be told the secret of her heart and accordingly she wrote to her sister to reveal to the family what she had pledged to keep. In her own words she says, "She will tell you how our loving heavenly Father who is too wise to err has, in His infinite love and wisdom, chosen, called, and prepared your daughter to teach lessons of patience, endurance, and submission, while I too shall have the joy of ministering to a class of people who, but for the preparation which has been mine for this special work would have no helper at all; and while I am called apart among these needy creatures, who hunger and thirst for salvation, and for comfort and cheer, He, who has called

and prepared me, promises that He Himself, will be to me as a little sanctuary where I am to abide, and abiding in Him, I shall have a supply of all my need."

In September, 1891, the Mission to Lepers in India and the East appointed her to Chandag Heights in the Himalaya mountains as superintendent of the leper asylum. Her advent among the lepers is full of pathetic interest. In their own language she told them that God had set her apart for service among them. This announcement brought tears to many eyes.

The beautiful mountain scenery about her was a source of constant joy to her as she described in her own words as follows: "Away to the north, seemingly only two or three days' journey, are the eternal snows whose grandeur and sublimity are indescribable: they are so pure and bright and peace-suggestive! At sunset and sun-rise it is easy to imagine them visible foundations of the eternal City, they are lighted up with such a halo of glory. But it is of the mountains among which I live that I want to tell you. They enclose a lovely valley called Shor, like a massive and exquisitely beautiful frame around a magnificent picture. My home is on a crest of the range which forms the western boundary of the valley, or the left side of the picture-frame, and the picture! A rich and beautiful valley, containing about six square miles, lies more than one thousand feet below my lofty and lovely 'retreat,' and is dotted with numerous villages which are surrounded by a clump of trees and terraced green fields of rice, wheat, and other grains. Through this valley a little river and its tributaries wind in and out, and a ridge of low hills divide it, while almost in its centre, situated on prominent eminences are the mission buildings."

Kind friends at home contributed gifts which have made the interior of her home refined, comfortable and even artistic. Withal holding to the beautiful simplicity which marks her life and works.

(To be continued.)

Goshen, Ind.

REFORM MEASURES AND NATIONALISM AMONG HINDUS

I

GEO. J. LAPP

With the growth of intelligence in India there is an awakening to the consciousness that there is more or less unreal in the system which has for so many years held the country in its grasp. The prayer, "Lead from the unreal to the real," has found expression in many movements which have meant to reform. Some of them have been attempts at leading the adherents of Hinduism back to the ancient Vedas; some of them have been attempts to collect the best of the system into one simpler and more comprehensive religious cult; others have been attempts to form on a broader basis an entirely new eclectic system of religion by taking what was regarded as the best from all the then

known holy books of the various religions; while still others attempted to form a negative standard, by the method of rejection or subtraction, resulting in the establishing upon that which was left a true faith. Each reform party had its day but not without effect.

The one encouraging feature is that most active and telling reforms were inaugurated after the most aggressive missionary work was begun. It has been thought by good missionary authorities that the renaissance of Sanskrit would never have taken place had not Christian missionaries sought out the language and studied it with the purpose of becoming conversant with the first language of Hind.

duism. In many places caste has become more stringent because of Christianity. We should not lose sight of the fact that Christianity existed in India in some form since the 1st century and that its influence has not been inconsiderable from the very first. Let us also remember that all these reform measures have been manifestations of the realization that Hinduism is inadequate to renovate as a social system, to satisfy the soul, and to raise the nation.

I. Early Reforms

1. About the first person who enters on the arena of early reform movements is Sankara Acharya who lived in the 8th Century, A. D. It was at this time that Buddhism was at its height and this man having carefully studied the Vedas, formed from them a series of dogmatics and traveled over the greater part of southern India expounding his doctrines. They afterward became known as the Vedanta upon which system is based the belief of the more enlightened Hindus of today. It is distinguished from the other beliefs of Hinduism by its metaphysics and its obscurity of dogmas. The characteristic feature is the belief in the simple unity of the being, who is none other than the Ego, that is to say, the Soul. In short it is that Ego in its simple and absolute unity which forms a trinity by its existence, its infinite wisdom, and its supreme happiness. But with this there is observed a purely negative principle, which, in consequence, has no actual existence. The negative principle is called Maya from which it is asserted that nothing but the infinite Ego really exists. You think you are, but you in reality are not. You think the houses, lands, and money are in reality, but as long as you think so you are under the influence of Maya. The key to freeing one's self from Maya was given by Sankar to be, "I am I, I am Brahman and not another." By contemplation on this one principle (hard enough) one is finally actually or spiritually united with God (Brahman).

The teaching of this Advait system of philosophy wrought a great change in India, so much so that Buddhism began to wane and soon fell into decay. We cannot vouch for the great enlightenment which this preaching brought to the Hindus but it did intensify their devotion. It is said that the only true devotees (Sadhus) are found among the adherents of Vedantism.

2. Ramanuja was a reformer of the 12th Century. He proclaimed the unity of God, under the title of Vishnu, the Cause and Creator of all things. Persecuted in southern India he fled to the north where he found shelter in a Jain kingdom, Mysore, from which place as a center he built monasteries. It is said that he and his followers built seven hundred of them. It is a peculiar fact that both of the above mentioned reformers came from southwest India, from the place where Christianity was then exerting a great influence. We see first the influence over the former in his systematically collecting the doctrines of the Vedas into a system of dogmatics and

in his manner of propagating his cause. We see the influence over the latter in his erecting monasteries and in his doctrine of the one God, even though he did term Him Vishnu.

3. A departure is noticed in the 15th Century, which gave expression in the reforms started by Kabir, a member of the school of Ramanuja. Considering the belief to which he adhered to be inadequate he attempted to build up a religion which would embrace Mohammedanism and Hinduism alike. He advocated that the God of the Hindu was also the God of the Mohammedan and he gave him a new name, The Inner. He also sought to induce his followers to consider every day sacred instead of certain holidays only. Of The Inner he said, "He is my guide, He is my Priest." Kabir carried his doctrines throughout Bengal. The sect has grown and today exerts considerable influence over the common people. The rules of abstinence from eating meat, from worshipping idols, of worshipping the Granth, are strictly adhered to. We have evidence that Kabir was at least indirectly influenced by Christianity for before his time Roman Catholic priests had gone northward as far as Surat, and other points. Kabir also refers to an inquisition, which evidently was one against the Mohammedans carried on in Goa under the Portuguese. He also refers to a people from the West who made the observance of religious rites a criminal offense (referring to the Roman Catholics).

4. To offset the doctrines of meditation, sacrifices, and austerities, Vallabha-Swami in the 16th Century began a reform movement which established a religion of enjoyment. He taught that instead of obtaining liberation of the soul by mortification of the body God was to be sought not in hunger and thirst but amid the enjoyments of this life. He held up as the ideal, Krishna and his bride Radha. The joys to be sought were, shady bowers, lovely women, sumptuous feasts, and every thing which would appeal to the sensuousness of an Oriental. The bankers and merchants were sought out by the advocates of the sect and they taught that a pilgrimage should be a holiday excursion or an opportunity for trade. The influence of Christianity is even shown by the idea that joy should permeate the life, although they had not conceived of such a thing as pure inward spiritual joy, and by the adoration which was shown for the child Krishna in a similar way as we adore the child Jesus.

5. At the end of the 15th and the beginning of the 16th Century the great king Akhbar attempted to establish an eclectic religious system by taking the best from all the religions and forming them into a system. The attempt proved a failure but it showed his attitude to Christianity. He called to his court a Roman Catholic priest who would teach him the tenets of the Christian religion. At his call three men, Father Rudolph Aquaviva and two others were sent from Goa. One of Akhbar's three most favored wives was a Christian

From this time on to the 18th Century the various reforms here and there were not so much at constructing systems of religion as they were revivals of faith in the systems then in vogue. The priests also added ceremonies and incorporated rites from the religions of the aborigines in order to strengthen their own hold upon the people.

(To be continued.)

Goshen, Ind.

WHAT IS THE KORAN?

In the course of an article in "Der Christliche Orient," Johannes Awetarian gives a useful description of the Koran. He says it contains 7,200 verses, of which about one-third are copied in a garbled and unintelligent way from the Bible. Another third consists of repetitions merely, contributing nothing new to the rest of the book; and the remaining third, received in part from the pagan Arabs, deals with personal affairs of Mohammed, also with his family and especially his wives, then sets up political and ceremonial rules for the followers of Mohammed. These last are borrowed from various religions and sects; for instance, the washings come partly from the Hanelites, who date before Mohammed's time, and partly from the Persians; and the forms and times of prayer from the Jews and the Arabs. There is nothing in the Koran that is original, that one might take as proof of Divine revelation. It professes itself that it came to confirm the earlier books, the Old and New Testaments; whereas later Mohammedan priests cast the Bible aside as being a forged book. But it stands there in the Koran in black and white that the Old and New Testaments are God's revelation, and that it is the duty of all Mohammedans to accept God's revelation, but he who will not believe in a divine revelation is called a Kafir, that is, "an unbeliever." Hence it is not easy for the Mohammedan scholars to come forward with any really effective arguments against Christianity, for the Christians rely upon a book which even the Koran declares to be revelation from God. The statement by which people have hitherto been led astray, that the Bible has been superseded or is a forged book, will no longer give them a sufficient hold upon a thinking generation.

Now the Mohammedan scholars are realizing that in the old way they can no longer get over their difficulties, and in their newer catechisms have seized the opportunity of altering various passages referring to the Bible. In their old catechism they used to read: "I believe in God and His four books, namely, Taurat i Musa (the Law of Moses), Zebur i Davud (David's Psalter), Indjil i Isa (the Gospel of Jesus), and the Koran." In the new catechisms, however, they write: "I believe in God and His books, of which the last and most perfect is the Koran, which contains everything that was in the books that were before it." But this stratagem

will not help them for long, because they are unable to stand up to this latter in the case of an argument. At the most they will be able to prevent some simple ones for a little time from reading the Holy Scriptures.—Sel.

NOTES

China's New Alphabet

The new leaders in China have determined to abolish the old system of writing, which required the students to memorize 8,000 ideograms, as a preliminary to the pursuit of written learning. Steps were taken some time ago to construct such an alphabet and substitute it for the previous mode of writing.

The task was entrusted to a learned committee, composed of Chow-Hi-Chu, the Secretary of the Chinese Legation at Rome, the adjunct secretaries Wan and Chou, and Solonghello, professor of Chinese and Japanese at the school of Oriental languages in Naples and one of the greatest polyglots in the world. These gentlemen have studied all known alphabets and combined them to form one which shall represent every sound in the Chinese tongue. The alphabet adopted by them consists of forty-two characters, of which twenty-three are vowels and nineteen are consonants. Of the vowels four are taken from the Greek, four from Russian, five from Latin, and one from Chinese. Of the nine remaining vowels, two are modified or elongated signs, and seven are reversed ideograms. Of the consonants, fourteen are the Latin, three from Russian, and two from the Greek. With these it is possible to write all the words used in the vulgar tongue in any part of China.—Sel.

The Bible in Bulgaria

The Bible in the World tells of a dialog between a priest of the Bulgarian Church and a colporteur: "Why are you in such a hurry to distribute these books in Bulgaria?" asked the priest; "our Holy Synod has its own version of the Four Gospels, which are genuine, while yours are Protestant versions." "Sir," said Colporteur Athanasoff, "sixty years ago, when we were groaning under the Turkish yoke and as a nation were dead, the Bible Society printed these Scriptures in the Bulgarian tongue; without them we should have had no Bible, and no Bulgarian would have known that the Lord Jesus Christ suffered and died for our sins." The priest said: "I wonder if your Gospels are written in good Bulgarian, and not falsified; let me see." After some little time he said that the translation was very good, and in some passages even better than the Synod's version; then, buying five copies of the New Testament himself, he said to the people who were standing by: "Buy these books freely and without the least fear." Then he said to the colporteur: "Good-bye; may God bless you and give you health and strength to accomplish your sacred work with good success!"—Sel.

Our Neighbors the Spanish

Rev. Charles Stetzle has recently written: "In the southwest section of the United States there are 800,000 so-called 'Spanish-Americans,' who, by the way, are neither Spanish nor American. Their forefathers lived in California, New Mexico, Texas, Arizona, Utah and Nevada, and it was then their own land. This entire territory was originally Spanish, then Mexican, and finally it came under the American flag.

"About 100 miles south of Florida is Cuba, the 'Pearl of the Antilles'—730 miles long, with an area nearly as great as Pennsylvania or Ohio. It has a population of over 2,000,000. The number of persons ten years of age and over was 1,481,573, according to the census of 1907. Of foreign whites there were 196,881, and the percentage of illiteracy was 25.6. Of the total number of colored persons, 453,714, the percentage of illiteracy was 55. The total native white population was 830,978, with the percentage of illiteracy 44.4. About one-half the males of voting age were illiterate. Another striking fact in connection with the life of Cuba is, that 257,888, or 12.6 per cent. of the total population were illegitimate children.

"Midway between North and South America, and on the great line of travel from Europe to the Pacific via the Panama Canal, is Puerto Rico—about half the size of New Jersey, and about 100 miles long by 40 miles wide; mountainous in the center, with a flat rim around its seacoast. It has a population of about 1,200,000. On account of its great agricultural resources it was called by the Spaniards 'Puerto Rico'—the rich port.

"Here they are, then—4,000,000 Spanish Americans; in Cuba, in Puerto Rico and in the southwest section of the United States—another distinct obligation which America must meet. They need schools, which will not only teach their children to become efficient workmen, but also will teach them the dignity and beauty of labor. They need the Gospel of Jesus Christ, untainted by superstition."—Sel.

Portugal Open to the Gospel

The establishment of the Republican government in Portugal has brought a new era of liberty, and doubtless of progress, too, for the people. There was a fear at first that the comparatively small amount of Gospel work in progress in Portugal would be handicapped under the new regime. This has proved groundless. Instead, on every hand, Portugal is now, perhaps, as never before in her history open to the Gospel. The need, too, at present, is urgent, for it is a time of crisis. The Jesuits have been expelled from the country; the people, naturally religious, are loosed from the thralldom which for centuries has kept them in ignorance; and now they hardly know which way to turn. The great danger is of Portugal becoming a nation of atheists. Several times on offering Scriptures to the people the reply was: "Nao, Senhor, sou republicano" ("No, sir, I am a republican").—Sel.

Missionary Facts

There are 400 million heathen in China.
There are 300 million heathen in India.
There are 250 million heathen in South America.

There are over 10,000 missionaries.
Forty million heathen die every year.
They are dying at the rate of 100,000 a day!

There are 1,000,000,000 heathen in the world.

Each missionary is responsible for 100,000 souls.

In China there is one ordained minister to every 1,000,000.

Christians are giving at the rate of one-tenth of a cent a day.

In the United States there is one minister to every 700 people.

Every year 12,000,000 perish in China from the effects of opium.

There are 300,000,000 souls in India, and only 1,700 missionaries.

Every tick of the watch sounds the death-knell of a heathen soul!

India has 23,000,000 widows, 14,000 are baby widows under five years old.

Christ said, "Go ye into all the world." "Go" does not mean stay; "all" does not mean a part.

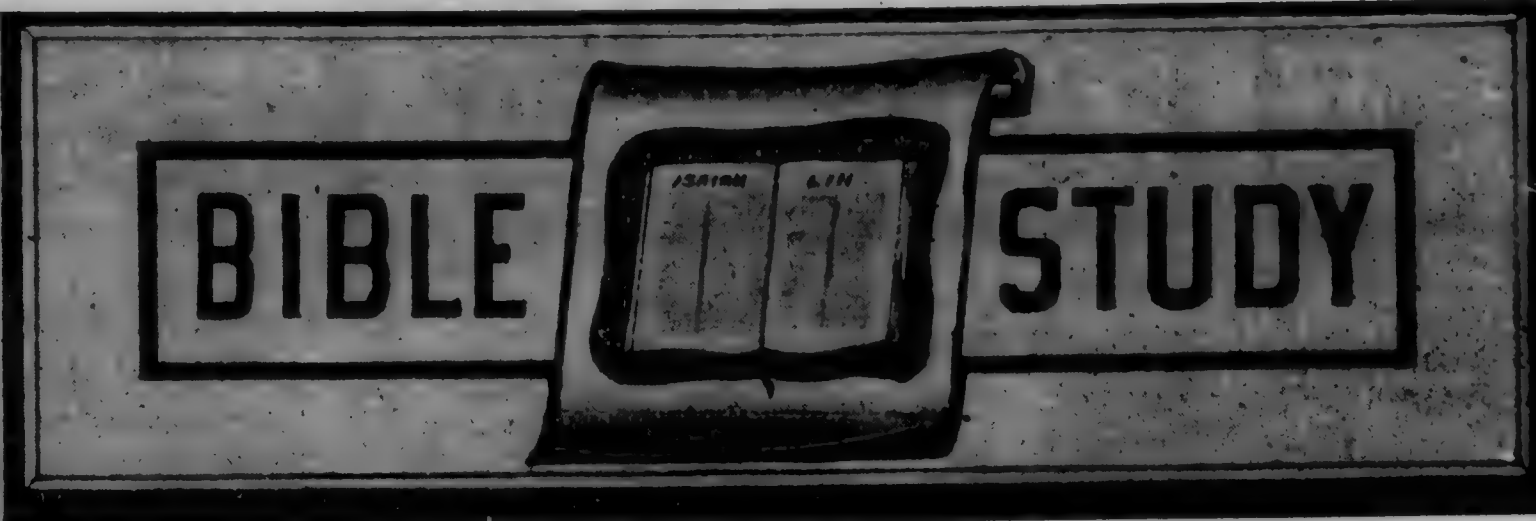
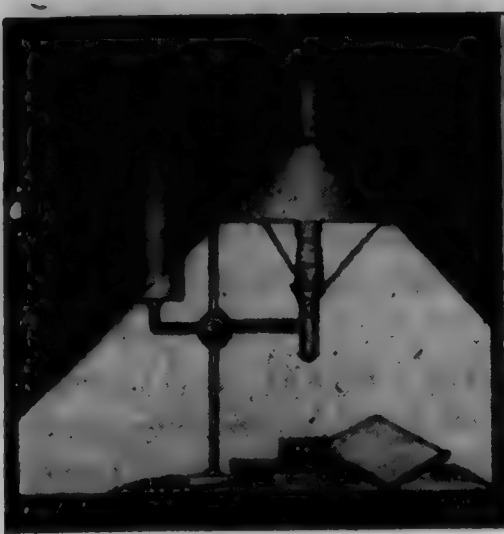
Out of every 100,000 church members in America only 21 go to the foreign field.

A congregation of 125 Christian Chinese gave \$2,000 in foreign missionary work in one year.

Praying and Working

The following picture of an aged Chinese colporteur in the province of Shensi, comes from the Rev. G. F. Easton of the China Inland Mission, Hanchung. "The Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago when he was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' . . . When he had finished I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the inn to weather-bound people,' and off he went. Thus the work is being done with care and prayer, and it is not without definite encouragement."—Sel.

Hindu salvation means freedom from existence in a physical body after almost innumerable rebirths, almost indefinitely extended by transgressions; the next determined by the manner of living in this life; hence their asceticism, pilgrimages, charity, gifts to Brahmins, etc. Ceremonies after death, performed by a son, save the father from hell.—Indian Witness.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

VI A Study of the Epistle

The Gospel Recognizes a Possibility of Righteousness for All Men.—Rom. 2:25-29.

Even as all men are guilty before God because of the transgression of the respective laws which God has given them, so may all men become righteous by the proper respect of those laws, and the proper attitude toward the Giver of them. However, we must not fall into the error of thinking that righteousness may be attained by the keeping of the law, since that is impossible; nor that a "heart" respect for, or a "heart" longing to keep the righteousness of the law will satisfy the Lord. We must reckon with the Lord for every transgression of His perfect will, and that demands atonement.

1. **The deeds of the law must prove the profession of righteousness.**—2:25. The Jewish circumcision was not intended to make the Jew a righteous being in the presence of God. It was but the mark of his profession of faith in his God. It stood alone and was of no value without the accompaniment of the deeds of the law. Without that accompaniment the circumcised Jew was, in the sight of God, no better than the uncircumcised Gentile.

- a. Circumcision was the profession of righteousness.
 - b. The law was the righteousness which they claimed.
 - c. To break the law was to make void their profession.
2. **The Gentiles keeping the law.**—2:26.
- a. They had an appreciation of the nature of the law.—(Cf. Vs. 14, 15.)
 - b. By keeping the law of their consciences they would keep the principles of the Jewish law.
 - c. Righteousness according to the Gentile law without the circumcision would be equal to the righteousness of the Jews with their circumcision.

Thus the Apostle proves that the Gentile world would be accounted equal with the Jew, or reckoned as circumcised.

3. **Righteousness in the Gentile without circumcision will condemn unrighteousness in the Jew with circumcision.**—Vs. 27-29. This is the last point to be made by Paul in his argument proving that it is just as possible for a Gentile to be righteous as for the Jew. He has proven the Gentile to be a sinner because of his not keeping the law which God had given him, and also proven the Jew to be such because of breaking the Law of Moses. In a similar manner, by keeping their respective laws, both may be accepted as righteous, and hence neither the circumcision nor the uncircumcision need to be taken into consideration.

- a. It is not the name nor the circumcision—the form or the profession which makes one righteous.—V. 27.
- b. Righteousness exists within—the condition of the heart or spirit.—V. 29.
- c. Righteousness must be a condition recognized by God, whether or not it is seen by men. It is spiritual.—V. 29.

In his letter to the Romans it was necessary that Paul should prove the relative position of both Jews and Gentiles in their relation to God and their privileges to the Gospel. The Jews had previously enjoyed the distinction of being called the people of God; but in this treatise of the Gospel he has already shown that if men or individuals, regardless of the claims of divine favor, both Jews and Gentiles were equal. They were all sinners by a common disobedience of their respective laws, and were similarly privileged with respect to righteousness.

Now the apostle must deal with the question of the divine promises which God gave to the Jews. In this respect they were different from all other people. The ordinance of circumcision included the promises, and the people of the circumcision were the recipients of the law and of all the covenant promises. If they differed from others in these respects, the question might well be raised, "What advantage hath the Jew?" The answer as to the advantages that the Jew has over the Gentile are many, but first or "chiefly" this, that to the people of the "circumcision" were committed the "oracles" or revelations of the divine will of God. Other nations had not received the laws of God as had the children of Abraham who was the Father of the circumcision. (3:1, 2).

The next step in Paul's argument is to show that the judgment of God may fall upon the Jews for their sins as well as upon the Gentiles and yet God may be justified in executing that judgment. They have indeed been greatly honored of God by being the recipients of His favors in the law and in the promises, but if they are unbelieving the judgments of God may be visited upon them without its interfering with His promises. (3:3, 4).

Condemnation of Jewish Unbelief on the Part of God is Just.—3:1-8.

1. The honor of God towards the Jew.—3:1, 2.
 - a. For their advantage and profit.
 - b. The committing to them of the oracles
 - c. Their covenant sign of circumcision.
2. The faithfulness of God to the Jews.—Vs. 3, 4.
 - a. Their unbelief does not make Him unfaithful.—V. 3.
 - b. Their unbelief does not change His promise.—Vs. 3, 4.
 - c. Their unbelief treated as the sins of all men.—V. 4.
 - d. The errors of men do not change the integrity and faultless character of God and His Word.—V. 4.

On this point it is necessary to note that the promises of God were conditional upon faith. The law was also given upon the grounds of righteousness and included "blessings" for those who were obedient, and "judgments" for those who were unfaithful. In no sense did the covenant promise bind God to confirm His promise to any of His people who were unfaithful. The Jews were in error who believed that God was bound to keep His promises made to Abraham and bless Abraham's children because they were His seed. John the Baptist and Jesus both repudiated that idea of the Jews. God was under no such obligations. He will only fulfil His promises when the conditions are met, and "unbelief" is no part of the condition. Yet the idea of God's faithfulness to His people, and their patriarchal covenant is hinted at, and in the latter chapters of this epistle is explained. First, Israel is **cut off** because of **unbelief** and is later **grafted in** as branches of **their own olive tree** after being provoked to faith by their jealousy of the Gentiles. Even now a remnant of the Jews, the believing ones, are enjoying the blessings of Abraham. God has not forgotten the promise, nor is He unfaithful to the Jews. Their own unbelief has cut them off from the promise. Their own disobedience has brought them under the condemnation of their own law. (Rom. 2:23). In this connection we should notice also that the course which is pursued by God is one of unquestionable righteousness. Wherever there appears to be a failure of God's promises, the fault is on the part of man, and not on the part of God.

The third step in the argument of God's justice in condemning unbelief and unrighteousness on the part of the Jews is the proving that whatever of evil in man results in honor and glory of God, need

not be a claim for merit or for mercy on man's part. To illustrate.—Is God a debtor to the Jews whose unbelief resulted in the Gospel being brought to the Gentiles? Is God under obligation of giving eternal life to man because the sin of man resulted in the manifestation of Jesus and His glory as a Redeemer. In both of these instances the unrighteousness of man revealed the righteousness and goodness of man: and, is God therefore unrighteous if He should take vengeance on those wrongdoers? If so, where is there a wrongdoer, who could justly be condemned? And, the more evil that there might be in the world the more grace there might be revealed from God. (Cf. Rom. 6:1). The truth is evident. God does not use sin as a servant that magnifies Him and praises Christ. **Because** of sin and **for** sin Christ had to suffer that the sinner might be saved **from** his sin. Sin is the occasion for the manifestation of grace. God's love, and not sin, called for and put that grace into action. Sin can claim no reward, and the man who continues in sin hath no claim for reward or for mercy. The unbelieving Jews and the ungodly and disobedient Gentile have no grounds upon which to base their exemption from God's judgments against sin.

There In No Impunity for Unrighteousness.—3:5-8

1. God may avenge unrighteousness although He may make unrighteousness an occasion of His glory.—V. 5.
2. Exemption from judgment on the part of those whose evil deeds may bring about some good results would prevent God from judging the world.—V. 6.
3. If the good results of sinful deeds are

accounted as righteousness then such as do them are not sinners.—V. 7.

4. Doing evil that good may result is not a doctrine of the Christian faith.—V. 8.

5. Those who teach such doctrines of impunity for sin or who slanderously say it of the Christian faith, are justly condemned.

Conclusion:—There are no possible grounds upon which the Jew may claim immunity from God's judgments against their unbelief. They may not claim it on account of the promise, nor on the grounds that they were the instruments of good in the hands of God. Their condemnation for unbelief is as just as the condemnation of the Gentiles for their ungodliness.

Conclusive Evidence of the Condemnation of the Unbelieving Jew.—Rom. 3:9-20

1. Previous evidences given in the epistle that both Jew and Gentile are under sin.—Rom. 2.
2. The testimony of the law.—Vs. 10-18. (Cf. Psa. 14:1-3.)
3. The fact that the law witnessed against the Jews who were under its dominion.—V. 19.
4. The fact that the Jews could not contradict the testimony of their law, therefore must acknowledge themselves sinners.—V. 19.
5. Righteousness by the law could not be claimed since its office was only to give a knowledge of sin.—V. 20.

In all of these extended arguments in which Paul proved the equality of men, Jews and Gentiles, he had in mind one object. Having concluded his arguments he now turned to the real purpose of his epistle—the setting forth of the one means by which righteousness could be obtained, the righteousness which is by faith.

TO WHAT EXTENT DO THE PSALMS WITNESS TO CHRIST?

GEO. J. LAPP

There are several theories given by different authorities concerning the witness of the Psalms to Christ, the sum of which is as follows: 1st, the witness, which may be claimed to be Messianic in character, merely attempts to dispel the gloom caused by oppression and adverse circumstances by declaring indications of hope. The psalmist is supposed to foretell the dawn of an era which would, through the leadership of some great hero restore the former earthly glory. The theory throws a still denser haze about the already misty assertions found in the Psalms. 2nd, there is a theory that most of the so-called Messianic references in the Psalms are not pointing forward to the time when Christ shall come but are really descriptions of great generals, kings, and heroes who have either been valiant in battle or who have led in reforms which have brought prosperity and light to Israel at different times. 3rd, still others hold that what we call Messianic references are merely exaggerations, in that they overdraw, in their descriptions of heroic deeds and in their expressions of confidence in the rising spirits of the times and must be taken only for what they are worth. 4th, one other to which I wish to

refer, and one which I think is based on truth, is that what have been regarded as Messianic references are indeed prophetic utterances and point forward to the Christ who was to come.

Believing the Bible to be the inspired Word of God we will without hesitation acknowledge that there are incidents in the life of Christ which were very accurately described or referred to in different Psalms. Then too, the fulfillment, in Christ, of the hopes of the Israelites but completes the picture painted by the psalmist and embellished by the life of the Savior. Furthermore, the references in the Psalms cannot apply to any of the kings of Israel and does apply in detail to the life and works of Christ.

Having laid the foundation for our discussion let us take up the three last statements in detail and carefully examine them.

1. There are incidents in the life of Christ which were very accurately described or referred to in the different psalms. By quoting a few of the psalms and comparing them with other prophecies and with passages in the Gospels the point will be clear. Psa. 2:7, "The Lord said unto me, thou art my son; this day have

I begotten thee." This passage points out the Messianic birthday. It may not refer definitely to the birth of Christ but it does point forward to the realization of Christ as the great centre of the Christian era or the fulfillment of the hope of the Jew. We have this thought substantiated by Paul in Acts 13:33, "God hath fulfilled the same unto us his children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my son, this day have I begotten thee." The Messianic reference in the psalm may also have reference to the high position Christ holds in the kingdom and may refer to the time God exalted Him, be it at the time He made the declarations, "Thou art my beloved Son in whom I am well pleased," or "This is my beloved Son, hear him," or be it at the time of His birth, or transfiguration, or resurrection. I should rather think of it as the exaltation at the time of the resurrection but nevertheless it is an exaltation and is referred to in the letter to the Hebrews, 1:4, 5, "Being made so much better than the angels, he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" The same psalm is referred to in Heb. 5:5 to prove the right Christ has to the eternal priesthood and is used with another reference to the psalms (110:4). The references above noted show that the writers were not sure as to the exact time in Christ's life to which the psalmist refers but they are sure he refers to Christ.

The 110th Psalm refers to a king as being the Son of God. If it be an exaggeration as some hold, it would find no person in either the Old or New Testament to whom it could possibly apply. But by studying carefully the passages in the psalm and comparing them with the life of Christ and other passages in the epistles we will soon be convinced as to the psalmist's meaning. "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool," finds an interpretation in Christ's own conversation with the Pharisees (Matt. 22:41-45), "Jesus asked them saying, What think ye of Christ? Whose Son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I put thine enemies under thy feet. If David then calleth him Lord how is he his son?" The apostle Peter shows the power of the resurrection by referring to this same verse in Psa. 110, as follows, "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand," etc. Christ's exaltation is proven by this verse in Heb. 1:13. Inferences are made which appear that the writers had this verse in mind, in I Cor. 15:25, "For he must reign till he hath put all enemies under his feet" and I Pet. 3:22, "Who is gone into heaven and is on the right hand of God." This one verse applies then directly to Christ. Let us take one more verse in the 110th Psalm. The 4th

verse, "The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek." Now turn to the 6th chapter of the prophecy of Zechariah and note the prophet's similar reference to the BRANCH and that "He shall build the temple of the Lord and he shall bear the glory and shall sit and rule upon his throne: and the counsel of peace shall be between them both." The prophet could do no more than embellish the thought expressed by the psalmist but he too gave utterance to a position which could not be filled by any earthly priest up to that time. By turning to New Testament references the interpretation of the verse is obvious. See Heb. 5:6; 6:20; 7:17, 21. "As he saith also in another place, Thou art a priest forever after the order of Melchizedek," referring to His exalted position, "Whither (within the veil) the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek," referring to His divine priesthood; and, "For he testifieth, Thou art a priest forever after the order of Melchizedek. For there is a disannulling of the foregoing commandment because of its weakness and unprofitableness. For the law made nothing perfect, but the bringing of a better hope did. . . . The Lord swears and will not repent, Thou art a priest forever after the order of Melchizedek," which is a forceful argument in favor of the verse being a prophecy of the Christ who was to establish salvation by grace, through faith, and fulfill by His obedience and propitiatory sacrifice the law and thus disannul it. There can be no question but the verse is a prophecy on Christ. Space will not permit the use of more verses from the Psalms but these few are sufficiently convincing to prove to us that there are incidents in the life of Christ which are accurately described or referred to in the Psalms.

2. The psalmist but paints a picture which is embellished by the life of the Savior. By comparing a few passages from the Psalms with events in the life of Christ the above point will be proven true. Psa. 45, "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favor. . . . I will make thy name to be remembered in all generations: therefore shall the people give thee thanks forever and ever." Let us compare the above with the following: Jno. 8:7, "So when they continued asking him, he lifted himself up and said unto them, He that is without sin among you, let him first cast a stone at her;" and Jno. 12:20, 21, "And there were certain Greeks among them, that came up to worship at the feasts: the same came therefore to Philip . . . and desired him saying, Sir, we would see Jesus;" and Luke 13:29, "And they shall come from the east and the west, and from the north and the south, and shall sit in the kingdom of God." The Messianic references in the 45th Psalm and others in the 72nd do not refer to specific incidents in the life of Christ but they

The Bible Class

Berlin, Ont.

The annual six weeks' Bible study course for the Ontario Conference was begun on Jan. 27, at Berlin, Ont. At its beginning there was an enrollment of 32, which has been increased in the second week to 41.

On previous occasions the class was begun earlier in January, but owing to a special Bible Conference session being held in the district, it was postponed so as to follow the Conference. It is the opinion of the Bible Study Board that a fixed date for the class should be appointed so that all who desire to attend could make more definite arrangements to do so.

A course of study which is intended to cover the different parts of the Bible, giving some work in each, has been arranged so that the course may be completed in six years. As in previous years, this course comprises some work in the Old Testament—a historical study of Exodus, with a study of the Mosaic institutions; a devotional study of the Gospels—Matthew; methods of Bible Study, using the epistles, and a course in Sunday School Normal work.

The interest in the class is excellent and the enthusiastic application of all to the work indicates the benefit that will be derived from the study. A number of ministers are taking advantage of this study. Sunday school workers and several who are young in years of experience are finding the study of advantage to them.

Canton, Ohio

The last reports from the Canton Bible Study Class—a six weeks' course—is exceptionally encouraging. This is a new experience for the Ohio Conference district, but one which is likely to be repeated. The advantages which are offered in such a course are too great to be neglected. A part of the work of this class is to give special aid to Christian workers. For those who are engaged in mission work or expect to make that their work in the Master's service, such aids are of inestimable worth. It is one thing to have a call to service, another to have a desire for such work, but the laborer must understand how to work. Experience is a good teacher, but the experiences of those who have labored for a long time is a great aid to those who are just beginning. May we hope that another year may add to the number of Bible Study Classes throughout the land.

do refer to the general nature of the kingdom of Christ and to His mission in the world and also to the attitude which the people will have toward Him at His coming. We have also indications of the suffering One in Psa. 22, of the array of His enemies against Him in the 2nd. We could

(Concluded on page 88.)

The Workers' Column

THE DISASTER OF SIN

Isa. 59:2-6

Introduction.—What sin is.

1. Separation from God by iniquity.—V. 2.
2. The defilement of the soul by unrighteousness.—V. 3.
3. A rejection of the mercy of God.—V. 4.

A Sure Means of Self Destruction

I. Gathering Cockatrice's or Adder's Eggs.—V. 5.

1. Trifling with little sins.
2. Seeking earthly pleasures.
3. Gratifying fleshly lusts.

II. Hatching the Adder's Eggs.—V. 5.

The idea is that of brooding over or caring for the eggs until vipers come forth and destroy the one who cares for them.

1. Cherishing secret sins.
2. Continuing in "fleshly weaknesses."
3. Fellowshiping with ungodliness.

III. Weaving the Spider's Web.—V. 5.

1. Minimizing the sinfulness of sin.
2. Excuses for fleshly weakness.
3. Placing the fault of one's sin on others.
4. Promises of reformation.
5. Pleading the mercifulness of God.
6. Trusting in the possibility of future forgiveness.
7. Trusting in good works.

IV. Sin Will be Discovered.—V. 5.

1. The vipers will bite—vengeance will come.—V. 17.
2. There will be no mediator to shield the sinner who has rejected the Lord.—V. 16.

LOVING JESUS

Col. 3:1, 2

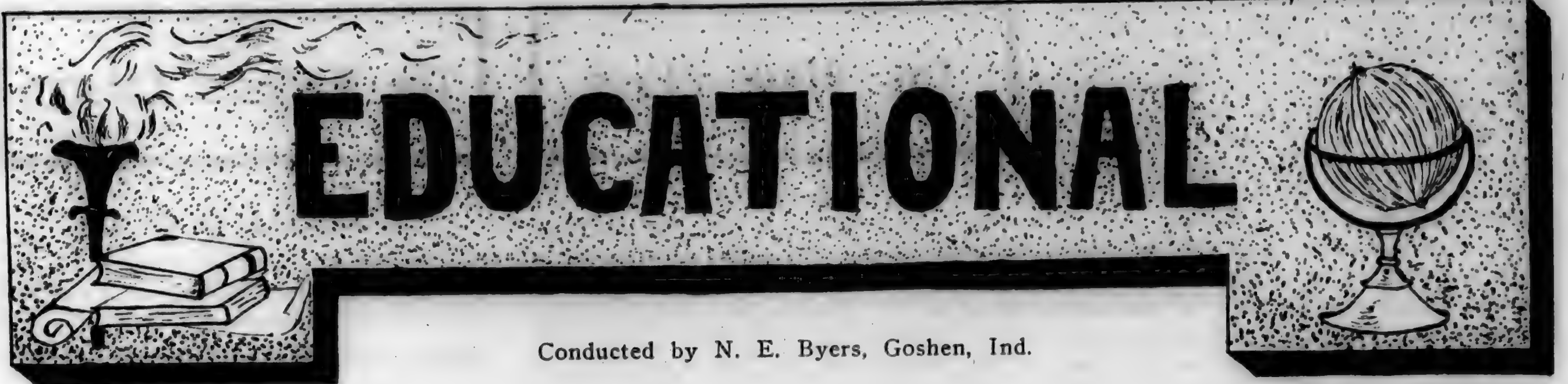
I. He is at the right hand of God. He dwells in God's love. He is engaged in a service of love—intercession. He loves us.

II. The character of our love to Him.

1. As sons of God, those born of God—and He our Brother.
2. A holy affection which delights in love, in perfect purity.
3. A personal affection. A love which is devoted to Him as our personal friend, our Redeemer. "We love him because he first loved us."
4. A love which fills the heart with love so that it shows a loving, forgiving spirit to others.
5. A love which seeks to please God by keeping the commandments and putting away sin.
6. A love which seeks to save men by bringing them to Christ at God's right hand.
7. A love which is full of joy.

Conclusion. True affection for heaven will be manifested by cultivating a heavenly disposition on earth.

Peace must be heaven-born to be permanent.



Conducted by N. E. Byers, Goshen, Ind.

AGRICULTURE IN RURAL SCHOOLS

It is interesting to note in what order the various classes of persons concerned have become interested in agricultural education. Which are the more wide awake and progressive and which conservative and slow? The order seems to be as follows: Business men, progressive farmers, teachers, legislators, conservative farmers. At present the movement seems to have passed the teachers and has now reached the legislators. New York, Massachusetts, Wisconsin, Ohio, Connecticut and New Jersey have laws providing for agriculture in the schools, and Maine, Maryland, Michigan and Illinois have authorized and carried out investigations with reference to the matter. There is at present a bill before the Indiana legislature that will introduce this work into all rural and normal schools with state aid. The Page bill giving federal aid to such schools was recent-

ly passed by the Senate of the United States. All this indicates that agriculture will soon be generally recognized as one of the common school subjects. This will call for two lines of advanced courses in the subjects. Normal schools will be required to give especial attention to this subject since prospective teachers at present had no training in these subjects when they studied other school subjects in the grades. On the other hand this elementary work will interest a large number of young people who will wish to have more advanced courses so as to be fully prepared for their life work. Colleges and Normal Schools awake to the situation are rapidly taking up their new department. Should our church schools do likewise? The following symposium gives some suggestions on this topic. We hope to hear from others before March 1 for our Agricultural number in April. May we consider all phases of this subject.

with the knowledge of economy are stepping stones that lead to success. This training may be attained in some agricultural school.

Question 2: "Should we encourage our young people to be farmers?" To this I emphatically say yes. In the first place if the Mennonite Church expects to maintain its simplicity, it necessarily must remain in rural districts where temptations are not as numerous as in town and city.

Question 3: "Ought the Church to spend the money to give as good work as is given at state schools? Proportionately so. The Church school could not give as extensive a course as the state, but there is no reason why it could not be as complete, even on a small scale.

Sugar Creek, O.

III

P. J. Blosser.

It is without a doubt that the achievements in the agricultural schools of our country have resulted in much improvement in scientific methods of farming and have also awakened a greater love and appreciation in the tillage of the soil. It is certainly important to encourage our young people to be farmers, from the fact that here is a field for self supported mission work, and is a great boon to all our city and foreign work, and also a place where the peculiar and distinctive qualities of our Church may be best preserved. Therefore it appears to me that an Agricultural Department in our schools would be very practical and useful to our Church. It would serve to help make the boys and girls feel that farming is no mean business, but a strictly scientific enterprise. In this age of learning we certainly need every means possible to help direct our young people back to rural life. The agricultural department would serve as a means to this end. Let us help push it along.

South English, Iowa.

IV

N. M. Slabaugh.

With the prices of land soaring higher and many farms becoming worn out by continuous cropping it is indeed important that we get all the information available on better and more scientific farming methods. One of the ways of imparting this knowledge it seems to me ought to be through

SYMPOSIUM

AGRICULTURE IN CHURCH SCHOOLS

I

A. L. Buzzard.

Should agriculture be taught in our Church schools? In order that our schools meet every demand of our people it seems to me it should. Agriculture is acknowledged to be a science and the opportunity for research and investigation unlimited and many of our people are aware of this fact and are feeling the need of more thorough training. Shall we supply this need? Why not encourage our sons and daughters to stay on the farm where they can live close to nature and study nature's God? I am of the opinion that the time is not far distant when Elementary Agriculture will be taught in our common schools. Since many of our young people attend our Church schools in order to prepare for teaching should we not equip our schools so that they can get the necessary preparation without it being necessary for them to go to other schools where Christian influences are questionable?

It appears to me our schools should

stand ready to supply every legitimate requirement of our people along educational lines, and this is a branch of work that is offering a great opportunity.

Washington, Ill.

II

S. H. Miller.

Impressions made in time of youthful development are largely responsible for the formation of our characters and pursuits in after life. For this reason I am an ardent believer that many of our boys have been educated off of the farm; and I also believe the time has arrived that something of a reactionary nature ought to take place. There are reasons why boys with a liberal education are seeking other pursuits in life, and leave the farm, but space will not permit me to express my views as to the cause.

Question 1: "Does a course in agricultural training help farmers?" To this I say, yes. Farming conducted on scientific principles, in a systematic way, and coupled

our Church schools. This training beyond doubt would be of great value to farmers. The writer has attended several of the lectures and demonstrations given by lecturers from Agricultural schools and considers them of great value. Since our people are mostly a rural people and since there is a general drift to the cities I think our young people should be encouraged to engage in farming.

While it might not be possible to have our Church schools as well equipped at the start as our state schools yet I think an Agricultural Department should be opened with the hope and aim of having it grow to something similar at least to that of our state schools. I think an effort should be made to raise the necessary funds and add this department as soon as possible.

Greentown, Ind.

V

Jos. W. Coffman.

Experimental tests have clearly proven that it requires careful thoughts and judgment and the use of the best methods to succeed in the various lines of agriculture. The time was when the farmer depended mainly on the Almanac for his guide, and looked to the signs of the Zodiac, Ember days, and the change of the moon, etc., as the principal features to consider in tilling the ground, planting the seed, and in harvesting the crops. But in recent years these features are gradually giving way to the more sane and practical methods in farming, such as the proper condition of the soil, the best method of fertilizing, the propagation of the most prolific seed, the feeding of farm animals, the orchard, fruit pests, and many other things that might be enumerated are now more seriously considered. But how to successfully cope with these problems is the urgent need of the farmer of the present day. It is becoming apparent that the greatest need to successful farming is the establishment of Agricultural schools, a place where the science of agriculture and the best methods of application could be taught, and to which we might safely direct and encourage young men to go and avail themselves of the opportunity of advancing in the one calling which stands peer to all other professions in life.

Question:—Shall we encourage a work of this kind, or shall we look upon it with little regard or unconcern?

Dayton, Va.

VI

J. K. Bixler.

The time for farming by the jumper-plow and brush-drag method is past. Antiquated and unscientific methods are the cause of many impoverished farms, much profitless farming, and the exodus of many of our best young men from the rural districts. Progressive and more intensive methods will characterize future agriculture. Our leading and best informed farmers received their training in some state

agricultural school or through the wise supervision of some progressive farmer supplemented by the reading of good farm literature.

As a Church we admit that our stronghold is in rural districts. Our rural mission workers must necessarily be country bred brethren filled with the gospel of rural life as well as the Gospel of Christ. Not until our religious leaders, school teachers, and heads of families recognize the blessings and advantages of rural life and teach and practice modern and scientific methods will the tide cityward be stemmed.

Realizing these facts we think our Church schools will show foresight and wisdom by adopting agricultural courses complete enough to induce our young people to give our schools the preference and to prepare them to farm for pleasure and profit and to adorn the profession.

Wakarusa, Ind.

VII

J. S. Gerig.

This is one of the subjects that we need to give due consideration. With the constant increase of our population the question often arises in our minds, What can we do that we can supply this ever increasing population with the products from our farms? We at once conclude that we must do better farming. And in order to do this we must acquire the needed knowledge to know to what our soil is best adapted. First, we need to study the soil, the plant, and plant food. Second, the relation of crops. Third, animal husbandry. Fourth, the handling of these products that it will bring to the farmer the greatest gain. It is therefore just as needful to make this a thorough and careful study as any other vocation in life that we would choose.

The farmer unless he has the knowledge to know just how he can take hold of every situation, will not be impressed that agriculture is one of the noblest of all professions, and one that will bring to him comfort, satisfaction, and honest gain, which should be an incentive to every young man and woman.

One of the sad conditions facing our young people of today is that their past training for usefulness has led them to choose some other profession, which has taken them from the farm in rural life, away from the beautiful country life, the pure air and sunshine so conducive to health, and placed them into environments that are not nearly so desirable, where there are more temptations to meet. We should therefore encourage our rising generation to look into this matter from another angle. Instead of looking upon farming as a drudgery and only adapted to those who are ignorant and not talented, that it does require the very best and most talented men who are able to lead out in real scientific farming, and who will make it so through the knowledge they have gained along all these various lines.

In conclusion would say let us provide means whereby we can more successfully

meet the situation and put forth a strenuous effort in educating our young people back to the farm and rural life.

Smithville, Ohio.

VIII

D. A. Yoder.

The farm needs men who are prepared for their work. Not only are men needed who can perform the daily routine of farm work but we need such who know the principles of farming. To rightly understand the farm, men must at least know the soil and its properties, and the effect of plant and animal life upon it.

Since the farm needs such men we believe that a training in agriculture will help such as receive it to be in the class of farmers known as our best.

A large majority of our people are engaged in farming and as such I believe we should encourage our young people to stay on the farm. Too often they are taught only the financial side of the question while the beauty and the advantages to spiritual life are wholly neglected. An agricultural department in our Church schools should help to remedy this condition.

Young people like to know the reasons for doing things. Unless we provide the agricultural training in our Church schools they will go elsewhere to receive it, often leaving the influences of the Church and as a result are very often lost to the Church.

Our young people deserve to have advantages equal to the best, therefore we believe that the work should be as good as is given in the state schools and that it should be started as soon as funds can be obtained.

Elkhart, Ind.

IX

C. Z. Yoder.

From our own experience and observation we feel that we should encourage our young people to become farmers for various reasons.

1. Because it is a very healthful employment.

2. Financially the prospects for the farmer never were better in this country than now. The demand for farm products is constantly increasing, from the fact that the population in the cities and towns is increasing more rapidly than the rural districts.

3. Socially, morally, and religiously the environments are better in the country than in the cities.

We believe that our Church schools would have a great influence over our young people to get them to consider this subject more fully if agriculture was taught in the schools. We also believe that farming would be more interesting to them and would afford them more pleasure in their occupation if they would have a better knowledge as to how crops grow, etc., even though our schools could not in the beginning be as well equipped to give the desired information and training as our state schools can.

An effort might be made to interest in-

dividuals who have the means to raise an endowment fund for this work.

Wooster, O.

X

A. D. Wenger.

On the Agricultural School question, I am not a competent judge, as I have never lived near any farmer who had taken an agricultural course, whose work I could observe and compare with the work of other farmers who had no special training for their work. It is my opinion, however, that such training will help farmers greatly if they do not get lazy or proud while going to school. Science combined with much good common sense and muscle ought to make most any farm blossom as a garden.

As never before, we should encourage our young people to stay by the farm. The

city is a greater hazard to the spiritual life of "a peculiar people" than the rural districts. Most of those who become farmers, or rather remain farmers, come into possession of a farm of their own from which they raise their own living, while the majority of those who go to the cities remain poor and dependent on others for labor for a living. Statistics, if gathered, would undoubtedly show favorably to farm life both from a spiritual and a financial point of view.

I favor the Church giving support to a good agricultural department in our schools, provided the teaching and influence of the schools are strong for the lowly Christ life. I am against any school or influence that makes our young people proud, lazy and erroneous in faith.

Fentress, Va.

INDUSTRIAL EDUCATION AND DEMOCRACY

III

SAMUEL BURKHARD

In our education we have put too little stress upon the dignity of labor. The idea is prevalent among us that education puts a man above work; it is regarded as something through which a man can be emancipated from labor and thus attain some superior place in life. Our civilization still has the marks of paganism which regards labor as a mark of inferiority. A democracy cannot exist where there are stratifications in the social life separated by lines drawn between labor and those above it. Men are inclined to look down on labor because they have not learned the joy in work, and this because they have neither been taught the real value of work nor how to work. For one to show the real value of work in the formation of character is difficult; for so many elements enter into the formation of it. But unless we can somehow, in our education, emphasize the value of work and the dignity of labor we shall fail to produce that quality of character upon which democracy depends; for without the concept of the dignity of labor emphasized in our education we can never hope to eliminate class distinctions, the elimination of which is essential to the existence of a democracy.

This concept of the dignity of honest and useful labor is a Christian concept. This one idea alone makes Christian civilization of more value than paganism. The concept was not given by a theorist but by one who made concrete the idea and became an incarnation of the principle. Christ came as a laborer, a builder of houses; He did useful work and supported those who were dependent upon Him. How much of His moral strength we can attribute to these facts I shall not attempt to say, but I feel sure that not a little of His strength came through His direct contact with society in doing useful things. At any rate He gave dignity to labor and showed that work is no barrier to one who aspires to become the champion of the profoundest interests

of humanity. When He chose His closest friends who should carry out His desires for society, He selected from among those who had learned in the school of life. This was no mere accident, nor was there a superficial reason for such a selection, for the great Teacher saw that the program of democracy could be realized only through men who had come into vital contact with the fundamental human interests. These men were chosen because they were self-respecting, and self-supporting citizens, for these are the qualities which the men of the world must possess if they are to accomplish any thing really worth while.

If we are to give weight to the conception of the dignity of labor we must reconstruct our histories. Instead of idealizing the military heroes who have won fame by destroying lives and property, we need to idealize the men who have done useful work and have toiled shoulder to shoulder with men in the daily pursuits of life, and who through this have gained a true insight into the fundamental needs of society, and because of this have become the champion of the common human interests. We think of Lincoln as a man who freed the slaves and helped a nation to decide a great moral issue. He deserves his praise for this, but when we idealize him we ought not forget that he also was a rail splitter and a laborer doing useful service before he was called to perform his greater piece of work in helping a nation to solve its perplexing problems. There are other ways and instances through which we can show the value of work in our histories. We can emphasize the fact that labor is honorable and show by concrete examples that it is no hindrance to those who aspire to do great things. If by teaching the dignity of labor, and giving less praise to the heroes of war who have been destructive and more to men who have been constructive and have been concerned to conserve the best things for society, we shall be able to re-

move class distinctions that rest upon a division between those who work and those who do not, we shall have done something really useful in the way of realizing a better state of society.

Apart from any direct social value to be derived from industrial education, there is a moral value which we may, for want of a better name, call a personal value. The moral value for the child which is acquired through work in the industrial arts, is that it learns how to work and finds joy in work. The child enjoys to make things. When at such enjoyable work, the child's mind is occupied by useful and wholesome thoughts, and while it is engaged in useful work such habits are formed which make it easier for one to act properly when the time for more serious living comes.

To have developed the habits of work and usefulness and so have neglected to develop habits which are a detriment to the mature life of the individual is worth while. The child finds real enjoyment in working with tools and making things by which it can realize its creative instincts in a definite and tangible form. Working with Nature and seeing things grow and develop under ones care and attention has an elevating influence. I shall quote two illustrations taken from S. H. Comings' "Pagan Vs. Christian Civilization" which are more convincing of the moral value of work than a mere abstract treatment of the subject could be. A garden school "was established by the Cash Register Company of Dayton, Ohio, at the suggestion of its able president.

"Nearly one hundred boys were gathered off the street and each one given a garden plat of about six rods, where he was taught gardening and floriculture by an expert. The boys were given all the products of their work, and prizes for superior and attention. Their work continued only four hours per day—two in the morning and two in the afternoon—so as not to become monotonous; and it has been found to be not only a most charming study, that the boys look forward to with eagerness and enthusiasm but it has had a most wonderful moral influence. The rowdy, hoodlum boys—the so-called "toughs" of the streets, who were the terror of the neighborhood—have become gentlemanly and polite, and find their work more attractive than their old sports; and a striking proof of this change is found in the fact that the lots in that neighborhood have more than trebled in value."

"Those boys from the garden schools have changed the whole tenor of their lives. Their homes will have flowers, trees and vines; their leisure will likely to be spent in a garden rather than in a saloon. They have tasted one of the highest of life's joys at Nature's own fountain.

"Can there be any doubt that these factory boys will be more likely to be law-abiding, home-loving citizens for these hours of teaching and work in the first and highest place of man's labor?"

The second illustration shows the attraction that work when properly taught has for youths, and also one way in which

the concept of the dignity of labor can be made concrete and vital. "It a small denominational school a plant was put in a few years ago for industrial training; but no teacher could be found who could or would teach the ideals of labor by example, and the plan was approaching failure, when a principal took charge from one of the agricultural colleges. He came with overalls and blouse, and, with the genuine enthusiasm of a trained horticulturist and botanist, at once called for volunteers to work with him in the garden as a daily task. Very soon the labor caste which had been established was all swept away, and the pupils vied with each other for the privilege of working in the garden and shops with their favorite teacher, who had found the charm of skillful labor and the pride of accomplishment with his hands, and who had the winning spirit which comes from high mental culture and a love for Nature's ways, and whose hands had the cunning and skill with tools that made his work like the magic touch of the artist's pencil, a charm that is always attractive and always wins."

These illustrations serve to show the elevating influence that comes through being able to work with one's hands with concrete materials and finding joy in such work. It must not be supposed that industrial education is valuable only for those who are morally and mentally deficient, and not for normal children. When we come to see that this form of education is valuable for all we shall be able to make progress. The chief value of the ability to work is that through it there comes a sense of approval because one has done something useful. This sense is stimulating to growth and development, and so a first hand experience in the manipulation of materials and the learning to control Nature's ways gives results in all youths, for in respect to the interest in work with materials and growing things all children are similar. To take hold of this interest is a part of the work of industrial education. Through it the child may be led to a fuller realization of its power.

Industrial missions of the foreign fields present a strong argument in favor of the elevating influence of teaching the natives how to work. One of the great contributions of Christian missions to foreign civilizations is the gospel of work which they bring to the people. Productive work is the only means by which any people can advance. The uncivilized, such as we find in Africa, for instance, may be able to live without much labor where Nature furnishes a bountiful food supply, but if these peoples are to make any progress in civilization they must learn to work, subdue the earth, and elevate themselves above the plane of a mere physical existence and learn to enjoy the higher values which result from labor.

Dennis has made a very careful study of the work of foreign missions. I wish to quote a few parts from his work on "Foreign Missions and Social Progress" which show what the elevating influence of in-

dustrial missions has done. His statement in regard to the African is less true of the more advanced of the backward nations or peoples but this will not disprove the fact that lessons in industry are good for any people and that where such lessons are given the people advance. He says, "Industry is not the natural bent of the African's desire. His ideal is summed up in idleness, questionable amusement and war. It becomes, therefore, no uncommon victory to turn him into an economic producer, and make him an honest toiler among his fellows." The following account of a native Christian community in Africa which was founded on their own initiative shows one of the victories of work over the natural bent of idleness. The account from Dennis by J. P. Farler is as follows: "Guided by one of the school boys, I took a long walk through the plantation and visited many houses of the people. I found that natives from the interior had joined them, and also Mohammedan Swahili from the coast, attracted by the peace, order, and prosperity of the settlement, all submitting to Christian instruction. They told me that they cultivated fruit and vegetables, and sold them to the Germans at Dar-es-Salaam, and also raised fowls getting good prices for them and their eggs. They assured me that they were happy and prosperous. The Mohammedans respect them and the Germans are favorably disposed toward them. Now this is a purely native mission, self-supporting, and without any English supervision. . . . This is something very different from the "travelers" tales about native converts begging rice from the whites. These people are self-supporting and self-respecting. . . . Managing their own affairs, orderly and self-disciplined, in their native deacon they have a minister of a very high character, and are guided by him." Dennis gives another account of the value of industrial missions by quoting from George Grenfell who writes from Bolobo, on the Upper Congo, and says that "Missions by means of technical training they are furnishing, and by reason of the habits of industry they are inculcating, are also contributing in no small way to the future development of the people. It is as important for the missionary's chief purpose as it is for the country that habits of industry should be formed. It cannot be conceived that Christianity should really influence the heart of the uncivilized negro and leave him content in the midst of his old circumstances—his old unclean and immoral surroundings. Those who have had experience of mission work in Africa recognize how difficult it is for church-members to maintain consistent lives unless the old idleness is exchanged for industrious pursuits."

Another argument in favor of the uplifting power of industrial education is the transformation that has taken place in the lives of the negroes who have come under the influence of Booker T. Washington's school at Tuskegee. The character of men developed at this school is very much different from that which is produced under

pure literary instruction. The records show that very few of the graduates of this school have a criminal record. The negroes who have acquired the ability to do skilled work are in general much better citizens than those who have a pure literary training without any training in work. S. H. Comings says, "In most all the Southern towns is to be found the worst menace to law and progress in the large class of fairly educated young colored men, who can write a good hand and have a fair education from text books, but who have imbibed the ideal of the disgrace of labor, and, having no trade, can only work at the commonest and least paid industries; and, as they have also imbibed the idea that they must gain their living by their wits, they drift into crime as naturally as ducks into water; and from this class comes much if not all of the active prejudice against Northern supported colored schools, while the universal testimony is that those who have trades are a thrifty, law-abiding class, whose progress is the hope of the race."

These examples taken from the work of industrial missions, and also from our own race problem show the transforming power of the ability of one to work with his hands. It is upon men who have felt the transforming power of the gospel of work, and who appreciate the value of labor and the dignity of it that the existence of democracy depends. Men who have learned through experience what things are worth and what life means, will be likely to be more interested in conserving what is good for society and making this possible and available for all.

Industrial education will prepare men to take their places in the industries as skilled workmen; it will make intelligent workmen and employers; it will help all to understand that all are seeking the primal values and that if these are to be possible for all, co-operation becomes necessary. Through this form of education we are able to touch many of the common experiences of men and through it develop some qualities which are common to all men, for the development of these is essential to democracy. Society needs to learn that as we secure and wisely appropriate the primal necessities of life we prepare the way by which we can come to appreciate the higher values of life. "On this earth of ours we need not only culture to live a normal life, but also the means of living. We need the former in order to live well, the latter in order to live at all." When all men come to appreciate truly the real nature of society and realize that all things are somewhere based upon industrial pursuits, they will be better able to assume a responsibility in directing society in the way it should go. In a state where men are to determine their own policies; have equal opportunities, and co-operate wisely we must have men who are intelligent in regard to those things which touch our common experiences, and are able to appropriate these common goods so that all

(Concluded on page 88.)



Conducted by J. R. Shank, Carver, Mo.

FOREWORD

There is sufficient room for a life-time study on the topics for this month. Volumes have been written on these themes. Much speculation and a great deal of controversy have been engaged in over them. We trust our workers have so met the conditions of salvation in their lives that a wholesome experience of God's grace may enable you to simplify the lessons in the light of the Word of truth that they will be a profitable study. Speculation is always unsafe. Experience must be tested by the Word. Emotional evidences are not stable and vary with different individuals. Let us get at the essential requirement of the Word and meet the conditions soberly and honestly, and God will not fail to do His part. Believe in the promises of God.

REPENTANCE.—II Cor. 7:9-11

Topic for March 2.

MOTTO

"A broken and a contrite heart O God, thou wilt not despise."

OUTLINE OF TOPIC

- I. **What Repentance Is.—**
 1. Literally a change of mind or conduct.—Jer. 18:8; Psa. 106:43.
 2. Repentance unto salvation changes the issues of life in regard to sin and righteousness as viewed in the sight of a holy God.—Job. 42:5, 6; II Cor. 7:10; Isa. 55:7.
- II. **How Repentance Unto Salvation Is Wrought.—**
 1. Hearing the Gospel.—Rom. 10:17.
 2. Believing the Gospel.—Rom. 10:17.
 3. Thinking on ones ways.—Psa. 119:59, 60; Isa. 6:1-5.
 4. The work of the Holy Spirit.—Jno. 16:8-11; II Tim. 2:25.
 5. A meditation on the Word.—Luke 22:61, 62.
 6. A meditation on God's works.—Rom. 2:4.
- III. **What True Repentance Does.—**
 1. Produces works that are suitable to it.—Matt. 3:7, 8.—
 - a. Confession.—Psa. 51:3; Rom. 10:10; I Jno. 1:8.
 - b. Restitution.—Luke 19:8; Ezek. 33:14, 15.
 - c. Amendment.—Rom. 6:19-22.
 - d. Humble submission.—Jas. 4:6, 7.
- IV. **Beyond Repentance.—**
 1. Those who sin away their time of grace.—Heb. 2:3.
 2. Those who despise the operations of God once wrought in the heart.—Heb. 6:4-6; 10:26-29.

3. Those who blaspheme against the work of the Holy Spirit.—Matt. 12:31, 32.

STUDY OF THE TEXT II Cor. 7:9-11

- "I rejoice . . . that ye sorrowed to repentance."—The man of God does not take pleasure in another's grief, only to the extent that that grief brings great blessings.
- "Godly sorrow."—That sorrow that inclines the heart to turn from Satan unto God.
- "Sorrow of the world."—A sorrow produced by sin and yet without an abhorrence of it.
- "Carefulness."—Conduct that is directed by watching and prayer.
- "Clearing of yourselves."—By making wrongs right—by apology, confession, restitution, etc.
- "Indignation."—A spirit aroused against the sinfulness of sin.
- "Fear."—Made aware of the dangerous character of sin.
- "Vehement desire."—Made thoroughly sick of sin and athirst for soul purity.
- "Zeal."—Awakened to action to be what God would have you be.
- "Revenge."—Ready to destroy the former lusts, taking up the armor and weapons of God to cast down the strongholds of sin.

PERSONAL THOUGHT

May we earnestly consider God's way for us. May we see God in His purity and goodness that our unworthiness and sinfulness may make us loathsome to ourselves, that we may repent in dust and ashes.

SUGGESTIVE ASSIGNMENTS

- For Children.—**
1. Text Word, Repent.
 2. Relate an Incident of True Repentance.
- For Young People.—**
1. The Goodness of God.
 2. The Sinfulness of Sin.
 3. Repentance Unto Salvation.
- For Older People.—**
1. Spurious Repentance.
 2. Beyond Repentance.

REPENTANCE

E. S. Hallman.

Repentance is essential on man's part when turning away from his sins to God for the salvation of his soul. One of the principal evidences of true penitence is when we turn away, wholly away, from our sinful life and go exactly in the opposite direction.

A neglectful and unrepentant sinner walks away from God, down the broad road to eternal perdition. In practical repentance he has so turned that it affects every phase of his life so that his walk becomes heavenly and holy. In having gospel repentance old things pass away, behold all things (not a few) become new. Another evidence of repentance of the Bible kind is that it brings forth fruits. John the Baptist could evidently discern in the spirit, when some came to him from the preaching of repentance, whether they had repented. If they did not bring forth fruits meet for repentance, they were termed a generation of vipers, and he said, "Who hath warned you to flee from the wrath to come? bring therefore fruits meet for repentance."

Fruits of repentance were also manifested by the Ninevites at the preaching of Jonah, when they repented in sackcloth and ashes. Repentance must be just as practical now in the twentieth century as ever. The meaning of the term does not change with the time of centuries and modern thought; and to us it will be said "unless ye repent ye shall all likewise perish." But someone says, "It is not necessary for us to change our ways, we are taught good morals, and know how to handle ourselves in society, etc., etc." "But knowest thou not that thou art wretched, and miserable, and poor, and blind and naked?"

The benefit of culture is to be desired, but it will not change the leopard's skin. Man must repent, and the blood of Jesus Christ (upon genuine repentance) cleanseth us from all sin. As John is the forerunner of Christ, so repentance is the forerunner of salvation. Spurious repentance sometimes comes to light when people have a conviction of sin, and only turn partly, reform in a few things, but still hold to some darling sin, and thus love darkness rather than light, and continue to be under the power of Satan, and not brought forth by the power of God.

A tree is known by its fruits. So the truly penitent are judged by their affections, their carnal indulgences, their worldly mindedness. True repentance should be life-long. Yesterday I may have been tempted to have said an unkind word, which the Spirit shows me, and needs repenting to obtain the favor of forgiveness. Today another word, thought or deed may have come to light which needs the mercy and pardon of God.

Thus by the way of repentance and the Cross we find the pardon of God and finally the crown of life which fadeth not away.

Goshen, Ind.

SEED THOUGHTS

Turning from sin because a guilty conscience before God moves the sinner to cry for reconciliation, is true repentance. Turning from some sins because we find it more convenient to leave them than to continue in them, constitutes mock repentance.—Hundred Lessons in Bible Study.

When you repent you have nothing to give up but sin, poison to your soul. Why should you say you have too much to give up when the fact is you have nothing of value? God knows what He is doing and He will never require you to give up a single thing which will benefit your soul. He requires nothing of you but poison.—From Jacob's Ladder.

It is a very solemn thought that God will excuse you if you want to be excused. He does not wish to do it, but He will do it.—D. L. Moody.

True repentance is to cease from sin.—Ambrose.

CHRIST OUR SIN-BEARER.—Isa. 53

Topic for March 9.

MOTTO

"Surely he hath borne our griefs and carried our sorrows."

OUTLINE OF TOPIC

Isa. 53

I. His Humble Appearance.—

1. Not popularly believed.—Isa. 53:1; Jno. 1:10, 11; 12:37.
2. Not like a strong rich plant.—V. 2.
3. Not strikingly beautiful—only common—not attractive.—V. 2; Jno. 6:60, 66; Luke 9:58.
4. Despised and rejected, full of sorrows and griefs.—V. 3; Luke 23:18-24.

II. The Purpose of His Humiliation.—

1. That He might be fitted to bear loads for us.—Phil. 2:5-8; Heb. 2:17.
 - a. Of grief.—V. 4; Luke 19:41-44.
 - b. Of sorrow.—V. 4; Mark 14:34.
 - c. Of reproach.—V. 4; Mark 15:29-32.
 - d. Of smiting and affliction.—V. 4; Mark 14:65.
 - e. Of just punishment for our sin.—Vs. 5, 6; Rom. 5:6-10.

III. He Was Submissive and Meek in Suffering.—

1. Was silent before oppression.—V. 7; Matt. 27:12-14.
2. Did not use His authority.—Jno. 19:11; Matt. 26:53, 54; Isa. 53:8.
3. He was innocent.—V. 9; Luke 23:14, 15.
4. He suffered because it was the Father's will.—V. 10; Jno. 6:38; 10:17, 18.

IV. He Became a Triumphant Conqueror.

1. A satisfactory offering.—V. 11; Heb. 10:10.
2. Many justified.—V. 11; Rev. 5:8-10.
3. Given a high position.—V. 12; Phil. 2:9.
4. A divider of spoil.—V. 12; Eph. 4:8.

PERSONAL THOUGHT

"The iniquity of us all," must be brought to justice. Jesus, the innocent, had mine and yours laid on Him. He suffered as the guilty that we may go free. How dreadful if we should reject such love!

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Bear.
2. Commit Isa. 53:4-6.

For Young People.—

1. Things in Christ that Do not Appeal to the Proud World.
2. What His Sufferings Signify.
3. The Responsibility of Men as a Consequence of His Suffering.

For Older People.—

1. Burdens I May Lay On Him.
2. The Folly of Self-righteousness.

CHRIST OUR SIN-BEARER

N. E. Miller.

1. As our Sin-Bearer Christ endured the full extent of human suffering.

- a. In body He felt the pangs of hunger, thirst, and most excruciating pain.
- b. In mind He suffered the disappointment of seeing His most beneficent messages spurned and of being forsaken by His warmest friends.
- c. In spirit He was weighed down with the burden of the world's sin and passed through the ordeal of death forsaken by the Father.

2. As our Sin-Bearer Christ exhibited ideal unselfishness.

- a. He was willing to do more for man's redemption than man was willing to do for his own soul.
- b. He willingly suffered, knowing His efforts would be derided by those for whom He was suffering.
- c. He brought His message in the face of financial poverty: In striking contrast to many so-called benefactors of the present day.
- d. His highest concern is our salvation. In heaven there is order and division of activities. Michael is the angel of war; Gabriel is the angel of peace. Christ's aspiration is: "That he might present it to himself a glorious church"

3. Christ's work as our Sin-Bearer is more than complete.

- a. In addition to making an atonement for the Adamic sin He saves from the power of sin and places within man's reach a ransom for future sin.
- b. He restores the eternal life forfeited by man's disobedience and permits man to spend that life in the habitation of God.
- c. His atonement raises man to a higher estate than that from which man fell. Man was created, "A little lower than the angels," by yielding to sin fell much lower than the angels and through the redemption of Christ is made worthy to "judge angels."
- d. When Christ ascended His work of atonement was complete: He makes it more than complete by interceding at God's right hand for us.

Springs, Pa.

SEED THOUGHTS

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Jesus.

Dear Lord! in all our loneliest pains
Thou hast the largest share,
And that which is unbearable
'Tis Thine, not ours to bear.

—F. W. Faber.

Blessed are they who, in calm moments of retirement, of worship, of prayer, of silent waiting, have found that to "the weary and heavy laden" Christ can indeed give rest; that compared with the heavy bondage of the world or the exactions of human systems His yoke indeed is easy, and His burden is light.—Dean Stanley.

He was Himself forsaken that none of His children might ever need to utter His cry of loneliness.—J. H. Vincent.

The last business of Christ's life was the saving of a poor penitent thief.—D. L. Moody.

REGENERATION.—Jno. 3

Topic for March 16

MOTTO

"Ye must be born again."

OUTLINE OF TOPIC

- I. Definition.—Re-again; generative—to beget; meaning "born again."—Jno. 3:3. It is a new birth of the spiritual nature in man.—Jno. 3:6, 7.
- II. Agencies in the New Birth.—
 1. The will and work of God.—Jno. 1:13.
 2. The Seed. His Word.—Jas. 1:18; I Pet. 1:23.
 3. The Incarnate Word—the Son.—Jno. 1:12; I Jno. 5:11, 12.
 4. The Holy Ghost—the Divine Life.—Rom. 8:2, 15; Jno. 3:5.
- III. The Work Accomplished.—
 1. Beyond explanation.—Jno. 3:8.
 2. Evidences:—
 - a. Old things pass away, all things become new.—II Cor. 5:17, 18.
 - b. Obedience to Christ.—I Jno. 2:3.
 - c. Love to brethren.—I Jno. 2:10; 3:14.
 - d. Righteousness of heart and life.—I Jno. 3:6-10.
 - e. The testimony of His Spirit.—I Jno. 3:24; 4:13; Rom. 8:16.
 - f. Victory over the world.—I Jno. 5:4.
 - g. Heeding the doctrines of God.—I Jno. 4:6; I Pet. 3:2.
- IV. Man's Part.—
 1. Works cannot avail.—Eph. 2:8, 9; Tit. 3:5.
 2. Man must accept.—Jno. 1:12; Rom. 10:10.
 3. Man must repent.—Acts 3:19.
 4. Man must submit to God.—Luke 14:33.

STUDY OF THE TEXT

John 3

This discourse sets forth the fundamental things of the kingdom of God. Nicodemus was thoroughly filled with the earthly view of the kingdom. Jesus' words about the necessity of birth to see and enter the heavenly kingdom were beyond his realm of thought. He could comprehend a fleshly birth, but knew not of a birth of Spirit which changed the nature and vision of men.

Blessed teaching of Jesus who has so simplified the truth that even a "way-faring man and a fool shall not err therein."

Having explained that He was talking of heavenly things He proceeds to simplify the way by which men may enter into such a relation that they may be subjects of the heavenly kingdom. It is as simple as the look upon the "serpent in the wilderness," though profound as the power of God that wrought the healing. Jesus was God's gift to the world, that all who look to Him may have the heavenly life. It requires only honesty of heart to be able to believe, for if men love darkness when the light comes to reveal their sin their condemnation is evident. The truths then stand out:—

1. Light has come.—V. 19.
2. Men receive the light.—V. 20.
3. God for Jesus' sake creates them anew and they are in the heavenly kingdom.—Vs. 16, 17.

PERSONAL THOUGHT

There is nothing so profound in God's Word but that I may with open heart enter into its blessings as one with eyes open enters into the reality of the light of day. Lord keep our moral vision pure.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **New**.
2. Heavenly Things and Earthly Things.

For Young People.—

1. The Necessity of Regeneration.
2. The Evidences of Regeneration.
3. The Relationship of the Regenerated

For Older People.—

1. "How Can These Things Be?"
2. Jesus, the Light of the World.

REGENERATION

Geo. J. Lapp.

In the following short article on the above mentioned subject we would not presume to thoroughly analyze the subject but would make it rather, "The happy realization of what man most needs and really wants."

Regeneration, or to be born again, is what man needs most. There are a good many illustrations of this need in the Word of God, in the true pictures of depraved life as described in Holy Writ. But not only the depraved needed it but those who were proud and haughty, who were not willing to acknowledge their real sinful condition. A Pharisee would pray his formal prayer in the temple and the next moment cheat some poor man out of the last cent. But he would not acknowledge that his life was a sinful one and that there was not sufficient strength in him to live right if he wanted to. Then there were earnest Nicodemuses who wanted to receive the light but who were too much afraid of popular opinion to come to Christ in the open and learn of Him. They were somewhat blinded by the traditions of the Jews and by the veil of the law and could not understand any kind of a re-birth save the natural one. But let Zacchaeus come down from the tree, or let Nicodemus get near to the Savior and talk with Him, or let the publican and the harlot come to the realization of their sinful condition and they were ready at once to confess their sin to Him who was ready to forgive them their sin and to cleanse them from all unright-

eousness. Every one needs a regenerated heart before they can please God. Nor are we fit to be members of the body of Christ until we have in some way or other given evidence that we have been born again and know that we live, yet not we, but Christ liveth in us. The great need will become more evident to us after we have been born again and have experienced a changed heart and life. When those who stole, but steal no more; and when those who were drunkards, but have had the taste for strong drink taken out of their lives; and when those whose lives were full of all manner of vice and sin, but are saved from it, when all these are once truly saved they are filled with praises to God and will readily acknowledge that they were surely in need of regeneration.

Not only is there a great need of being reborn but there is a want for the change of heart which is possible for every one. This want was expressed by David in the fifty-first Psalm, "Create in me a clean heart, O God: and renew a right spirit within me." This want comes from a realization of sin in the life. However sinful an individual may be he many times hates the very sins he is committing yet he does not know how to become freed from them. How he wishes that his desires might be changed and that he might find pleasure in pleasant uplifting associations and in what he has come to know to be God's will. The remorse that comes to him at his best moments is an evidence of the aching void and the real want of the heart. Let any unconverted man or woman soberly reflect upon his life and he will discover in himself a longing for that which is higher. Then there also comes a want for something which the unregenerated man does not have because of his sense of helplessness. He knows to do good but he holds that sin has on his life has enslaved him to the extent that he is not able to do the things that he would and IS CONSCIOUS OF IT. But what shall he do? He is carrying or rather dragging about after him a dead body which is in a state of putrefaction and is poisoning his whole life and bringing him to despair, and he cannot of his own strength extricate himself from it. So, here is sin, there is the remorse as a result of the presence of sin and there is the realization of the bondage from which one would be freed. Since no one is able to free himself he must be freed by the intervention of another.

Jesus Christ came into the world to save sinners. But He will not save any who wilfully turns his back upon Him and will not accept His grace. A Nicodemus may come to Him but He at once tells him that he must be born again. Zacchaeus climbs up into the sycamore tree to see Jesus and is told that He will abide at his house. Zacchaeus soon makes a whole hearted confession because a change has come into his heart. As a result, that very day salvation came to his house.

If the great need for a change of heart is realized and the want of the heart is responded to, one will come to the great

Fountain head for forgiveness, for a new heart and for cleansing from sin. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jno. 1:9).

Goshen, Ind.

SEED THOUGHTS

We cannot tell through feelings how God regenerates, because the same blessings affect different individuals in a different way. We all may be conscious of new desires and new hopes and different purposes. These will make us feel happy. We know that we were blind and now see, but we cannot describe a set of emotions of the flesh that must characterize all who are born again.

Mere outward reformation differs as much from regeneration as white-washing an old rotten house differs from pulling it down and building a new one in its place.—Toplady.

A man may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down the present fruit will not hinder it from bringing forth more.—John Owen.

SECURITY OF BELIEVERS.—Rom. 8: 28-39

Topic for March 23

MOTTO

"None is able to pluck them out of my Father's hand."

OUTLINE OF TOPIC

I. "There Are Many Adversaries."

1. Satan, or the Devil.—1 Pet. 5:8; 1 Thes. 2:18.
2. The agencies of Satan.—II Cor. 10:13-15.
3. The accusations of Satan.—Rev. 12:10; Zech. 3:1.
4. The snares of Satan.—I Tim. 3:7.
5. Temptations of Satan.—I Thes. 3:5; II Cor. 11:3.

II. There is a "Stronger than He."

1. Christ our Refuge.—Heb. 6:17-20; 1 Cor. 3:11; Matt. 16:18.
2. His love is strong.—Jno. 14:21; Rom. 8:38, 39.
3. He gave Himself for our sins.—Rev. 12:11; I Tim. 2:6.
4. His grace supplies the deficiency.—II Cor. 12:9; Rom. 8:26, 27.
5. His providence is sure.—Rom. 8:28-31.
6. His power is evident.—Rom. 1:3, 4; II Cor. 1:10.
7. He provides an escape.—I Cor. 10:12-14.

III. Our Part.—

1. To flee to Christ.—Heb. 7:25; Rom. 10:13; Jas. 4:6-8.
2. To hold fast to the end.—Heb. 3:12-15; 10:22-25; Rev. 2:10.

STUDY OF THE TEXT

Rom. 8:28-39

"The called according to his purpose."—God has had a divine plan for the ages. Those who accept His plan have placed themselves into harmony with a certain destiny. This destiny was predestinated from the beginning. Our destiny can be foretold with certainty if we take hold of

His almighty purposes and become His called.

"Whom he did predestinate, them he also called."—All the saved have been arranged for and planned for, for the ages past. To be made in the image of His Son is the great hope of God's children. The Gospel call has gone forth for the purpose of arousing willing hearts to a sense of the certain trend of affairs that they might flee from the wrath to come. "Whosoever will let him come and take the water of life freely."

"If God be for us who can be against us."—While we recognize the powers of darkness in their array against God's work in the world, we do know that there will be triumph in the great conclusion. If we are then in harmony with God who can overthrow us. Surely nothing can overthrow those who have found refuge in Christ if they "continue in the faith grounded and settled and be not moved away from the hope of the Gospel."

PERSONAL THOUGHT

He who created all things for a glorious purpose will not be defeated, though the presumptuous intelligence of Satan may make great strides toward apparent victory. God has placed personal responsibility on each of us to choose our side. Lord open our eyes to see the security and certain victory of Thy kingdom.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Sure** or **Surely**.
2. Jesus is Stronger than Satan.

For Young People.—

1. What Should Believers Fear?
2. The Ability of God to Keep Us.
3. The Folly of Being Presumptuous.

For Older People.—

1. The Unspeakable Things of God.
2. Who May Have the Assurance of Salvation?

THE SAFETY OF THE BELIEVER

Geo. R. Brunk.

No truth is more clearly set forth in the Scriptures than the eternal safety of the true believer, but lest I offend by giving encouragement to the many who are resting in a false hope I think I should first of all point out several kinds of believers who are not safe, being outside the bounds of the promises of God.

1. Devils believe.—Jas. 2:19—but their sin no doubt was against such a degree of light and knowledge as to make their repentance impossible, even as the Scriptures teach concerning man. Heb. 6:4-6. Their doom at least is sealed. Matt. 25:41.

2. All such as believe in God but do not believe in Christ. They make God a liar.—I Jno. 5:10—and deprive themselves of the merit of Christ's blood which is the only means of salvation.

3. All who believe in Father, Son, and Holy Spirit and in every word of God yet who for **any reason** do not confess Christ as their personal Savior. Rom. 10:9.

4. All who thus believe and confess but do not obey the Scriptures. II Thes. 1:7; 8; Rev. 22:14.

5. All who believe and confess but

whose obedience is only outward and not of love or from the heart. Jno. 4:24; II Tim. 3:5.

6. Such as were once true children of God but have lost their first love, and ceased to bear fruit. Rev. 2:4, 5; Jno. 15:2, 6.

These all trust in "broken cisterns."—Jer. 2:13—that can not hold the waters of life or save a soul from death.

God is perfect in His **being** and in His **plans**. He is **willing** and **able** to save the world. The only uncertainty arises from the fickleness and perverseness of the human mind which fills the Bible from Gen. 4:7 to Rev. 22:19 with **"IF-s"** upon which the salvation of both **saint** and **sinner** depends.

JESUS SAVES IF

If ye have **heard**.—Heb. 3:7; Eph. 3:2.

If ye **believe**.—Jno. 8:24; Acts 8:37.

If ye **repent**.—Luke 13:3; Ezek. 33:9.

If ye **seek**.—Deut. 4:29; Acts 17:27.

If ye **confess**.—Rom. 10:9; I Jno. 1:9.

If ye have **tasted**.—I Pet. 2:2, 3.

If ye **have the Spirit**.—Rom. 8:9-11.

IF YE **CONTINUE**.—Jno. 8:31; 15:6; Heb. 6:4-6.

IF YE DO THESE THINGS YE SHALL NEVER FALL: For SO an entrance shall be ministered unto you abundantly into the everlasting kingdom. II Pet. 1:10, 11.

By taking your stand upon this ground which God Himself has staked off from the world by the **ifs** of the Bible we have a right to all such Scriptures as **"They shall never perish"**—Jno. 10:27-29—and the assurance that nothing shall separate us from the love of God as in Rom. 8:38, 39, etc.

On this ground and upon this only should we cast away our fears and rejoice in our security although the earth should be removed and the mountains cast into the sea for we are bound to the very throne of God by four unbreakable cords that would lift the world:

The **promises** of God that bind Him; the **love** of God that inclines Him, and the **wisdom** and **power** of God that enables Him to save unto the uttermost all that come aright.

Denbigh, Va.

SEED THOUGHTS

Such was God's original love for man, that He was willing to stoop to any sacrifice to save him; and the gift of a Savior was the mere expression of that love.—Albert Barnes.

Can we be unsafe where God has placed us, and where He watches over us as a parent a child that he loves?—Fenelon.

The sea ebbs and flows but the rock remains unmoved.—Robert McCheyne.

Would you be free from the condemnation of the sins that are past, from the power of the temptations that are to come? Then take your stand on the Rock of Ages. Let death, let the grave, let the judgment come, victory is Christ's and yours through Him.—D. L. Moody.

THE CHRISTIAN'S GROWTH.—Phil. 1:6-11; Col. 1:10, 11

Topic for March 30

MOTTO

"Grow in grace."

OUTLINE OF TOPIC

I. What is to Grow.—

1. Not the old man.—Col. 3:9.
2. But the new man.—Col. 3:10.

II. How It Grows.—

1. By more fully occupying our life.—Eph. 3:16-19; Phil. 2:12,13; II Pet. 1:5-8.
2. Not by improvement of the Divine seed which is perfect in itself.—Eph. 4:24; I Pet. 1:23; I Jno. 3:9.

III. Encouragements to Growth.—

1. Proper food.—I Pet. 2:2.
2. Proper activity.—Eph. 4:1-3; II Pet. 1:10,11; 3:14, 18.
3. Healthful surroundings.—Eph. 5:1-11; II Cor. 3:18.

IV. Signs of Growth.—

1. Increase in the knowledge of God.—Col. 1:9, 10.
2. Fuller manifestation of the Christian graces.—Col. 1:11, 12; I Thes. 4:1-12; II Cor. 7:1.
3. Power.—II Cor. 4:16; I Cor. 12:9, 10.

STUDY OF THE TEXT

Phil. 1:6-11

There was joy in the heart of Paul because of the evidence of fruitfulness in the Philippian brethren. He was thus made to feel confident that the "good work" begun in them would be completed in the "day of Jesus Christ."

While their fellowship in Christian service made him confident, his experience and longing made him pray earnestly for an increase of their knowledge that they may not fall short in anything, but be able to discern between the evil and the good (Vs. 9, 10); and thus be filled with "fruits of righteousness."

Col. 1:10, 11

This text is virtually the same doctrine as the one above. As seen in V. 9, a knowledge of God's will in His children enables them to **"Walk worthy of the Lord unto all pleasing,"** and when this is done it will enable the Lord to impart more and more of Himself to them, and fill them with power so that they can meet the trying things of life in "patience and longsuffering with joyfulness." It requires such an experience or knowledge in order to properly meet all the difficulties that confront God's children in their conflict with the sinful world.

PERSONAL THOUGHT

There is no standstill in the Christian experience. The great desire of the "Author of our faith" is to finish it until the "day of Christ." May we always place ourselves so submissively in His hands that our lives may fully glorify Him and be developed in a way that we may stand in the presence of His glory in that great day.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Increase**.
2. Hearing and Doing.

For Young People.—

1. The Seed of the Divine Nature is to be in Us.
2. Our Part in Growing.

For Older People.—

1. How Do We Measure Christian Growth?

2. What Room in Our Life for the Fullness of God?
3. Hindrances.

CHRISTIAN GROWTH

Sadie C. Brubaker.

As a prelude to this discussion, may we not accept the first psalm of David which affords us a general survey of our subject; in a most descriptive manner. The psalmist here does not name the character described especially. "But his delight is in the law of the Lord, and in his law doth he meditate day and night." Connecting the named attributes to the pronoun used, we are convinced that these words are the equivalent for the name Christian. A safe term indeed, for the law of God is enmity to the carnal mind.

It would be poor logic to speak of growth before planting; then before we consider the requirement of growth, we will note the fact that the planting is not disregarded by God. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection" (Rom. 6:5). Recognizing the fertility of the soil in which we are planted, we should not for a moment question as to why the Creator expects growth. Farther we are reminded that when we plant a grain of corn we expect the growth to be of the likeness of corn. Then if we are planted in the likeness of the death of Christ (the finished character) we should thus grow in His likeness. Do we fully comprehend what it means to be like Christ? Does it mean only to imitate Him in morals, to be like Him in patience, to be like Him in love, to be like Him in sacrifice, to be like Him in all those characteristics that distinguish Him from other men. Then as we picture Him as a perfect model, seeing in Him every noble trait desired, we need not despair if we see ourselves far inferior.

God is giving us time to grow, borrowed time it is. After we have yielded every effort to grow into His likeness and though far from the mark, yet we have the promise that God will undertake for us and we shall finally and truly be resurrected in His likeness.

God's commands are positive, the path is plain, yet the Omnipotent Father knew how that some of humanity would cling to some pet traits and exclude others; so He inspired Paul to specify some graces which should perpetually grow. In II Thes. 1:3 we read, "We are bound to give thanks always for you . . . because that your **faith** groweth exceedingly and your **charity** . . . toward each other aboundeth." Peter comes in some later time and says, "Add to your **faith**, **virtue**, and to virtue **knowledge**; and to knowledge **temperance**; and to temperance **patience**, and to patience **godliness**; and to godliness **brotherly kindness**; to brotherly kindness **charity**." This is quite a catalog of graces for one person, we may think, but Peter still gives a more positive command, "Grow in **grace** and in the **knowledge** of our Lord and Savior Jesus

Christ." The people to whom Paul was speaking were not some backsliders who needed peculiar treatment, for he addressed them as "the elect of God," etc.

In conclusion we insist that we be not content to remain stunted and crippled in the Christian life. Surely there is too much short growth among us and we need to be measured by our divine standard. If we are not stronger today in one or more of the Christian graces, than we were last month or last year, we have reason to become alarmed. Undoubtedly disease has overtaken us. Peter recommends the same panacea that David tried and proved a success over a thousand years before. Let us try "the sincere milk of the word," exercise much and trust God for complete restoration.

Hesston, Kans.

SEED THOUGHTS

It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is so given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of His will; gentler like Christ; every way fitter for His service, and for larger service as the days increase.—Alex. Maclaren.

EDUCATIONAL

(Continued from page 83).

can enjoy them. Industrial education when properly utilized will make it easier for men to enter this higher form of state. The only way that leads to democracy is education, and this must be given to every member of society if this state is to be realized. "It is only when each elementary atom of a population is developed to its highest and best in knowledge, intelligence, independence and character that the great mass of the nation itself, becomes strongest and best. The specific gravity of its elementary molecule is that of the mightiest mass. Give the particles weight and value, and the mass assumes maximum value as a certain consequence." In a democracy the people must know what they want; they must know how to get it, and then be able to appropriate wisely all these things to themselves, and in so far as industrial education can help men to know these things and enable them to do what they know, it will have done its part in the realization of democracy.

Cleveland, O.

To Counteract Mormonism

The Swedish Government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda. The Norwegian Government is to appropriate 8,000 kroner to the same end. Mormons who are American citizens are being expelled from Sweden.—Sel.

BIBLE STUDY

(Continued from page 79.)

also cite to the manner in which Jesus Himself embellished the Messianic Psalms by quoting at different times from them. It took the finishing touches of the life of Christ in the Gospels and in the epistles to complete the picture rudely painted in the Psalms.

3. The references in the Psalms (Messianic) cannot apply to any of the kings of Israel but do apply in detail to the life and works of Christ. Neither David nor Solomon could take the place of the Lord at the right hand and remain there till all their enemies would be put down. The later kings of Israel were too degraded at some time in their lives to warrant such an inference concerning them. While some of the kings of the Macabees did establish more glorious reigns for the Jewish people yet none of them could claim the universal influence that is ascribed to Christ in the Psalms. The Jews themselves did not look upon any of their rulers as answering to the descriptions given to the Messiah in either the Psalms or the prophecies.

The Messianic birth is pointed out. The glory of His majesty, His pomp and prosperity, His grace, munificence and extensive sway, His world-wide sovereignty, His name and immortal justice are presented in beautiful similes in Psalms 45 and 72, but without the embellishment of the life of the Christ and the realization of the fulfillment of the promise through Him we could not appreciate the richness of the psalmist's thoughts. Without hardly daring to question the truth or falsity of the utterances which were put into these sublime songs, the psalmist allowed his feelings to have full sway and who can doubt but God either gave the causes for the feelings or gave the feelings or gave the words as expressions of deeper feelings than those the psalmist was aware of and gave to them a dynamic and peculiar setting which set the world attune with the great longing of the Infinite to usher in a dispensation when "All kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; and the poor that hath no helper."

A Missionary's Terrible Journey

News has reached England of the adventures of Rev. Percy Broughton, of Wycliffe College, Toronto, who has been laboring among the Eskimo. In the course of a terrible journey of 84 days, he lost his way, and for two days had to tramp bare-footed across an ice-field to reach an Eskimo village. His feet were so badly frozen that he was unable to stand, and only succeeded in reaching the village by crawling on hands and knees. Mr. Broughton was removed unconscious next day to Lake Harbor missionary station, where for three months he lay in agony, owing to the state of his right foot, the toes of which had to be amputated by the cook of the station.—Sel.

OUR SUNDAY SCHOOL

THE TEACHER WE NEED

Clara Kauffman.

I believe that the responsibility of the Sunday school teacher is greater than that of the teacher in the public school, for the Sunday school teacher deals with things that count for eternity. Consequently we need teachers who realize this responsibility.

The teacher should be a devoted Christian and an earnest student of the Bible. There is a great deal of theorizing done and methods of studying and teaching given which have their proper place, but with these alone we are no better fitted than the worldling. A man may be a diligent student and enthusiastic worker, and succeed in gaining interest and attendance and yet be a failure as a teacher in God's sight. It is more than simply theory or method that is needed, it is the teacher that comes in close touch with God and breathes that prayer of David: "Create in me a clean heart, O God, and renew a right spirit within me," that the world needs today.

How can one, who has never experienced a change of heart and teaches but the letter, present the lesson with earnestness and authority like the one who has experienced this change of heart? We may teach the historical facts of the lesson, but without that "knowing," the part that comes from God, we lack the one thing that makes teaching successful.

The aim of the teacher should be to bring the truths of the Bible into a living contact with the life of the pupil, and in order to do this the teacher must make these truths practical in his daily life. The conduct of the teacher is not only weighed by his own pupils, but by the Sunday school as a whole. If the daily life is not in harmony with his teaching, his efforts will not bring forth the results that God desires. Oh we need teachers who can win the confidence of their pupils, whose lives are so thoroughly saturated with God's love that the pupils cannot help but realize the reality of God's love and power.

The teacher we need is the one who can adapt himself to his pupils, who can detect the characteristics and inclinations of the child so as to encourage and develop the child's faculties for the religious activities for which it seems to be best suited. If the teacher does this faithfully we may have more missionaries, more consecrated personal workers, more devoted ministers, and a more loyal and faithful laity in the Church.

That teacher who can come before his class each Sunday with a gentle spirit and words of kindness and encouragement gives evidence of special interest in the class.

AN EPISTLE TO BIBLE TEACHERS

(A paraphrase of the Thirteenth Chapter of I Corinthians, written for Bible teachers, lest they forget)

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

And though I have the gift of teaching, and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I am become as a cloud of mist in an open sea.

And though I have read all Sunday school literature, and attend Sunday School Conventions and Institutes and Summer Schools, and am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth me nothing.

The soul-winning teacher, the character-building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself; is not puffed up with intellectual pride.

Such a teacher doth not behave himself unseemly between Sundays, seeketh not his own comfort, is not easily provoked;

Beareth all things, believeth all things, hopeth all things.

The soul-winning teacher never faileth; but whether there be prophecies of redemption through the intellect, they shall fail; whether there be theories of salvation through morality, they shall cease; whether there be destructive Biblical criticism, it shall vanish away.

When the soul-winning teacher was a child he spake as a child, he understood as a child. In teaching children he must consider the nature of the child. Nor can he forget that when he became a man he put away childish things. In teaching men, therefore, he must teach Christ in a manly way.

And now abideth knowledge, method, evangelism, these three; but the greatest of these is evangelism.—Joseph Clark in Ohio S. S. Worker.

Many teachers can receive suggestions of practical value from their pupils. A consciousness that they have a part in the management of the class would increase their loyalty and interest and strengthen that feeling of comradeship between teacher and pupils so essential to successful work.

We need the teacher who has implicit faith in his work and entertains no fears or doubts about the ultimate success of his work. Failure is apt to result if the teacher is fearful of the outcome of his efforts. Having confidence that one is going to succeed, that pupils are going to do what you ask of them, that you are going to win their good will, and that you are going to help them spiritually is an essential factor in securing success. This is not the placing of any reliance upon his own abilities, but an implicit faith that God sanctifying and using these abilities, be they many or few, will be enabled to accomplish His purpose.

We should not teach that Christianity is a thing to be gotten and lost, to be put on and off like a garment, but a life to be nourished and sustained. We should teach not to expect perfection in the actions of men, although actions should be consistent with our profession, but the necessity of having the right spirit pervade the life within, the spirit like that of the Christ that ever strives to be more like Him. The spirit of Christ shed abroad in our hearts is the motive that prompts to the most consistent living.

As the pupils follow their teacher as an example, so the teacher, only in a more perfect manner, needs to follow the one Great Teacher, Christ, who so patiently, beautifully, and hopefully taught men. Nothing was too great for Him to do neither too insignificant or lowly if thereby men could be brought out of darkness into light. His words of instruction pointed men to what they really might know, do, and be. He knew their frame, remembered that they were dust, yet He withheld no good thing from them. In love's purest devotion, with love's most intense purpose He gave them the loftiest truths.

So the teacher that is needed is the one who is living the Christ life and giving to his pupils the very best that is within him, whose prayers ascend to God for knowledge and wisdom and cry unto Him, "Open thou mine eyes that I may behold wondrous things out of thy law."

Middlebury, Ind.

Chinese Hungry for the Word

The new Chinese Republic is a Bible buyer. The American Bible Society has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies. This number is greater, he reports, than the Society is able to supply.—Sel.



"BEAUTY SLEEP" ON THE FARM

J. H. Peachy.

To what extent this subject is applicable to the farm, depends largely upon its management. That there is such a thing as "Beauty Sleep" needs no argument. The lack of it is plainly visible upon the countenance of those who perform labor at night and sleep in day time. Something in the expression indicates an unnatural condition.

"Beauty Sleep" is the sleep we get before the clock hits the midnight hour. This is Nature's requirement. "Tired Nature's sweet restorer—blessed sleep," has a quickening effect upon the exhausted energies of the mind and body. 'Tis Nature's way of restoring the loss sustained in the performance of labor, and Nature's suggestions should receive just a little more consideration with reference to the time given to sleep. Because we do not do as well as we know how, we fail to conserve the best in human life and human energy.

The majority of us are born with vitality enough to last us one hundred years, or more. How are we using it? Are we over working? Are we harboring our energies by listening to the voices of Nature, or are we becoming prematurely old by burning the taper of life at both ends? Are we living up to the highest, or are we living down to the lowest? Are we studying the possibilities of the future?

We do not look upon life on the farm as one continual round of pleasure, but all things considered, it is a good place to be. It has its disadvantages—what business so good in itself that has not somethings that might be improved! Remember also that the room for improvement is the biggest room in the world. What of that room on the farm? Have you crossed the doorstep or are you just peeping in?

We hear much concerning the long hours on the farm. Surely they are long and strenuous in certain lines of farm labor. But they are never longer than sixty minutes, if you keep your mind above your work. How rapidly the time flies when you are interested! A man with a well rendered and important message appears before you, and how short the hour. It depends largely upon the "What" and the "How."

The manner of doing things affords either pain or pleasure. Systematic arrangement of labor shortens the hours, giving more time for rest and recuperation. This

is highly essential in the regulation of our farm operations to day. Conditions have changed and are subject to change again, so that the eight hour system—eight in the forenoon, and eight in the afternoon—is no longer practical, nor conducive to health or longevity. Neither is it necessary that the working hours be so long. We must adapt ourselves to the conditions. The laborer is worthy of his hire, and must necessarily be considered in the problem of farm labor.

There are days or times on the farm that it seems necessary to double up your energy for a little while. That however is the exception, it should not be the rule. In the majority of cases it can be done without causing much friction with laborers. The man employing farm labor must necessarily exercise considerable judgment to obtain the best results. Both employer and employee should occasionally, in imagination, exchange places. This would decrease the amount of friction very materially.

The farmer who complained about the hired man, was asked about the hours of labor, replied, "We tumble out at four, and misses has supper ready soon after dark." That was economy. Only one meal a day. The other two were served at night. Not much beauty sleep in that. Another case in point, and we dare not make it too pointed, is when the hired man loses an unlimited amount of sleep upon his own account or on account of some one else. This of course is a very rare occurrence. Once in a long while it happens. When it does, or has, in a few lonely instances everybody knows it. Even the teams seem to realize that he moves in a mysterious way. Formerly he was easy and mild-mannered and kind and even beautiful. But one short night has wrought a wonderful change. He is ruffled in temper, hot headed and inclined to be quarrelsome. Everything seems to strike him at right angles. His actions indicate that he has lost the "Beauty Sleep," so necessary for the thorough accomplishment of his real purpose in life.

This is an exceptional case. It certainly should be. Not every farm laborer is built on that plan. It only hits the one that goes off in that direction. He alone is responsible. The rest of us can improve because of the lesson under consideration. We can congratulate ourselves that there are so few who lose their sweetness by being deprived of the needed rest.

"Beauty Sleep" is the surest remedy for most of the ills to which the human system

is heir. Apply the remedy on the farm and keep sweet. Belleville, Pa.

USEFUL BACTERIA

J. S. Slabaugh, M. D.

So much has been said about bacteria and disease that we are apt to think of these little organisms as being only a hindrance to man. This, however, is far from the truth as the number of those connected with disease is small when compared with the harmless and useful ones. Bacteria found in the soil, in the water, in the air and in every niche and corner are numberless. Millions may be found in a drop of water from a pool or in a small piece of decaying animal or vegetable substance.

The function of these minute organisms is to cause fermentation, decomposition, and putrefaction which reduce organic matter to gases and mineral substances. It has been said, "Without decay there can be no life." The earth would soon be filled with bodies of dead animals were it not for bacteria. Plants could not long grow as the work of these organisms furnishes food for vegetation. Certain germs have the power to extract nitrogen from the air and fixing it to the roots of plants such as clover, beans, and peas, these in turn use the nitrogen as food and furnish the humus so necessary as fertilizing material.

The yeast germs are necessary in making bread. They cause fermentation which produces gas and alcohol. It is the gas that makes the dough raise. The alcohol is driven off on heating it. A similar process takes place in the formation of vinegar from fruit juice. By fermentation alcohol and carbonic acid gas are produced. The alcohol must in turn be acted upon by the "mother," a fungus growth composed of small organisms, which fixes oxygen to the alcohol and converts it to acetic acid. When the alcohol is all used the vinegar is ripe. If the process then continues the vinegar is spoiled by the action of this germ.

The ripening process of cream and cheese is due to organisms. Different flavors of butters are due to the action of bacteria. If no germs were present the butter would be more like grease and would lack flavor. Strong butter is caused by the presence of bacteria.

Bacteria assist in the digestion of our food and in many other ways are essential to animal and vegetable life.

Nappanee, Ind.

If our powers are wholly concentrated on outward things and there is an ever-diminishing interest in the inner life, the soul inevitably suffers. Inflated with success we yet find ourselves empty and poor. We have become the mere tools and instruments of an impersonal civilization which first uses us and then forsakes us, the victims of a power as pitiless, as it is human, which rides rough-shod over nations and individuals alike, ruthless of life or death, knowing neither plan or reason, void of all love or care for man.—Hucken.

SEWAGE DISPOSAL FOR COUNTRY HOMES

Septic Tank Makes Modern Conveniences Possible

The general use in country homes of the modern conveniences of the bath and toilet has made necessary some effective and inexpensive means of disposing of the sewage. Otherwise the drinking water will be polluted and the health of the family endangered. Entire satisfaction is obtained by the use of the septic tank, which is nothing but a long water-tight cistern through

insert in them greased wooden pegs extending 4 inches into the future sidewalls. Likewise, in the other form for the discharge tank, cut openings for a 5-inch tile, this time with the lower edge of the hole 2 feet above the bottom.

Mix the concrete one part Portland cement to two parts sand to four parts crushed rock, or one part cement to four parts pit gravel. Place the 4 inches of concrete in the bottom and trowel to an even surface. Immediately set the forms in place so as to leave room for 8-inch division and sidewalls. Fill the forms with mushy wet concrete. At the proper heights insert the 5-inch drain tile thru the holes in the forms. Be careful that the outside of the inlet to the charge

tire floor and at once lay on it, crosswise the tank, strips of heavy woven-wire fencing 5 feet 2 inches long, or $\frac{3}{8}$ -inch rods running in both directions and spaced one foot. Likewise reinforce the manhole covers. Immediately place the remaining 3 inches of concrete and do not stop until the tank top and manhole covers are finished. Provide two lifting-rings for each cover by setting in them halves of old bridle-bits, or hitching-post rings, fitted with knobs of wire or with nuts and large washers. If a square wooden manhole mold is used, the concrete cover cannot be cast at once. In such case, carefully remove the wooden manhole form five hours after the top has been finished. Three days later mold the cover the same as for the tin form with this important exception—place heavy paper or cardboard around the edges of the opening to prevent the fresh concrete of the cover from setting to the old concrete.

When the top of the tank is ten days old, lift off the manhole covers, saw openings in the wooden top and remove the forms. In the holes made in the sidewall by the greased wooden pegs, insert $\frac{1}{2}$ -inch bolts and set them with mortar. To these bolts fasten the 1 by 12-inch wooden baffle-board which extends across the tank and breaks up the current of the inflowing sewage. To carry the sewage from the house to the tank, use 4-inch sewer pipe laid with tight mortar joints. Connect the discharge of the tank with a string of drain tile.

Inexpensive Bill of Materials

The materials required for the tank described above are $5\frac{1}{2}$ cubic yards of crushed rock, $2\frac{3}{4}$ cubic yards of sand and 9 barrels of Portland cement. If good pit gravel is used, no additional sand will be required.

When the septic tank is two weeks old it may be put to use. It will need cleaning at intervals of two to three years. By its use the health of the family will be protected and life in the country home will be made much more comfortable.

Show me a man who is right in his own eyes and I will show you a man that does evil in the sight of the Lord.—Geo. R. B.



Concrete Septic Tank for Country Home

which the sewage passes very slowly and evenly. Located underground, it is warm and dark—ideal conditions for the development of bacteria, little germs which eat up the sewage and render it harmless in much the same manner as another kind causes cider to ferment. The purified sewage, then merely clear water, may be discharged into an ordinary farm drain tile.

Size of Tank Required

Although the odor from a small septic tank is practically unnoticeable, yet it is best to locate it at least a hundred and fifty feet from the house. Choose a spot where it can be sunk to ground level and will be out of danger of flood waters. The tank should be large enough to hold the entire sewage for one day. For a family of eight or ten, plan a concrete tank of two compartments each 4 by 4 by 5 feet long. Since the top and bottom are each 4 inches thick and the division and sidewalls 8 inches, dig the pit 4 feet 8 inches deep, 5 feet 4 inches wide and 12 feet long.

Making the Forms and Pouring the Concrete

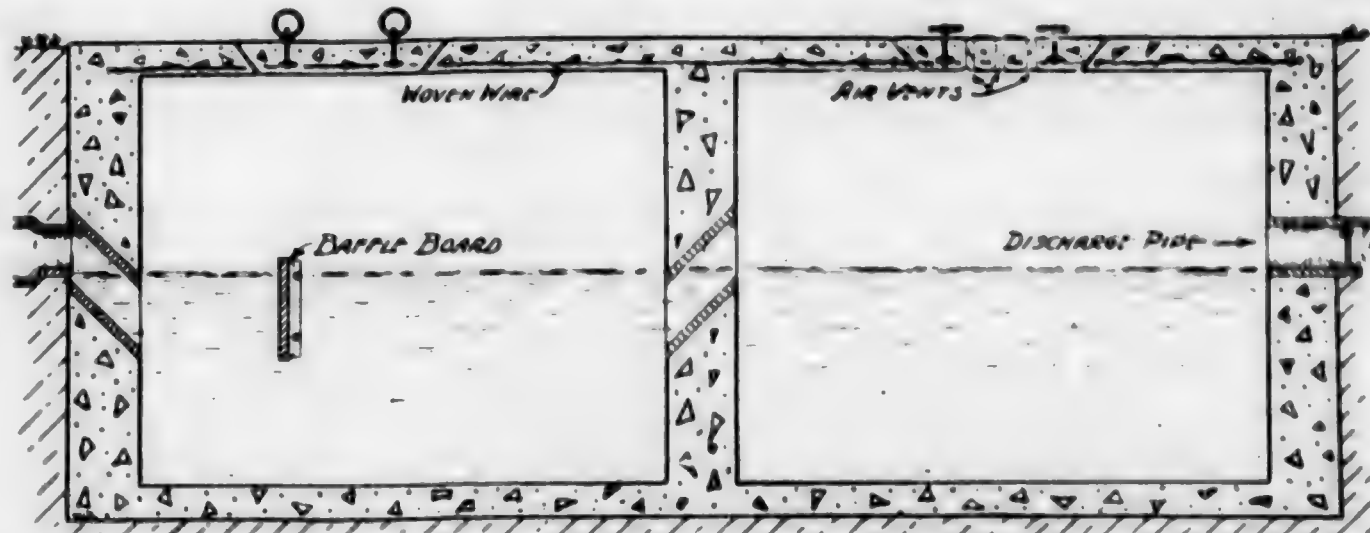
If the ground stands firm, only inside forms will be needed. Make two, each 4 by 5 feet long. Old 1-inch lumber will do for the siding. The compartment into which the sewage first enters is called the "charge tank." In each end of the wooden form for this tank cut openings for a 5-inch tile with the lower edge of the hole 16 inches above the bottom of the form. Through each of the sidewalls of this same form, 18 inches from the inlet end and $1\frac{1}{2}$ and 2 feet above the bottom, bore 1-inch holes and

tank is 2 feet and its other end 16 inches above tank bottom. The pipe leading from the charge tank is also set at the same sharp slope. The outlet tile from the discharge tank is 2 feet above bottom and with both ends level. By this arrangement of pipes, the sewage is kept in the tank to the depth of 2 feet and the ends of the tile in the charge tank are trapped or air-sealed, which aids the activity of a certain kind of bacteria. Likewise, other bacteria are developed in the discharge tank by means of the free circulation of air through the discharge drain tile and holes in the manhole cover.

Reinforced Top and Manhole Covers

After the sidewalls are three days old, floor over the top of the forms and prepare to lay the 4-inch concrete top. As molds for the manhole covers, have the tinner make two round bottomless dish-pans, 18 inches in diameter at the bottom and 24 inches at the top. Grease these tin molds and set one on the wooden floor over each compartment. Bore six 1-inch holes in the floor inside the one manhole mold over the discharge tank and insert in them greased pegs projecting upward six inches.

Place one inch of concrete over the en-



Lengthwise Section Through Concrete Tank

At Hankow a colporteur giving out Gospels reports that some of the soldiers say that Christianity is increasing in China by leaps and bounds, that they meet it wherever they go, and that it is the best thing for the country and very good teaching. A great opportunity is now looked for.—Sel.

Current Events

After two months of parleying the Turks and Allies with the assistance of the European powers failed to come to terms. Allies from the very beginning of the conferences clearly and definitely stated their terms. The Turks according to their custom delayed the work of the conferences by their refusal to be open and frank in their proposals. The European powers brought pressure to bear upon the Turks to conclude peace, advising them to cede Adrianople to the Allies and leave the disposition of the Aegean islands to the Powers, who promised to protect the Turkish interests. The Allies were agreed to this. The Turkish Ministry with the consent of the National Council consented to the request of the Powers. It appeared as though the prospects of peace were very bright, in fact the general opinion was that the Balkan war was at an end. But when the action of the Turkish Ministry was made public it aroused fury in Turkey's capital. Popular demonstrations were made and rioting occurred, which resulted in the fall of the Ministry and the death of Nazim Pasha, the commander of the Turkish army. A new Ministry under the control of the Young Turks party was organized which revoked the action of the preceding Ministry and made the renewal of the war almost certain. The new Ministry failed in satisfying the terms of the Allies and on February 3 the war was resumed. The Allies are said to be concentrating their efforts to force the surrender of Adrianople. It is said the Allies have about 125,000 men before the Tchataldja lines, and that the Turks have 120,000 men opposed to them. Reports state that the Turkish army is badly demoralized and divided into factions as a result of the fall of the former Ministry and the death of their former general. It is probable that the Allies if victorious, will insist on driving the Turk out of Europe into Asia. —Later reports state that the Allies are making desperate efforts to secure control of the Gallipoli peninsula thus opening the Dardanelles for the Greek warships to enter Marmora Sea and attack Constantinople. The Turks have suffered heavy losses in recent fighting. Adrianople at this writing is still holding out against the besiegers and is subjected to a terrific bombardment. Turkey is asking for the intervention of the powers to stop the war.

Illegal trafficking in stolen postage stamps, aggregating several million dollars annually, has been disclosed by postal inspectors. Through confessions made by stamp brokers whose operations were investigated it was learned that stamps of all classes and denominations stolen by burglars from postoffices and embezzled by employees from great business houses

and manufacturing concerns were purchased and resold by brokers at prices far below their face value. In many instances brokers entered into a conspiracy with employees of business houses to buy, at agreed prices, all the stamps the clerks could steal from their employers. An employee at the state capitol of New York confessed remitting to the stamp broker from \$25 to \$50 a week in stamps stolen from the state. An illegal traffic in postal cards is also carried on. One New York broker advertised that he purchased printed uncanceled postal cards. As a result many office boys stole such cards and sold them to him for 35 cents per hundred. The printed portion was skillfully covered and the cards resold. This broker confessed that in the last two years he sold more than 2,000,000, many of which were stolen. The Government allows the original purchaser 75 cents per hundred for unused printed cards. Some arrests have been made and more are said to follow. To sell postage stamps for less than their face value is a crime punishable by imprisonment.

The names of five more Antarctic explorers were added to the list of those who gave their lives in the interest of science and discovery. Captain Scott leader of the British expedition in quest of the South Pole, and four of his associates were the victims. According to the records found upon the bodies of three of the men found. Scott and his four companions succeeded in reaching the Pole on January 18, 1912, just one month after the Norwegian explorer, Amundsen, reached it. Scott found the flag and records left at the Pole by Amundsen. It was on their return trip, when almost exhausted by the extreme cold and difficulty of travel, and the shortage of food and fuel, that the last three of the party were overtaken by a terrific blizzard, which made travel impossible, when only eleven miles from a depot where food and fuel had been stored for their return trip. One of the party died earlier as a result of a fall on the ice, and the other member left the tent in a dying condition, went out in the blizzard to die in order that his companions might not be required to see him die when they themselves were facing death. The records found indicate that the last members of the party died the latter part of March. Their bodies were found the following November by searching parties made up of members of the expedition.

On the morning of February 2 Savannah, Ga., was swept by a conflagration that resulted in a loss estimated at \$1,500,000. The fire was confined to the water front, destroying a number of large storage houses filled with valuable freight. A number of wharves were also destroyed. By heroic efforts on the part of the firemen a densely populated part of the city, made up largely of immense wooden structures, was saved.

On February 10 the anti-liquor forces won a victory in the United States Senate when the Webb bill, prohibiting the shipment of liquor into prohibition states, was passed. The bill was passed earlier by the House, and now goes to the President for his signature. It is thought, however, that he will veto it. For a number of years efforts were made for the passage of such a law. The bill permits state officers to seize liquor, even though a part of interstate commerce, if the liquor is to be used in violation of state laws. "The significance of this legislation is that it demonstrates that the liquor interests no longer exercise a dominating force in politics, and that the better sentiment of the American people is recognized by a very great majority in both houses of Congress, as being decidedly against such insolent domination as has heretofore been exercised by those interests." It also probably indicates what will happen to other special interests that are trying to retain their hold upon national legislation and that hereafter the interests of the people will receive first consideration.

The failure of the British Government to grant suffrage to the women resulted in bitter protest by the militant suffragettes. The British suffragettes have become notorious for the militant tactics in their endeavor to secure the right to ballot. One deputation tried to force its way into Parliament against a strong force of police resulting in the arrest of a score of them. At the same time other bands went through Whitehall, breaking windows of the government offices, and through Cockspur street, where large plate glass windows in the establishments of shipping companies were smashed. Mail boxes were destroyed, chemicals poured in the boxes, letters were sent to officials containing a chemical preparation that caused the paper to burst into flames when exposed to the light, glass tubes containing acid that would burst when brought into the light were also sent. Such tactics do not appeal very strongly to the intelligent and self-respecting sisters of those suffragettes who indulge in them, nor do they win much sympathy for the cause.

It is stated that the Vatican is having a private wireless telegraph post installed. The instrument is of sufficient power to send messages a considerable distance. The Pope evidently wants to get into closer communication with his subjects and eliminate to a greater degree the possibility of having the service interrupted by the cutting of wires in case there should be an uprising in any country.

For every 183,000 tons of coal mined in the United States one miner's life is snuffed out. There has been a decrease in the mortality since the Government organized the Bureau of Mines in 1907. The death rate in the metal mines is nearly as high as that of the coal mines, averaging more than three men per thousand employed.

Mexico is again in the throes of a revolution. At this writing, Feb. 13, Mexico City had been the scene of two days' terrible fighting between the rebel and the Federal troops. Felix Diaz, nephew of former president Diaz, is at the head of the rebels and has secured control of the arsenal near the center of the city, and the streets of the city have been raked by terrific artillery and infantry fire. Many innocent noncombatants have been killed. After the second days' fighting both sides were determined to stubbornly resist to the last. The United States is rushing warships to the Mexican ports and holding in readiness 35,000 soldiers to be dispatched at once to the war zone in case Congress should decide to intervene. Trouble has been brewing ever since Madero succeeded to the presidency, there being almost constant fighting with rebel bands that wandered through the country destroying property and business activity. A considerable portion of the army is said to have deserted Madero.

The Postmaster General in his annual report, just made public, recommends a reduction of some parcels post rates and an increase in the limit of weight beyond eleven pounds. He also suggests a civil pension for postal employees; and an increase in rates on second-class mail, which may pave the way for one-cent letter postage; the consolidation of the third and fourth classes so books and papers may be forwarded by parcel post. The abuse of the franking system is condemned and a remedy for the same proposed. In the fiscal year 1912 more than 300,000,000 pieces of mail were franked at a cost of \$20,000,000. The Postal Banks had deposits aggregating about \$28,000,000, with approximately 300,000 depositors.

The National Assembly of France elected Raymond Nicolas Landry Poincare president of the republic for a term of seven years, to succeed Armand Fallieres whose term expired February 18. The contest for the presidency had been waged bitterly for some time and two ballots were necessary to determine the choice. There were eleven candidates in the field. The election of Poincare seems to meet the approval of the people of France. He is considered one of the strongest men, politically, in France for years. He is strong intellectually, a philosopher, and writer of note. He is also noted as a brilliant lawyer.

The Irish Home Rule Bill passed the House of Commons of the British Parliament on the evening of January 16 with a majority of 110. For years the majority of the Irish under the leadership of John Redmond, have been striving strenuously for the passage of the bill. The bill was immediately sent to the House of Lords for consideration. It is predicted that another stern battle is necessary to effect its passage by the Lords, and that it will possibly not pass.

During the year 1912 new publications came into existence at the rate of about five per day, the exact number being 1,686. During the same period of 1,650 were discontinued, making a net gain of 36 for the year. There are only four industries in this country that exceed the publishing and printing industry, in number of employees, value of products, and value added by manufacture. During the last ten years the increase in value of output was more than 86 per cent. There are 208 publications representing the interests of various classes and lines of business. The above figures include the statistics for both the United States and Canada.

"The Pennsylvania Railroad, co-operating with other lines in the eastern territory has inaugurated a railroad safety movement, which is the latest move of many made by the company to increase the safety of passengers and employees on its system. 'Safety First' meetings are to be held in several important centers, in which lectures illustrated with photographs, lantern slides, and statistical tables will be delivered." Other leading railroads are taking similar steps. This is undoubtedly an effective step to reduce the present shocking annual railroad list of killed and injured.

The House of Representatives passed the bill authorizing the establishment of the Rockefeller Foundation, an organization under Federal control authorized to spend Rockefeller's millions for the advancement of civilization by every humanitarian means. The Foundation is to have an endowment of \$100,000,000. According to an announcement made by one intimately associated with Rockefeller's philanthropies, a world wide campaign for the eradication of the "hook worm" will be one of the uses to which part of the endowment will be applied.

England recently enacted a law aimed at the White Slave traffic. It provides the penalty of flogging for those found guilty of being engaged in this traffic. Immediately after the law went into effect a large number of those engaged in the business left England for other countries, many of them going to France. The law permits the arrest on sight of any suspicious person seen leaving with, or meeting, any young girls at the railway stations or boat landings. Drastic laws dealing with this evil should be enacted by every nation.

Twelve thousand structures of various kinds were erected in New York City during last year. The sum of \$207,000,000 was expended. If this sum were used to erect dwellings for single families it would have provided for 60,000 people. Of this sum \$30,000,000 was expended on office buildings.

Most people in traversing a country new to them desire to do so in daytime so that they may see the scenery along the way. A new idea in transcontinental travel is that of a train which will run only in the daytime, being side-tracked at night, so as to give the passengers a day-light view of all the scenery between Chicago and the Pacific Coast. The train is to begin trips during February. It will require five day's time each way for the journey between Chicago and San Francisco.

Plans for a new hospital, which is to cost \$50,000, were submitted to the Building Commissioner of New York recently. The building is to be fireproof, and three stories high. It is to be used exclusively for animals and birds. It is to be equipped with all the appurtenances of a modern hospital for human persons. Anything from an elephant to a pet mouse, a pet eagle to a canary bird, can be treated there. The Women's League for Animals is erecting it.

Official reports state that on January 1 the work on the Panama Canal was seven-eighths done. This means that the completion of the work on the Culebra cut may be expected by July 1 and that ships may pass through the Canal by October 1 of the present year. Some delay in the completion of the work may be caused by slides at Culebra, but Col. Goethals has made provisions for such contingencies.

The income tax amendment to the Constitution was ratified by three-fourths of the states. The amendment authorizes Congress to lay a tax upon the income of an individual. It is thought the tax will be applied to incomes exceeding \$5,000 a year. This will distribute the tax more evenly and place more of the burden upon those more able to bear it and lighten the tax of the poor man.

"The kinetophone, Edison's latest invention, which synchronizes sound and action in motion pictures, will soon be seen in vaudeville throughout the country, it is reported. Contracts have been signed, the papers state, which will provide for its use in one hundred theaters and give Mr. Edison something like \$500,000 a year in royalties."

Subscription Rates

Single subscriptions, renewals, \$1.00

Single subscriptions, new, 75 cents.

In clubs of ten or more to separate addresses, new or renewals, 75 cents each.

In clubs of ten or more to a single address (sent to one person for distribution) new or renewals, 50 cents each.

Send all subscriptions to

CHRISTIAN MONITOR,

Scottdale, Pa.

Miscellaneous

SLAUGHTERING THE BIRDS BY LAW

Under the laws of the several States and owing also to the neglect of the National Legislature, a large amount of bird life, vitally important to the agricultural interests of the whole country, is rapidly diminishing. Congress has persistently refused to pass measures for the preservation of our bird life. Three bills are now pending. While the several States have enacted laws regulating the killing of birds, the temptation for each State to secure a full share of game birds during spring and fall migrations has prevented effective State supervision. Bag limits in nearly all states are far too generous. Conditions under State regulation have been such that experts say that only closed seasons for ten years can save some of our most valuable species from utter extermination. Of the three measures now before Congress, the Committee on Wild Life Protection of the Fourth National Conservation Congress, which met in Indianapolis last October, favors the McLean Bill, providing that "all migratory game and insectivorous birds shall hereafter be deemed to be within the custody and protection of the Government of the United States," and that they shall not be destroyed except under restrictive regulations of the Department of Agriculture. There are six hundred and ten species of migratory birds belonging to the whole Nation and undergoing slaughter under sanction of State laws. While the conservation of non-migratory birds on the part of each State is to be hoped for, immediate National legislation in behalf of birds during their northern and southern migratory passages and during their stay in different States is imperative. To this end the Department of Agriculture should be authorized to adopt suitable regulations as to closed seasons and protection, paying due attention to breeding habits, zones, temperature, times and lines of migration. Any one to whom the arguments for the protection of bird life appeal cannot do less than direct the attention of his Congressman to the need of a Federal migratory bird law. "The crime against the birds" has sometimes been used as a catch phrase. The crime is much more than a sentimental one which appeals to a natural love of plentiful wild life and the tunefulness of songsters. The five million men and boys who every year go to the field and forests to slaughter our game and song birds levy on the pocket-book of every farmer and consumer. The birds which through their war on insect life, have come by the name of "crop protectors" are the ones most rapidly disappearing. The loss in agricultural products

PLAIN CLOTHING MEN'S SUITS

Made-to-order. Our folder that will be ready for mailing March 20th, contains a variety of colors and weight, however most of them are summer weight. Those who are hard to fit, or want anything special, can have it supplied in these suits as they are not only made to individual measurements but also to individual instructions.

Ready-made. We desire to call especial attention to this line. These are what our customers are mostly buying. The weight of the goods is such as will permit the suit to be worn at all seasons. Our suits are strictly all wool and will give excellent service.

Folders showing the style of cut and containing full description of suits, samples of cloth, prices, etc., also circular of collars, watch guards and collar buttons, will be sent free upon application.

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Our line of "Cap Goods" has been enlarged, containing a greater variety, from which to make selections.

Samples free for the asking.

Your correspondence solicited. Address

THE MARTIN-HALLMAN CLOTHING Co.,
Scottdale, Pa.



consequent on the increase of the hordes of destructive insects is no slight item in the high cost of foodstuffs.

The Extent of the Loss

The average man who knows that birds do protect the crops seems to underestimate the extent of the economic loss involved in the present slaughter. The Hessian fly in 1900 destroyed 2,577,000 acres of wheat in Indiana and Ohio; whereas ornithologists cite numerous examples showing how birds in vast numbers in Australia and in our West have averted the desolation of large territories threatened by insect pests. The United States Biological Survey is responsible for the estimate that the natural increase of one pair of gypsy moths, if unchecked, would defoliate the United States in eight years. Reports of the Bureau of Entomology declare that the destruction of crops in consequence of the decrease of the number of birds is constantly increasing. The annual loss is now estimated by Professor Forbush, the State Ornithologist of Massachusetts, to be \$800,000,000! That the United States has one remaining passenger pigeon in captivity may well serve to emphasize the pity of the situation. Scores of species that sportsmen and pothunters are allowed to shoot for sport and for sale are of immense value to agriculture. Thus thirty species of shore birds eat obnoxious weeds. Gunners shooting legally are destroying one hundred and fifty-four species of insect-eating birds classed by law as "game" in both the North and the South, while in the South they are also slaughtering many song-birds, including the robin, similarly classed. In seven states—Louisiana, Mississippi, Maryland, North Carolina, Tennessee, Virginia, and Florida—the robin is annually and legal-

ly killed as game! Five States expressly permit the killing of black-birds as game. Cranes are shot for food in Colorado, Nevada, Nebraska, North Dakota, and Oklahoma. Doves in twenty-six States, at a great loss to the farmers, are likewise killed as game. And these are merely cited as examples; many other useful birds are being destroyed. It would indeed seem illogical for the legislature of a nation engaged in a conservation movement longer to hesitate to enact a Federal migratory bird law for the protection of an asset that belongs to the whole people as well as to the gunners among the people. It is manifestly unfair for one State fatally to impair a volume of bird life passing through many States and advantageously affecting commerce and agriculture everywhere.—The Outlook.

A LIVING FISH NET

A peculiar method of fishing is employed by the natives of certain of the islands of Oceanica.

At stated intervals about 200 of them will assemble on the beach, and all together plunge into the water, each carrying a branch of the cocoa palm.

At a given distance from the shore they will run toward it and form a compact half circle, each holding his palm branch perpendicularly in the water, thus forming a kind of seine.

The leader of the party gives a signal, and this living net approaches the shore gradually, in perfect order, driving before it a multitude of fishes. Surrounded by this living wall and caught in the cocoa palm branches, many of the fishes are cast on the sands and others are killed with sticks.—New York Herald.

MORE WHOLESOME BREAD

In the February issue we wrote under the above caption about a new method of making bread discovered by Mrs. Sharpless of Philadelphia. The chief feature of this bread as reported was its remarkable digestibility, due—as stated on the authority of Prof. Reichert, a recognized authority on starch—to its high content of gelatinized starch. It was upon the authority of Prof. Reichert that the writer of the article, from which we secured our information, made the statement that only about ten per cent. of the starch in ordinary baker's bread was gelatinized and ninety per cent. in the Sharpless bread. After the publication of the first article the attention of the author was called to the fact that the best baker's bread had as much of the starch broken down as the Sharpless bread. When Prof. Reichert's attention was called to the matter he admitted that the facts and figures he had given were based on tests made a number of years ago. Consequently the digestibility of the Sharpless bread cannot be due to the fact that a greater per cent. of the starch is gelatinized, but is evidently due to some other qualities not yet definitely known.

The article containing the above corrections appeared after the last issue of the Christian Monitor went to press so that the correction could not be made. In order to correct the misstatement of scientific facts we are glad to give the above information. What the qualities are that make the Sharpless bread more easily digestible, as claimed to be, we know not. This is one instance when science was caught asleep at the switch.

MOLE-WORK IN PUBLIC LIBRARIES

The American Federation of Catholic Societies is to expel the "Encyclopædia Britannica" from our public libraries (if it can) because of certain severe judgments on Roman Catholicism to be found in its pages. There are those who could tell interesting stories about the Church of Rome and the encyclopædias. We will confine ourselves to only one illustration of the way in which the people's libraries are being tampered with from this quarter.

Dr. Alexander Robertson of Venice published some nine years ago a little book entitled, "The Roman Catholic Church in Italy." Dr. Robertson has lived many years in that country, is known as a friend of the Italian people, and as an authority on modern Italian life. His book was purchased by the Boston Public Library, placed on its shelves and duly entered in its printed catalogue. When, however, it was asked for, reply was made that it had been sent to "the Inferno," i. e., put among the obscene books which were not allowed circulation. The management defended this action not on the ground that the book was indecent—there is not an improper word between the two covers—but because there were so many thousands of Roman Catholics resident in Boston.—Selected.

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Solomon's chief officers.

I. KINGS, 4.

Solomon's great w

6 And Ā-hī-shār was over the household: and Ād-ō-nī-rām the son of Āb-dā was over the tribute.

7 And Sōl-ō-mon had twelve officers over all Īs-rā-ēl, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hār, in mount Ē-phrā-īm:

9 The son of Dē-kār, in Mā-kāz, and in Shā-āl-bīm, and Bēth-shē-mēsh, and Ē-lōn-bēth-hā-nān:

B.C. 1014.

ch. 5. 14.

2 or, lev.

3 Heb. bread.

4 Heb. corn.

5 or, Ben-hur.

6 or, Ben-dekar.

7 Ps. 72. 11.

brought presents, and serve ō-mon all the days of his li
22 And Sōl-ō-mon's pr
for one day was thirty meas
fine flour, and threescore m
of meal.

23 Ten fat oxen, and twent
out of the pastures, and an h
sheep, beside harts, and ro
and fallowdeer, and fatted f

24 For he had dominion o
the region on this side the
from Tiph-sāh even to A
over all the kings on this s

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CO-OPERATIVE MEAT MAKING

Many of us have the idea that we must go to the shop to get fresh meat as soon as the weather gets warm. Up my way, one man kills a hog and gives three of the quarters to the neighbors, of course weighing the same. Then as soon as this is used, another butchers, and so they have fresh meat for a long time before it really gets cold enough to store a whole hog. Some think beef a luxury, but of late years it has been as cheap as pork. An ordinary

family will eat two quarters during the winter, and so by two men killing a beef and the other two settling up for it at a fair figure the farmer can have all the fresh meat that he wants without paying any toll to the butcher. At the same time he has the advantage of having it at the time when it is needed.—Sel.

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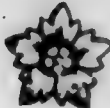
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CHRISTIAN MONITOR

APRIL, 1913



IN a moral point of view, the life of the agriculturist is the most pure and holy of any class of men; pure, because it is the most healthful, and vice can hardly find time to contaminate it; and holy, because it brings the Deity perpetually before his view, giving him thereby the most exalted notions of supreme power, and the most endearing view of the divine benignity.—John Russel.

SELECT READING

A FATAL MISTAKE

"If I had only known! Oh, if I had only known!" Harrold McKay sat with head bowed in his hands, stricken sorely, his home desolate, his children motherless. Fifteen years ago that day he had brought to his home a fair young bride. She was a graduate of the State University, was beautiful, accomplished and winsome, and gifted with all the virtues that go to make a true, noble, woman. Harrold loved her very dearly. No sacrifice was too great to make for her happiness. He was a graduate of the State Agricultural College, and possessed of a noble, manly character—just the man a true, pure woman would love.

He had met Ada Green the summer before they graduated. She was spending the summer vacation with a friend in the vicinity of L—. Harrold had also come to spend the vacation on the farm of a friend. This farm was run on the principles taught at the college. Here he was permitted to experiment with, and put into practice the many theories he had learned in college.

Their acquaintance had ripened into mutual love, and before they returned to their respective schools he had won from her a promise to share his life. Neither of them had very much of this world's goods with which to begin their home, but both possessed a goodly share of health, energy, enthusiasm and good common sense to control the rest, and the knowledge gained from their years in school. Both thought best to take time, after completing their school course, to make some preparation for a home before they should be married.

Both graduated with high honors, and Harrold immediately started out in quest of a location on which to begin the home building. Ada spent most of the year teaching, thus gaining the necessary funds for her part of the home preparations. After some investigation Harrold found a location that suited his fancy. It was just the right distance from a good market town, just the right drainage, but was the soil suited to his needs? He looked the place over. Everything was in a dilapidated condition. The land was worn out by mismanagement. The orchard was neglected and scraggy. To a careless observer it looked mostly dead. After examining the soil carefully he decided to purchase this place. The orchard, he believed, with heavy pruning and proper care, could, most of it, be saved. The neighbors assured him that the land was of no account. "You will starve if you depend on that for a living," they said, "it won't raise decent weeds. You can't make the taxes off of it. Jim Smith starved out—the reason he wanted to sell."

"No wonder," Harrold replied, "if he

treated the land as he has the buildings and other things about the place. And to all appearances he has."

Around the barn lay great piles of manure, the accumulation of years. The ash heap showed the same waste of plant food. As he had made a thorough study of soil building, Harrold was sure that he could, in a few years, bring this land up to great fertility. As a wornout farm he got it at a very low figure. Thus his small means were sufficient to pay cash for it, and he had something left with which to get the necessary materials for work, and some material with which, at odd times, he could repair the premises. A good pair of farm horses were duly installed in the barn. A Jersey cow, some fine stock hogs for a breeding pen and a dozen fine White Wyandotte hens soon found homes in their respective quarters. Before beginning work Harrold went over the place, making a plan of the different fields and also making his plans for working them. His plans of rotation were formed and noted in his book. He noted places that needed plant food and soil building. Thus he was able to work intelligently.

The stable accumulations were hauled out, the orchard trimmed and cleaned generally, then, although late, was thoroughly sprayed to destroy insect pests. Crops were duly put in and cared for. Everything was done on a strictly practical basis. Thus the year passed, bringing not only its hard work, but its reward. He had cleared above expenses more than he had dared to expect. His theories certainly were working out well. His neighbors looked on in wonder at the results of this college-bred farmer's success. His spare moments from farm work had been well employed in cleaning up and repairing the premises, so that by the time he brought his bride to the place it presented quite a home-like appearance. The two planned the furnishing and arranging. The furniture was neither elaborate nor expensive, but good and pleasing to the eye. Ada was a natural artist, and her taste in arrangement gave to the home a daintiness found in few farm homes. The yard, the flower garden and even the kitchen garden showed the artist hand. The poultry was her especial care. She loved the pretty white birds. She soon learned every nook and corner of the entire place, and took great pleasure in learning the plans and principles of the work. She read carefully the farm papers, learned every new, practical method of work, and, in the evenings, discussed them with her husband, and he soon learned to consult with her on almost every phase of farm work. She kept his books; all accounts were carefully recorded. In fact, he did

not realize how much he had come to depend on her help and advice.

Thus the years passed—happy years—bringing added cares as well as joys. Three bright, merry-faced little ones came to bless their home. The first two, Gerald and Winnie, were hearty, healthy children, who delighted to romp through fields and meadows. The third, little Edgar, was more frail, yet he was a happy little fellow. But he required much more care than the others. This took more of the mother's time, and to keep up with the home work as formerly, it robbed her of much of her leisure for rest and reading.

Upon leaving school she had resolved to keep up a course of reading on special lines of study. For this she had carefully planned her time, so that so far, she had been able to carry out her resolve. But now, work as she would, her reading would be behind, but this did not worry her. The joy of doing for her dear ones was greater than the loss.

"Some time," she thought, "when the children are older, or maybe we can hire help, I will again take up the reading."

In endeavoring to keep up her accustomed duties she had not realized how she had overdrawn her strength supply. She was no longer a plump, healthy woman. She was beginning to look thin and sallow. She easily wearied, but the change was so gradual neither she nor her husband had noticed it. In his eagerness in his own work, Harrold had failed to notice all the real need in the home. He had needed more land, and in the paying for and care of that his attention had been absorbed, and his wife continued to overtax her strength without a word of complaint, until little Edgar was taken suddenly with fever. This fever soon proved to be typhoid, and it required all the mother's time to nurse the sufferer. Long, weary days and nights of watching followed. During these night vigils Harrold began to note the change in his wife, and sought and soon learned the cause.

"This shall be changed," he said. But alas for human resolves, the fever was at last conquered, but the mother's strength was gone. Nervous prostration followed; fever set in and in her weakened condition she could not withstand its ravages. The slender thread of life gave way. The fatal mistake had robbed a happy home of its joy. And now the sad lament "Oh, if I had only known!"

No need to point a moral. Husband, study your wife's face and general appearance sometimes, instead of the soil on your added acres, or the condition of your cattle.—The Practical Farmer.

WEALTH A DANGER

There never was a time when the farmers in Canada were better off. But material wealth sometimes produces spiritual decay and decreased contributions to the church.—The New Era.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTSDALE, PA., APRIL, 1913

No. 4

LETTERS AND PICTURES FOR ISABELLE

IV

Mount Nebo Studio, Oct. 27, 1912.
To Isabelle,

St. Louis, Mo.

Dear Isabelle:—

The end of summer is here. The flocks of lambs are being gathered from the fields by our cousin, Silas, for the city slaughter; the leaves are wrinkled and mostly fallen; the grass on the hillsides has been frosted; the public road in our long lane lay full of black walnuts a day ago as I drove past; there are no daisies now; the bees are gathering no honey from the fields, but are contentedly humming in their hives the tune of "Home Sweet Home;" there are not so many flies, not so much hum and bird song. How short the time since these graceful maple trees put on fresh plumes of May and gently bowed to every breeze! While we regret to see the summer days go yet the fall of the year with its bounteous store is nothing to complain of. I should think it pleasanter in autumn and the winter months in the crowded city, dear Isabelle, with its din than during hot summer days when it is impossible to keep millions of flies from swarming about your market places and restaurants. Then, too, your drinking water is not luke warm.

I have often thought how the large, gurgling spring of crystal water at Aunt Liz's, at the foot of Meadow Mountain, where we have taken many a drink, is the source of the South branch of the Casselman river and by the time it flows on its winding way to Pittsburg it is a large river, and finally through the Ohio river empties into the Mississippi river which flowing past your great city, St. Louis, empties into the Gulf of Mexico, and at last surges into the great ocean.

Then, too, I have thought of your drinking water system. I was wondering whether you get your drinking water out of the Mississippi, and how you screen out all the mud and bugs, and if you can screen out the muddy tastes? It seems to me that everybody along the river is dishing out something to be carried away by the great stream. The sooty "boot-black," the surgeon, the dentist, white, black, Bohemian, Hungarian, Chinese, Japanese, free, bond, and all, wash their hands, pour out the water and send it on. The soiled dove of the red light district of the "Iron City" bathes her body and through the sewer system of the city adds her portion

of suds; the "white slave" adds to the wash from her tear-stained cheeks; the pilot in his gay-colored steamboat stirs it all up, blows his fog horn and lets it float.

And when I think of this kind of drink in the cities I do not wonder so much that one is compelled to look upon so many "Milwauker" noses and bay-window bodies. But let me not unjustly ridicule the drunkard. I may look upon the drunkard and say, "I can't have much respect and sympathy for a drunken man," and yet the poor fellow may now be bound with bands he cannot break. He may have acquired an early habit or was born under an "evil star." For there are parents and parents. It is the little things taken into a life little by little, that make life worth while or worthless. The things that were once blossoms may now have gone to seed and are scattering sin, scattering sorrow and discontent from generation to generation. Influence, like thistle down, may go on carrying seeds of pollution to produce nothing but sting, sting, sting.

I have made the assertion that I would rather have my friends let my bones bleach in the sunshine and the rain, and let the spot to oblivion and obscurity than to accumulate a monument of wealth and have the name of using humanity dishonestly and meanly. Yet dishonesty may be a great temptation to others. To you and I the temptation along this line may not as much as enter our minds.

You will recall the time when you used to ride on horseback into the "Forks." How full the Casselman was with speckled trout. There are not so many of them now. The country between the North and South branches of the fork of the river is still called "Forks."

Further back in my letter I wanted to tell you that for the past few weeks I have been chasing on the road in an automobile taking school pictures. My chauffeur and assistant is a neighbor boy. Lee Roy Durst, and we have had quite a variety of experiences.

One day in order to make schedule time at a certain school we ran into a country town to take a hurried luncheon at a restaurant. When we entered this eating-house the curly headed proprietor, with one glass and one good blue eye, was on our side of the counter. I asked what kind of cheese he had. His reply was, "Switzer and cream." I judged by abounding odors

that he also had Limburger in stock. As he walked around on his side of the counter he put his hand to his face and gave a vigorous, nasty, guttural blow of his nose, wiped his fingers on his trouser leg, then started to slice off some switzer; peeling the rind off he placed it before me on a plate by a bowl of what he called good bull soup. At this sight an inward feeling of disgust overpowered my whole internal anatomy and I thought, "Mister City Chap, I should like to give you a pointer on dirtiness, decency, and manners."

You may think this is written only for what literary style might wish to term, a gag, but believe me, Isabelle, it is just as true to life as it is true that I am writing. And it illustrates the point that we do not always know what we get with canned goods that are put up in wholesale lots by various hands. Some of this hired help may have grown up under environments that bred a depraved taste that calls most anything clean and good. And I want to discriminate on the maxim, "To the pure all is pure," and say I do not believe that it fits all classes. I know what it means to tire of eating canned city goods and bad butter, which is like "good" whiskey, the older it gets the stronger it gets. The large canneries must furnish tomatoes for the universe and we Americans do things in a hurry and on a large scale and as a result a mass of hungry and half-starved humans rush forth to most anything like swine to swill.

But to discriminate in favor of some of the "gilt edge" canned goods in the city market I must confess that I have eaten some "gilt edge" peaches, apricots, and cherries that cannot be excelled. But hum! it is the staple goods, and not the expensive luxuries, such as beans, corn, tomatoes, and corned beef after passing from the land and being mixed by the city crowd that knows not or cares not to give these victual the artistic touch or taste. Even fine large speckled trout put on different specks in city airs and look different.

But lest you tire and think me writing an endless play let me saw off. Shakespeare says, "All the world's a stage." Yes, and we are all playing our part in this great arena—comedian, an actor, or an actress—but one by one the curtain hides us from the spectators of this earth. May we play our part well and may our highest hope be that the curtain shall rise on a grander scene. I am your cousin.

Max Leo.

EDITORIAL PAGE

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THE DEMANDS OF THE NEW AGRICULTURE:

--There is probably no industry that has experienced so great an awakening, revival of interest, and recorded such great progress within the last decade as agriculture. There are a number of reasons for this remarkable change but practically all of them are the result of changed economic and industrial conditions.

This is comparatively a new country. Only during the last fifty years have our natural resources been extensively developed. The century has been one of expansion and colonization. New territory has been occupied until at present all but a very small part of the good farming land has been placed under cultivation. The virgin soil producing an abundance without intensive agriculture naturally resulted in careless and wasteful methods with an utter disregard for the conservation of its fertility. As a consequence there are many abandoned farms in the Eastern States. Agriculture hitherto has been extensive rather than intensive.

With the rapid increase of population by immigration, the development of our modern industrial and commercial enterprises which resulted in the remarkable growth of our urban population and a consequent decrease of the rural population, there was a corresponding increase in the demand for foodstuffs, and inevitably higher prices. The scarcity of farm laborers, a serious problem in many sections, necessitates the adoption of different methods of farming in order that those on the farms may with reduced labor produce the maximum of foodstuffs to supply the demand. These are a few factors that contributed to the change of attitude toward agriculture so noticeable today.

The new agriculture demands proper recognition. In the development of our industries our legislators seemed to forget that there can be no permanent prosperity at the expense of our agricultural interests; that the farmer is the real wealth producer of the nation. But the nation is realizing the centuries-old fact that prosperity is dependent upon agriculture. For this reason our government has been giving an increasing attention to the development of scientific agriculture.

The new agriculture demands greater productiveness. That our soils are not as productive as they should be is at once evident when we compare the yield per acre with that of some European countries where the land has been under cultivation for more than a thousand years, and yet is from two to three times as productive. Analysis of our soils proves them to be capable of as large a yield if scientifically cultivated.

The new agriculture demands specialization. Already this tendency is very noticeable. Instead of engaging in general farming without giving special attention to any particular phase many are beginning to concentrate their energy and effort upon one or two special products. There are those today who specialize on fruit culture, potato culture, corn, wheat, alfalfa, etc., realizing that specialized farming will eventually prove more lucrative than general farming.

The new agriculture demands trained specialists. A natural requirement of specialized farming will be experts in the various lines of agriculture. The demand for trained agriculturists today is far greater than the supply. Agricultural communities are employing such men to advise and instruct them as to the best methods of farming and to help solve their problems. The farmers realizing the benefits of such advice are willing to employ the best help available. This is one profession that is not yet overcrowded and offers attractive inducements for energetic, versatile young men; a profession that is healthful and highly interesting because it deals with nature and her forces.

The new agriculture demands a general training in agriculture for the thousands of young men who wish to take only a limited course to give them some of the general principles underlying scientific agriculture. The enterprising young country boy realizes keenly the need of some special training for his chosen vocation. If he cannot take a complete course he desires to have a good working knowledge of some of the general principles. With the acquisition of these principles he will be enabled to work out some of his problems on the farm by further study at home and by practical experience. He needs this limited training to keep abreast with the agricultural progress of the future which is indicated by the progress of the past decade.

The new agriculture consequently demands that the needs of the young men who wish to engage in agriculture, be met by the educational institutions. In a number of states the public schools give elementary courses in agriculture, and various movements have been organized to create an interest in it. However our higher institutions of learning are called upon to supply training more advanced than that given in the public school. Colleges and universities anticipating this demand have added such courses to their curriculums and some of them are enlarging their courses.

Our own educational institutions recognize the need of an agricultural course if they would supply the need of our young people who expect to take up scientific agriculture. They demand such training, and if our own schools will not

supply it, they will go where they can get it. We are primarily an agricultural people, and are anxious that our sons and daughters pursue the simple rural life. We should therefore do all we can to supply every legitimate need to fit them to fill their places in life efficiently. We believe it to be the duty of the Church to anticipate and provide every need of her young people and provide such needs under conditions that are favorable to the maintenance and furtherance of the principles that warrant our right to an existence as a denomination. Thus, and thus only, can we expect to safeguard our young people against foreign influences that would tempt many to forsake the principles that characterize our faith.

MORMONISM, A MENACE:—The political and religious center of Mormonism, or as they are wont to call themselves, the Church of Jesus Christ of the Latter Day Saints, is in Salt Lake City, Utah. Many think that Mormonism is confined to this state and that its influence is negligible in America. One who has made a close study of Mormonism for ten years at first hand sees the situation differently. In a recent statement he said:

"Seriously and without a single degree of exaggeration I have come to the conclusion that the Mormon problem presents features of such grave consequences that it promises to become a national menace to the United States, and I may add to other countries, in the future by no means remote. The success which has attended the great missionary campaign inaugurated by the Mormons three years ago is remarkable. This cult is now firmly entrenched in twenty-four States of the Union, and is adding to the lists of its proselytes at the rate of 200 a day throughout the United States alone, according to confidential statistics to which recently I gained access."

Mormonism at heart is a political institution masquerading under the cloak of Christianity yet denying its fundamental principles. The central idea and purpose of Mormonism is the establishing of an earthly empire embracing the whole world. This explains their intense political activity in the United States. By proselyting and establishing colonies at strategic points in various states they have succeeded in gaining the balance of political power in a number of the Western States which gives them a commanding influence over legislation. They expect to eventually realize a position in which they can dictate and control national legislation to their own interest. Even at present the slimy trail of Mormonism is seen in our national capital. Its sinister influences are to be seen on every hand, and the cult no longer guards so sacredly its political aspirations.

Not only are its political activities confined to the United States. In Alberta, Canada, they have purchased thousands of acres of land and have erected a large temple, and have 300 missionaries laboring in the Dominion. Their organization is so complete that every command of the authorities is carried out so that large bodies of Mormons can be moved at will, like a division of an army, for political purposes.

In business enterprises Mormonism has also shown extensive activity. The president of the cult is at the head or intimately associated with a number of large enterprises. These enterprises bring large financial gain to the cult which is judiciously invested so as to enhance their political influence. All their activities concentrate upon the one purpose to attain a political supremacy.

Their religion is not Christian as they claim, but the worst form of Paganism. The following quotations found in their literature clearly reveals them to be anti-Christian. These quotations are taken from the pamphlet, "Mormonism Unmasked," which gives the Mormon writings where each is found.

"Are there more gods than one? Yes, many." "Gods are polygamous or sealed human beings grown Divine: God himself was once as we are now, and is an exalted Man." "Adam is our Father and our God, and the only God with whom we have to do." "There is no other god in heaven but that god who has flesh and bones." "Each god through his wife or wives raises up a numerous family of sons and daughters." "The purest, most refined and subtle of these substances (as electricity, etc.) is that called the Holy Spirit."

These statements are blasphemous and refute the claim that Mormonism is a Christian religion. The words of their own mouth establish the fact that their system is pagan and anti-Christian. John D. Nutting, secretary Utah Gospel Mission, says:

"*Mormonism is not Christianity*, in any sense whatever. It claims to be the identical system of doctrine and Church doctrine taught by Christ and the Apostles. It glibly mouths Christian phrases. Multitudes of its own people are entirely deceived by these claims. But there is *not one fundamental doctrine of Christianity which it teaches; nor is there one such which it does not either deny or pervert as practically to falsify*. Its beliefs could hardly be further from Christianity."

Mormon missionaries spreading a religion of licentiousness and deception are to be found practically in all parts of the world. Its victims do not realize the viciousness of the system until they are entangled in it. Some of the smaller European countries have legislated against the entrance of Mormons. Investigations brought to light the fact that young women and girls from foreign countries were furnished with transportation by the cult and sent to Utah, this in violation of the immigration laws. This is one incident showing the utter disregard for the laws of the nation and the hostility of the cult to the national government. During the year 1912 more than 1200 missionaries were engaged in proselyting in Great Britain.

To achieve their purpose all kinds of means are used, whether fair or foul. The Mountain Meadows Massacre, the slaying of Yates and Aiken, at the instigation of leaders of the cult, at once reveals the character of the system. The history of Mormonism, a history of deceptions, licentiousness, robbery, murders, etc., brands it as a monumental fraud and the depth of degradation.

Such is the power that is enlarging its borders and increasing its political influence in America, and which has already reached a stage where it is a menace to the institutions of our country. Mormonism strikes at the heart and root of our government. Politically it is a menace. Morally it is a putrescent mass of corruption, an adulturous cult. The fact that practically all its converts are attractive young women is significant. It is antagonistic to the religion of Jesus Christ, although professing to be the exponent of that religion. Politically, morally, and religiously it is a menace that should be immediately dealt with rigorously before it succeeds in attaining a larger influence and power than enjoyed at present. It has already attained too large proportions and drastic measures are needed to cope with the evil.



CHRISTIAN LIFE



THE VALUE OF DOING LITTLE THINGS

The value of doing little things in life is, as a rule, not recognized by people. They are always looking for great things to do, and unless they find an opportunity to do what they consider a great thing, they will remain idle rather than do the insignificant thing. Whether the doing of a little thing is insignificant depends largely upon the manner in which it is done. It is possible for one to bring his personality to bear upon a work, considered by others not worth while, in such a way that the work becomes of vital importance. The estimate a person places upon a work largely shows his character. The one who does not consider it worth while to be kind to the poor, to give the cup of cold water, does not make such a work dishonorable, but merely reveals a selfish and wrong estimate of life.

Tyron Edwards says, "It is the fixed law of the universe, that little things are but parts of the great. The grass does not spring up full grown, by eruptions; it rises by an increase so noiseless and gentle, as not to disturb an angel's ear—perhaps to be invisible to an angel's eye. The rain does not fall in masses, but it drops, or even in the breath-like moisture of the fine mist. The planets do not leap from end to end in their orbits, but inch by inch, and line by line, it is, that they circle the heavens. Intellect, feeling, habit, character, all become what they are through the influence of little things. And in morals and religion, it is by little things—by little influences acting on us, or seemingly little decisions made by us, that every one of us is going, not by leaps, yet surely by inches, either to life or death eternal."

The great is composed of the little. History reveals the fact that some of the greatest events in the world's history hinged upon the doing of a little thing. Why then should we despise doing the little thing? We know not but a great event hinges upon our doing that which seems insignificant.

Christ emphasized the value of doing the little things when He promised a reward to the ones who give a cup of cold water to the needy in His name. His sermon on the mount strongly emphasizes the value of doing the little things. The parable of the talents, the parable of the foolish

virgins, and many other Bible incidents that might be mentioned all show the value and importance of the little things.

The little decisions we may make today without much thought may determine the shaping of some future course in life, it may affect some of your future decisions either for weal or woe. The little you do today will largely determine what you will do tomorrow. Thus day by day we are unconsciously led to the doing of greater things by being faithful in doing the little things about us. He who is not faithful in doing the little things, is not willing to do them, can never expect to be entrusted with the responsibility of doing the great thing, or if perchance he is entrusted with the responsibility, he will find himself unprepared to successfully perform the work entrusted to him.

A Persian Proverb says, "Do little things now, so shall big things come to thee, by and by, asking to be done." "Thou hast been faithful over a few things, I will make thee ruler over many things," are the words of the lord to his servant in the parable.

So despise not the day of small things, remembering that we grow by degrees and are thus being constantly prepared for doing larger and more important work as it is entrusted unto us.

"SEARCHER OF HEARTS"

Searcher of hearts; from mine erase
All thoughts that should not be,
And in its deep recesses trace
My gratitude to Thee.

Hearer of prayers; Oh guide aright
Each word and act of mine;
Life's battle teach me how to fight,
And be the victory Thine.

Giver of all; for every good
In the Redeemer came;
For shelter, raiment, and for food,
I thank Thee in His name.

Father and Son and Holy Ghost
Thou glorious Three in One,
Thou knowest best what I need most
And let Thy will be done.

And let
Thy—Will—Be—Done.

—Sel. by Alice H. Nissley.

"Cheerfulness is what greases the axles of the world; some people go through life creaking."

"NOTHING TO GIVE"

This was the answer of the member of a certain church to one of the appointed collectors for foreign missions who applied to him for an offering.

Nothing to give! And yet he professed to be a disciple of Christ—to be governed by the self-denying principles of His Gospel.

Nothing to give! And yet he talked of the preciousness of the Gospel to his own soul—of the hopes he entertained of his salvation through its blood-purchased provisions.

Nothing to give! And he sometimes attends the monthly mission service and prays that God will send the Gospel to the ends of the earth. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! That means the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comforts of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God in His providence is constant and munificent in His benefactions. God never answers to the claims of creatures upon His daily benevolence, "I have nothing to give."—Sel.

And, after showers,
The smell of flowers
And of good brown earth,
The best of all, along the way,
friendship and mirth.

—Henry Van Dyke.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

BUILDING THE CHURCH

Building a congregation of Christian people in a heathen land is not as simple as it would seem to one living in a country where the Gospel has had a definite influence upon his community for a number of generations. When the first step has been taken by the native and he becomes an inquirer or applies for baptism then how shall the missionary deal with him? This is what we wish to emphasize in this short discussion.

When the home Church reads the reports from the foreign field of statistics of the conduct of the Church, etc., there is a temptation to look upon the Church of the foreign field as an unsifted mass of any and all who have for some reason desired baptism. A careful study of the work of missionaries will at once convince the reader that perhaps the most rigorous work of the missionaries consists in the testing, rejecting, instruction, and guidance of applicants for baptism. Many missionaries of long experience say they have spent more care in keeping people out than in gathering them into the Church. The work of discriminating and sifting in the preparation of candidates for baptism is of very great importance. The character of the Church is determined by the kind of people admitted to communion.

The methods and means the missionary should employ as he becomes the door-keeper of the fold of the Good Shepherd, must be left to the individual worker. This task is so subtle and varied no body of people even in the foreign field can do any more than decide upon the most general principles. Too much leniency will sink the Church into heathenism. Too great severity will discourage many who might have been led by gentle dealing to a sincere Christian life. Whether with leniency or with severity the leader of the flock must deal with each individual case. Missionaries have made mistakes in both directions. Both the strict and the lax have acknowledged that they have failed sometimes.

The varied motives that may lead the inquirers to the missionary are numerous. He may have fought his way into the Kingdom over a long road in which the Word of God is sure to vindicate itself as the only way of salvation. He may have wandered from shrine to shrine and found the great message of the heart only after a long series of disappointments and despair. Or he may have had the faintest idea of the unreality of the old gods and only reaching out for a surer foothold, or he may have had some vague apprehensions of the love of God which has created but a half-consciousness of unrest. Still others

may be moved by social betterment, financial advantages or kindly atmosphere of a Christian community. In the heathen field it is not usually the deep sense of sin that brings a man to Christ, but after he comes he feels for the first time the deep consciousness of sin. The missionary being conscious of this fact examines the candidate to find his motive outside of a sincere conviction.

After this discrimination has been carefully made the candidate usually enters upon a period of probation which offers a most fruitful field of labor to the teachers. If the examination has been successful the candidate takes such an attitude that makes him teachable. There are a few missions where any sincere inquirer is baptized without probation or further tests but this is not considered wise. It is generally accepted that a term of six months or longer

is necessary for the best results.

In order that this work may be done most successfully it is necessary that a uniform method be adopted among the various missionary bodies. This is especially true where missions work side by side. When one mission shows strictness and caution and another in the same field accepts a lower standard of requirement the effect is injurious. It induces those who are rejected and the "undesirables" to find shelter with the most lax and lenient mission, which is certain to have a bad effect upon both missionary bodies.

The instruction of the candidate implies more than communication of knowledge, otherwise baptism would mean very little more than the "graduation ceremony." It is necessary to guard against the idea that the object of this instruction is an intellectual exercise. In most cases the beginning of the instruction must necessarily be ethical rather than spiritual and many times negative rather than positive. A prohibition of certain sins of the non-Christian life. When these prohibitions are put in their correct setting with the positive teaching, as a natural embodiment of spiritual principles, missionaries tell us they succeed in the largest way.

REFORM MEASURES AND NATIONALISM AMONG HINDUS

II Modern Reforms

GEO. J. LAPP

Dr. Julius Richter in his book, "The History of Modern Missions in India," says, "It was inevitable, therefore, that contact with the Christian civilization of the West, which has been growing in intensity, decade by decade, should result in movements of like nature amongst the Hindu population. . . . Contact with the new civilization and the new religion sets in motion amongst the people a process of intellectual fermentation. Such are the minor movements which resulted in such small sects as the Satnamis of Central India, the Daud Birsas of Chota Nagpur and the followers of Chet Ram in the Punjab. But our attention is at once directed to the larger movements with which the most highly educated personalities are associated."

Among the larger movements we wish to mention several to give the reader the idea of the nature of modern reform in India which we must term non-Christian:

1. **The Brahmo Samaj.** The founder was the learned, noble, and deeply religious Ram Mohan Roy, a Brahmin of Bengal. He was born in 1774 and was educated in the Mohammedan college at Patna. Disgusted with the idolatrous worship of his people he more earnestly sought the right way. He traveled to Thibet in order to study Buddhism. He also learned Hebrew and Greek that he might read the Bible in the original tongues. After he retired from Government service he was wont to

gather the earnest seekers from the Brahmins about him and discuss the need of reform among the Hindu people. After he had gathered a body of adherents about him he, in 1814, formed the Atmya Sabha; in 1816, the Brahmya Sabha; in 1820, the Unitarian Church; in 1828, the Vedantist Society and in 1830, the Brahmo Samaj or Theistic Society. Each society which he founded was meant to be successor to the other. He never embraced Christianity nor rejected his Brahminical cord but held that he had found true Monotheism in the Vedas. His following was small during his lifetime. His best catch was Adams, a Baptist missionary who was jestingly called the "Second fallen Adam," in Calcutta. Roy died in 1833. On his death bed he confessed to his belief in the divinity of Christ and in His miracles.

After his death the Samaj came nearly to a standstill but was revived by Srimat Maharishi Debendranath Tagara who was led by Dr. Duff, who challenged the Brahmo Samaj to prove the soundness of their doctrines through the Calcutta Review, to abandon the Vedas. But instead of embracing Christianity he studied the works of such philosophers as Kant, Fichte, Cousin, Spencer and Mill and sought to lay as a foundation of the society, intuitive perception or perception of the religious understanding. Keshub Chunder Sen afterward became the inspirer and leader of what became known as the Progressive Brahmo Samaj. Born in 1838, he joined

the Brahmo Samaj in 1858 he became a student of Presidency college and while there lost all confidence in Hinduism. He took the lecture platform, delivering his first lecture in 1866 on "Jesus Christ, Europe and Asia." He went further in this lecture than he really intended, but in his second lecture on Great Men he placed Christ on the same level with Mohammed, Buddha, Confucius and others. He felt inclined toward Christianity until he went to England and there saw so many different denominations which to him were like a "great fair. Each sect is like a little stall offering a particular kind of Christianity for sale." He succeeded in having passed a special marriage law that no maiden was to be married under the age of fourteen and no youth under sixteen years of age. Although brilliant as a lecturer yet he proved himself to be but a Hindu, even violating the law he had passed by betrothing his 13 year old daughter to the Maharaja of Cooch Behar. Sen a few years later gave himself out as the founder of a new world-embracing religion with himself as the prophet. Even in his later life while the society grew very rapidly in numbers yet signs of disintegration were manifest. The oldtime Soma sacrifice was introduced, sacred dances were incorporated, "sacred jugglery" with stones, etc., was indulged in, and today we can hardly conclude anything else of the Brahmo Samaj than that it is most superficial in all its operations.

2. Other modern reform societies. At a certain conference held in South India in 1900, Dr. Murdoch said that, "India is the favorite hunting ground of mountebanks, fanatics, and every possible kind of false teachers and quacks. Such men as Olcott, a colonel, and Madam Blavatsky, the wife of a Russian General, who both embraced Buddhism, wrote works and catechisms and afterward founded Theosophical societies; Annie Besant, a convert to Madam Blavatsky (both of dubious career), and one who is at the head of the Theosophical society in India. The Theosophical movement in India may well be called the successor of the Brahmo-Samaj and will share the same fate because of the lack of integrity of the leaders.

Swami Vivekananda, a Kayasth by caste, broke all the traditions of ancient Hinduism but maintained a Vedic Hinduism, clothing it in such modern garb that it would not be recognized by either the Hindu or the student of Hinduism. He attacked missions and Christianity and was on the verge of starting an anti-Christian society when he died at the early age of 39.

Attempts to revive Hinduism have developed such societies as The Hindu Tract Society, founded at Madras in 1887; The Arya Samaj, founded in the Punjab by Mul Sankar, better known as Swami Dayanand Saraswati. Back to the Vedas was his war-cry. He and his followers wrote and spoke bitterly and unjustly against Christianity. After his death it split up into factions two of which have quite prosperous schools at

Lahore and Hardwar. Prof. Campbell Oman says, "After carefully weighing over the whole matter, I have come to the conclusion that the most promising outlook of

the Arya Samaj is to become an unimportant sect among the myriads into which Hinduism is divided."

(To be continued.)

MARY REED, MISSIONARY TO THE LEPERS

II

ESTHER E. LAPP.

Her work among the lepers was one of trials and triumphs. The number of lepers in the asylum increased from year to year. Many of them were quarrelsome and daily she was called upon to settle difficulties that arose among them. But to each one she gave her individual care. With kindness, added to the power of the Gospel, many of their lives were changed and they too in Jesus' name began to minister to their fellow sufferers.

In addition to the work of the Leper Asylum she succeeded in establishing a number of village schools. This added much to her responsibility.

She spend part of her time also in traveling over the mountains and camping in her little tent preaching the good news to those with whom she met.

Satan was busy in her flock and succeeded in causing some to fall. This caused her tender heart to be rent and torn yet in one of her letters to the homeland she says, "O please pray for them earnestly that they may be made free from the bondage of sin." But through it all there was much progress in the work. In her darkest hours we find that she had rays of hope and she labored incessantly for the institution over which God had called her to preside. She always was very grateful for the prompt responses she received from her appeals to the homeland and it greatly encouraged her to go on in the work. Her power in prayer was the means of bringing many of her inmates to realize their condition before God.

In 1895 her health greatly improved, so much so that a visitor, after seeing her, remarked, "If Miss Reed had lived in Bible times and were to show herself to the priests now, she would surely be pronounced clean." But Miss Reed said, "You will rejoice and praise God with me that I am to all outward appearances a healed woman." She declined the use of remedies in her own case on the ground that since God had permitted this disease to come to her she would trust Him **entirely** about it.

In November 1895 Mr. Wellesly C. Baily the Superintendent to the Mission to Lepers in India and the East visited her. While she endured with fortitude her isolated lot, yet an occasional visit from sympathizing Christian friends was as a beam of bright sunshine in her lonely life. During these days these two devoted friends of the lepers spent the hours in discussing the vexing problems of the leper colony and the business interests as well. The uplift received during prayer and communion in the meetings with the lepers made his visit a memorable one in her life.

She also frequently enjoyed the sympathy and fellowship of Miss Dr. Sheldon of Bhot. Miss Budden of Pithora frequently met with her in conference and always after such intercourse she returned with renewed strength to her suffering flock.

It is interesting to note that Miss Reed not only cheerfully admitted the lepers who came to her but she would visit large melas (fairs) where thousands of worshipers were gathered together and she with her faithful helpers would go in and out among these crowds inviting and urging the afflicted one to seek shelter in the refuge of Chandag, her leper home. She would also go from village to village and invite the lepers to return home with her and was regarded by many of these outcastes and beggars as an angel of mercy, sent to them to relieve them in their distress. Some of them were afraid to come because they heard of the strong Christian influence of the place, especially the higher castes. But those who were persuaded to come often became her best helpers. She impressed upon all classes the need of a Savior to save them from their sins and baptized none till they gave clear evidence of a changed heart. Her labor was not in vain. In 1895 she led 31 souls into the Christian Church and rejoiced greatly that she could be used of God in this humble service. Her itinerating work increased so rapidly that it greatly taxed her strength. She had the supervision of ten workers, including Bible women and preachers. Her circle of usefulness was widening and in her own words she says, "The past two years have been years of improvement—lengthening of cords, strengthening of stakes." The society not only sent her ample means for the support of her people but also gave funds for the erection of new buildings. The Government graciously granted tracts of land and kind friends in the home-land cheered her by their letters and assurances of sympathy and prayers. A neat little church was erected for their meetings and these meetings are described by her as "Seasons of refreshing from the Lord."

In Miss Reed's letters to the homeland she frequently refers to her heart as being heavy and sorrowful for those who need to be set at liberty. She said: "It is here as in Job's time; when the sons of God presented themselves before the Lord Satan came also among them (Job 1:6). The trials caused by sins, weakness and wickedness on account of those of the flock entrusted to my care who had been 'my joy and crown of rejoicing' until the enemy of souls entered, enticed, and led in the paths of sin some of those whom I had

thought were settled and established in the faith, is beyond my power of portrayal." A year later the clouds seemed to have been somewhat lifted for she reports, "We have had a very blessed year and many penitents returned to the fold."

Christmas day in Miss Reed's asylum is always a day to which the inmates look forward with great pleasure. She has exercises suited to her simple audience and which are of great interest and help to them and each one receives a personal gift from her hand.

In November, 1898 she wrote to the headquarters of her society in America that she felt that her leper work had increased to such an extent that she ought to be relieved from her village work and confine her efforts only to the work in the leper home under the auspices of the British society. The American society ac-

cordingly granted her request after fourteen years of successful service. She entered heart and soul into the work to which she had been called.

Miss Reed still lives. The disease seems to have been stayed in order that she might continue to be a blessing in that district which has more lepers than any given territory in India. Chandag Heights have been changed from wild leper haunts to a clean, well regulated home for these suffering wanderers and outcasts. "She has found an opiate for her own sorrow in devoted service among those whose sufferings far surpass her own."

"I leave it all with Jesus, for He knows
How to seal the bitter from life's woes;
How to guild the tear-drop with His smile,
Makes the desert garden bloom awhile;
When my weakness leaneth on His might,

ALL SEEMS LIGHT."

Goshen, Ind.

MEMORIES FRESHENED FROM DIARY LEAVES

LINA Z. RESSLER

VIII Some New Experiences

One delightful thing about Indian travel is the roominess of the compartments usually allotted to the European travelers. The carriages assigned to Natives are usually crowded and might be anything but agreeable to one who was accustomed to our western modes of travel, especially

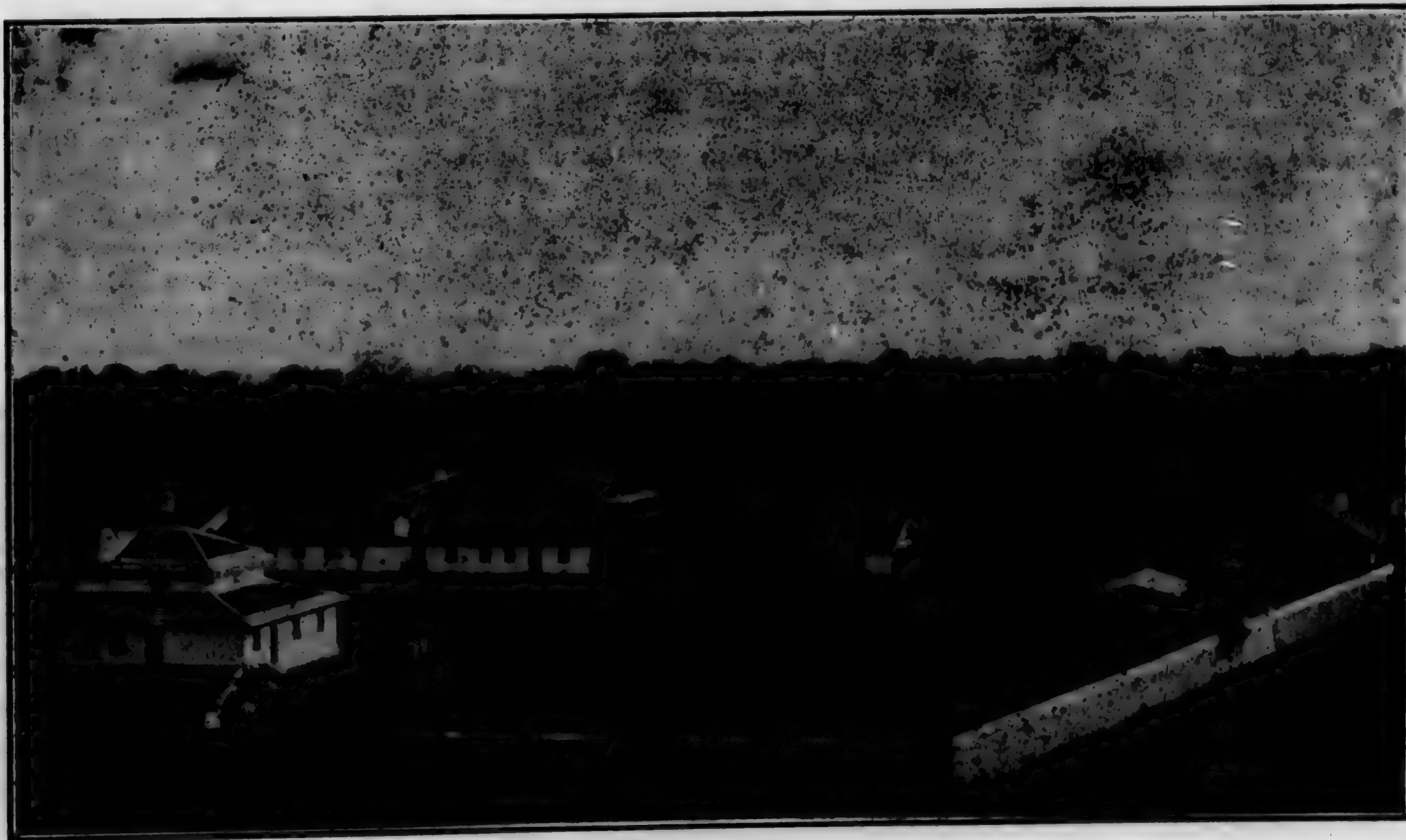
this was also, in part, preparation for the entering in to our work. There is something delightful in the fellowship of missionaries.

The questions of creed or denominational differences fall to a minimum with those whose great passion is the spread of

need our attention and strength. How we enjoy each other's success. How we can sorrow over the difficulties and disappointments, which come in the work we love.

That the Raipur missionaries and their neighbors, the Dhamtari missionaries, knew what it meant to toil and sorrow and rejoice together is evident when they meet. The forty miles between them are a fruitful, needy field. It needs the best of care, the most faithful of work, the most earnest praying, to influence these thousands of heathen. Should not the energies be conserved and faithfully used?

It is Wednesday morning. After hasty, loving good-byes at the mission station we again find our way to the railway. The large passenger train comes thundering by, and off to one side, we hear a tiny shrill whistle, soon a miniature engine, drawing a train of cars, comes up the narrow gauge track headed for Dhamtari. We have been anxious to see this little engine for a long time. J. A. used to talk about putting it into his pocket, and as it comes puffing along, it does remind one of a toy, beside the big Bengal-Nagpur engine. Our compartment in this car is just about large enough for four passengers to be comfortable. The morning is beautiful and bright, and it seems but a short time till the train slows up for the station at Dhamtari. We meet the missionaries and are glad, of course. But the thing of interest—interest all absorbing, all surpassing, is the



Mission Compound, Dhamtari, India

during the glaring heat of the Indian days.

The compartment system, however, does away with much of the crowding and rush of travel with the crowd. Ordinarily European travelers have a compartment to themselves, and this made the trip from Bombay to Raipur a very delightful visit with old friends. There was abundant opportunity for conversation and rest. And

the Gospel of salvation. There may be weaknesses in this feeling, yet we have wondered whether the non-essentials of Christian life and conduct would receive as much attention from many of us as they do if we were a little more occupied with our Father's business. Why quibble about differences when there are so many things waiting to be done which so sadly

people, the brown-faced Indian people. They seem glad too. Of course I am a stranger, but I do like to see the heartiness with which they greet this husband of mine. They seem so thoroughly glad, and so, by the way, does he. How I do hope that I may be able to become acquainted with them and help them as he has. I don't know how many people came to

meet us. It all seemed like a confused mass of friendly faces, and hearty handshakes.

A little distance from the station the orphan boys were lined up, decorous and prim-looking, with some native masters evidently trying to make sure that they "behaved" properly. As we neared them they began to sing, but it was evident, even to me, that they didn't want to sing just then. So, unconsciously, or in spite of themselves, the song ended in a loud, joyous, "Salaam." It was somewhere in the middle of the verse, too, I think, but the boys' welcome, thus expressed, was more true to boy nature, and more heartfelt, I am sure, than if restrained under the stern decorum evidently planned for. A little farther on about one hundred-twenty orphanage girls were lined up, and expressed about the same welcome.

"Here's home," said some one, as the tonga drew before a long white building. Can we ever forget that morning? The happy meeting with the missionaries, the joy of being at our journey's end, the joy and satisfaction of having reached our place of work. I like to remember it all, even at this distance, but I would like still more to be there at this moment, "helping somewhere."

Scottdale, Pa.

THE TESTING OF A LEPER ASYLUM

She was an Indian woman of high caste. When baptized by English missionaries in Allahabad there came the breaking away from all her relatives; her husband had turned her out of her home. In the midst of her trial she stood firm.

Many were troubled about a mysterious disease that seemed to have attacked her, and to the horror of all it was thought to be leprosy. After a medical examination she was taken to the leper asylum across the Jumna River. In those days the asylum was not, as it is now, the home of two hundred and fifty beings who are as happy as they can be under the circumstances, and who are given comfortable quarters, good food, and a little plot of ground for individual gardening. It was, as Professor Higginbottom said when he later took charge of it, a place of horrors.

It took rare courage for a woman who had been accustomed to a fairly good scale of living and who was of a high caste family, to leave her surroundings and enter this place. When night came and daylight departed the hopelessness of it all came upon her and she could not sleep. In her disturbed mental condition she seemed torn and perplexed by awful thoughts. In the middle of the night she thought she saw the mocking face and heard the sneers of her unconverted husband, for whom she had been praying for many years and who she thought had come to taunt her for having accepted the new faith.

In the midst of this mental anguish she heard the sweet sound of the voice of her Lord. Only one word was uttered, "Im-tihan—Im-tihan"—a testing, a testing. At

that moment peace came into her soul and this vision of Christ brought her the assurance, "Be of good cheer; it is I: be not afraid." Her religion won, and she saw all this trial as a testing of her faith.

The next morning the lady missionary who had been looking after her came, and another medical examination was held. The doctor pronounced that the disease had been wrongly diagnosed as leprosy, and she went out from the gates of the asylum back across the Jumna River with her faith only strengthened by the *imtihan*.

Her prayers for the husband's conversion were not answered during her life, but after she had died he came forward and offered himself for baptism, accepting Christ, in whom his wife had found comfort during the first and only night she had spent in the leper asylum.—Sel.

NOTES

Mohammedan Educational Conference in India

The Moslem Educational Conference of Southern India met in Bangalore a few months ago. It was noteworthy on account of the address of its president, Justice Abdur Rahim of the Madras High Court, of some of the resolutions passed, and of the fact that the collector of the district delivered a speech in which he is said to have expressed sympathy with the conference. The president frankly acknowledged the low ebb at which the prestige of Islam now stands, but prophesied the dawn of a better day, because there are keen energetic men in every Mohammedan community who are awake to the seriousness of the situation and are determined to discover and apply the remedy. He declared that to meet the crisis the education of girls is a necessity and recognized that "God has endowed women with intellectual gifts as much as men," thus contradicting Sura 4:38, which reads, "Men are superior to women on account of the qualities with which God has gifted the one above the other." He also stated that "Islamic laws accord the same status to woman as man," and that Mohammedans "are proud of the liberal spirit of their religion and laws, and of the achievements of many women of Islam who, by their talents, attained eminence as rulers of territories, in fields of battle, in wise statesmanship, in theology, in jurisprudence, in philosophy, poetry, and rhetoric."

Of the important resolutions we quote the following as expressing the feelings and aspirations of these Mohammedans assembled in conference:

"That all Mohammedan schools . . . should be placed under the supervision and control of a separate inspecting agency, with a separate inspector directly at its head."

"That steps should be taken to encourage female education in all possible ways."

"That arrangements should be made to give religious instruction in all Mohammedan girls' schools."

"That government, municipalities, and district boards be requested to start Moslem girls' schools in all Moslem centers, making provision for Purdah conveyances for pupils."

These resolutions show a remarkable new spirit in Islam in India, which is not at all friendly to missionary work.—Missionary Review of World.

The Gideons of Armenia

Armenian Christians in Harput, Asiatic Turkey, hearing that the "Gideons" in the United States were placing Bibles in many hotels to reach and influence the traveling public with the Word of God, have decided to imitate the example, and to place Bibles in all the so-called hotels of their country. Hotels in that part of the country, however, are not like our hotels, since they contain practically no furniture, and men have to sleep upon the bedding which they bring themselves, and have to eat victuals which they secure for themselves. These empty rooms in the Caravansaries are to be supplied with Bibles, either in the Armenian or in the Turkish language. The owners have nothing to say against the plan, except that the Mohammedan owners insist that the Bible must be hung on the wall, since it is a Holy Book and it would be a desecration if it were placed upon the old foot-stools, which are the only piece of furniture found in the rooms of the Caravansaries.

We trust that these Bibles will do as much good as those which have been placed in the hotels in the United States.—Sel.

Among the Bhils in India

Among the aboriginal hill tribe of the Bhils in the Central Provinces of India, the Church Missionary Society of England has a remarkable work, and the "Gleaner" says:

In olden days Bhils used to sow just a little patch of Indian corn and depend on robbery for their living. Even today the glossary of the Government Gujarati School Readers has the explanation, "Bhil—robber." Yet there are now nearly 500 Christians here, settled farmers with their families. They have a church and it is governed by a council and its affairs are managed by committees. The council has employed three lay-pastors and has just added three more to its staff. There is a boys' school in connection with the mission where these Bhil boys are winning high marks in their studies.—Sel.

Turks Facing Eastward

A great exodus of Turkish peasant farmers from Europe to Asia is said to have begun. Red Cross people report that already more than 100,000 Turkish refugees have been aided to leave Europe. They are going prepared to take up agriculture in Asia Minor. Deserting their homes they go with families and crude farming implements loaded into bullock carts, and expect to settle upon lands provided by the government.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

VII A Study of the Epistle

The Need of Justification by Faith.—Rom. 3:20-26. In the previous arguments of the Apostle, he conclusively proved that there could be no righteousness and hence no justification, by either of the two methods adopted by men—by means of the conscience, and by the law. If, then, there is such a condition as justification before God there must be another method of securing it. Good works are impossible, since no man has been able to be perfect in his works. The Gentile life is condemned by the law. Obedience to the law will not serve to that end since even the law condemns those that are under its jurisdiction. Good intentions, or the law of conscience, have not justified men by producing such deeds as would be approved of God. Even the thoughts of men are far from righteous, for "There is none that understandeth, there is none that seeketh after God.—Their throat is an open sepulchre;—Whose mouth is full of cursing and bitterness." Good intentions saved neither Adam nor any of his sons. Good works is the fruit of righteousness which God has demanded of men and which none of the sons of men have ever been able to produce. There is in man no justifying principle by which alone he may be able to stand uncondemned before God. Another means of justification must be provided, and that which is provided is by faith.

Righteousness is by Faith of Jesus Christ.—Rom. 3:21-23.

1. It is without the law. Since it could not be obtained by the law, it is evident that if it does exist it must be without the law. From this statement we must not conclude that the law has no part to play in the matter of righteousness. The law is and always will be the standard of righteousness. When Christ came to the world it was in order to fulfil the law. He did not destroy it, but made it the rule of His life among men and the means of His ministry to God and man. By it He was able to render unto Caesar the things that were Caesar's and to God the things that were God's. The law has its use today in showing men the perfect holiness of God and revealing to men the sins in their lives which must drive them to God for mercy and salvation. We must note also the peculiar sense in which the Apostle uses the term "The Law." The books of the

Law, the writings of Moses, are evidently meant in this instance; since he refers to the testimony of the law regarding faith and cites Abraham as a "witness" from the law concerning the righteousness by faith without the law. (Cf. Vs. 21 and 4:1.)

2. It is by faith of Jesus Christ.—V. 22. A righteousness of men which is efficient must also be authoritative. The efficiency of it rests upon the fact of its proceeding from God. The proof of its authorship rests upon the testimony of the law, and what precedents it may afford. In this respect the Apostle afterwards proves his case in the character of Abraham. The prophets must also agree as to the means of grace which God would provide for righteousness. As a witness among the prophets we are cited to David, who "Described the blessedness of the man, unto whom God imputeth righteousness without works."—4:6. In another respect the law witnesses to the fact of righteousness without works, in that it provides a means of grace for those who have transgressed, and who are accounted as righteous by the use of the offerings for sin which the law provided. Throughout the prophets the same truth is declared, for they, looking at the shadows in the law, beheld the offering for sin which God would provide in the person of His Son, and the consequent righteousness of faith. A further proof of the authorship of the law of righteousness by faith might be suggested in the fact of Christ's own testimony. It is called the "faith of Jesus Christ." As the righteousness here declared is the righteousness of God, and He thus becomes the authority of this particular form of righteousness, so the faith by which this righteousness is attained is called the faith of Jesus Christ. In this respect He is the sponsor of the particular means of righteousness. But, Jesus Christ being the Son of God and the highest in authority of all beings gives sufficient proof of the effectiveness of the means of righteousness. His own words agree with the testimony of Paul—"Search the Scriptures—they are they which testify of me."

3. It is general.—Vs. 22, 23. Just as the condemnation for sin is general, all having sinned, so the means of justification is general. God recognizes no difference in men with respect to their condition and

their needs. If the common infirmity of sin is found in all men they will have a common judgment. If such are to be saved, there must also be a common means of saving them and that means is found in "believing in Jesus Christ."—V. 22.

Redemption in Christ Jesus the Means of Righteousness.—Vs. 24-26.

1. It is secured to the sinner by faith.—Vs. 21-23. Those who have sinned are justified by faith of Jesus Christ, but the ground of their faith and justification is found in the work which Christ has done for them. Sin cannot escape from the judgments of God. Christ has suffered for the sins of the whole world, and taken off of men the judgment for the sin, but God must find in men the grounds for a righteous life and that is only found where there is a reverential faith in Jesus Christ. It is not sufficient that God finds a remedy for sin in His crucified Son; He must also find the principles of righteousness in the hearts of those who shall be benefited by His grace. If men are not saved it is because they have proven themselves unworthy in their disrespect of God and His Son, in their rejection of Christ as their Savior.

2. Redemption effected by the blood of Jesus Christ.—V. 25. The merit in the blood of Christ is involved with the judgment for sin. If His blood is to be the means of propitiation it must be equivalent to the demands which God makes of those for whom He is to be propitiated. There is only one thing which God demands for sin—"The wages of sin is death." The blood of Christ then is equivalent to death. Looked at in the light of the law, the shedding of His blood was the pouring out of His life.—Lev. 17:11. Any amount of blood which Jesus might have shed without giving His life would not have propitiated God. All of His sufferings during His humiliation would not have answered the purpose. Jesus' blood is the only answer that can be made for sin. No man can expect to atone for his sins by his sorrow, nor by his penance, neither by his prayers nor by his life of devoted service. The blood of Jesus says, "The wages of sin is death," and death is the only thing that will be accepted in heaven for the transgression of men. We may go farther, and say that the death of Jesus, the Son of God, is the **only** propitiation for our sins by which we may have eternal life. To meet the judgment ourselves would mean the loss of all. To

accept the propitiation by faith means forgiveness for sins and the receiving the gift of eternal life.

3. Redemption the expression of God's grace.—Vs. 24, 25. In redemption there is implied the divine favor toward human conditions. Propitiation by redemption is the result of God's grace toward man.—V. 24. The remission of sins is the result of the forbearance of God.—V. 25. The helplessness of man in his sins appeals to the love of God and claims His mercy. We may not be responsible for the sinful nature which we have inherited, and which has been the cause of our transgressions, and, for this same reason God does not consult men as to whether He should or should not supply a remedy for sin. Out of His grace and forbearance He gave His Son to be a propitiation, and the remedy is supplied of His own will and makes atonement. Because of the fact that here is propitiation for sin and a basis upon which men may claim peace and Divine favor, the whole matter of righteousness rests upon a different principle than that of keeping the law. Instead of being based upon sinlessness and obedience to the law, it depends upon the fact of the forgiveness of sins and an attitude of faith toward God and Jesus Christ, His Son.

4. Redemption secures the forgiveness of sins.—V. 25. We have noted that the blood of Jesus represented the judgment of sin, and in it a sufficient penalty has been found for the sins of the whole world. The price which was paid was equivalent, and more, to the nature of the indebtedness of men to God. In comparison it was that of the infinitely rich to the spiritually poor; the Eternal One to His creature; the perfect and sinless One to the guilty sinner. The price that was paid assures an **abundant** entrance into the kingdom, the **abounding** of grace over sin, the ability of God to do **exceedingly, abundantly above** all that we are able to ask or think, the bestowal of the **gift of eternal life** instead of the wages of sin. The price which Jesus Christ paid was infinitely more than that of human perfection. By such an offering we might indeed be **scarcely** saved. By the offering of Christ we have an abundant salvation. The remission of the sins that are past removes the penalty for those sins. Present salvation does not depend alone on the forgiveness of past sins but also on present faith—a present attitude of righteousness toward God. But present righteousness depends upon the forgiveness of the sins that are past.

2. Redemption reveals the justice of God.—V. 26. Again the blood of Jesus is involved in the matter of the redemption from sin. In this passage the Apostle considers the question of God's righteousness as the end of the scheme of redemption which God has provided. (Cf. 1:17; 3:21, 22, 26). In the method of bringing about this righteousness by the putting away of sin and the death of Christ, the justice of God might be questioned. It is evident that if God expects righteousness in men He will also Himself be righteous and,

hence, must be just in all of His dealings with men. In the death of Jesus God has dealt with Himself in the matter of the obligation of men to Him with regard to sin. He has propitiated Himself, and that fully. He has made the penalty for sin what it is and has been satisfied for all men by the death of Christ. In this respect God is just with Himself. Through the death of Christ God has made atonement for sin and has remitted the sin of the past for all men and hence has dealt fairly with all men. God has exercised forbearance toward all men alike. What he has done for one He has done for all. The only question as to the justice of God might be whether or not He has been just with His Son? But this may be answered by Jesus Himself who for the love of God was willing to do His will and for the love of man was willing to lay down His life. There can be found no injustice with God.

The last question here considered is that of the justifying of man. God must also decide as to the righteousness of men. They have mercy, forbearance, grace and forgiveness but in order to be fully justified before God they are required to have faith—to believe on Him who justifies them and in Him by whom they are justified, even in Jesus Christ.

Righteousness by Faith the Fulfillment of the Law.—Vs. 27-31.

1. The law can claim no superiority over faith.—Vs. 27, 28. By the previous declarations made by the Apostle concerning the works of the law and the evidences that the Jews could not be justified by the law, he makes bold to declare that the Jew has nothing of which to boast. The law of salvation by works is inefficient to justify, and thus has nothing of value of which to boast. If there is justification in the law it must be by some other method than that of works. The Apostle has already referred to the fact of the Law and Prophets witnessing to righteousness by faith and hence makes the claim that the law must boast in faith and not in works.

2. The second claim made by the Apostle in favor of justification by faith under the law is, that the Gentiles too were to be justified, since they as well as the Jews were under his jurisdiction. The Jews were justified through the law accompanied by faith. They were under obligation to the law it was the prime factor in their relation to God. But, the Gentiles who had not the law were to be justified **only through** faith. It was their only basis of dealing with God. This should be especially taken into consideration, since this must have been the means of salvation in those days when there was no law as that given at Mount Sinai. Upon this fact the Apostle further enlarges in his arguments, and in the proofs which he afterwards gives that faith has been and is still the one means of salvation with God.

"The Church Missionary Society of England has contributed \$2,000,000 during the past year to foreign missions, which is the largest in its history."

The Bible Class

Berlin, Ont.

The Bible Study Class under the direction of the Ontario Conference finished the six weeks' course closing at the end of the first week in March. This late session was due to the fact that other events crowded out the study until the fourth week in January. The attendance did not continue as regular as it would had the session begun earlier and thus afforded young people opportunity of finishing the study before beginning their employment for the year. A petition from the Class requests the Conference to set an early date in January for the study each year, thus affording the time to complete the course.

Fourteen persons took the examinations at the end of the term. The total enrollment during the six weeks was fifty two. The average attendance was in the neighborhood of thirty. In many respects this was the most successful term of study that has yet been held, and the interest in the class was deep and earnest. It is evident that this course of study is supplying just what many of our young people have needed and is affording them privileges of gaining a knowledge of the Word and experience in Christian work which will enable them to become useful in the work of the Church.

This session of study closes the second year of the six years' course as outlined by the Conference. We pray that the Lord will so direct this work that it may increase in its field of usefulness and be the means of strengthening the powers of the Church in her field of service for the Master, in winning souls to Christ.

THE FUTURE OF THE BIBLE STUDY CLASS

During this past winter two Classes have conducted a six weeks' course of study. That at Canton, Ohio, reported deep interest and gave evidence of an interest which portends another such a course next winter. The class at Berlin, Ont., is regularly organized under the Conference of Ontario and continues its sessions regularly each year. These courses have appealed to a great many of the workers in the Church and the question has been presented to many as to the practicability of further extending these courses of study throughout the Church.

There are many districts where a number of churches together could take advantage of such a course. While it is not probable that all of the young people in any one congregation would or could take the continuous work of a full course, the proximity of a number of congregations to such a class would afford the opportunity to attend to others who could find the time to do so. If it a desirable thing to aim to do

as much good to as many people as possible at the same time, it would be a commendable thing to arrange for such study class in the midst of church communities.

The small congregations afford another problem for consideration. If a course in Bible study is a good thing for the members of one church it ought to be considered good for any church. In times past many of our young people took advantage of the opportunities afforded them by other societies for mental and spiritual improvement. There are few societies at the present time who are making any efforts along the line of general Bible education for their workers in the Church and Sunday schools outside of the schools and colleges. If the Church has the support of her workers in the matter of bringing instructions and helps to those who cannot attend the schools why should not others who are not directly connected with the Church be invited to share in the benefits? These privileges would be welcomed by many earnest Christians in any neighborhood. A neighborhood class thus organized would be the means of awakening an interest in Bible study, in Christian work, and increase the field of usefulness of the whole Church.

The question of unifying the courses of study in these Bible classes has also been presented. Each locality has its peculiar needs. The character of the courses would also depend upon the kind of students who would expect to attend the classes. If all were Sunday school teachers, Mission workers and ministers, the course would necessarily have to be one sufficiently advanced to meet their needs. If the classes consisted of young people who had little or no experience in Christian work and sought only to have a better knowledge of the Word and desired to have some training in Christian work, a much more simple course should be provided. In order to meet the requirements of the average class a combination of these two courses might be adopted, with such variations or adaptations of the regular course as conditions might require. The unifying of the courses of study would have some advantages which would be worth while considering. The first consideration is that of available helpers. Instructors cannot always be secured when desired, and the work thus becomes disarranged or interrupted. The same instructors who conduct the work in one locality could arrange to carry on the same course in another locality, early arrangements having been made to that end. By giving the same courses at a number of places would avoid the loss of time and the expense to many who would desire to attend such classes farther away from their homes.

By the arrangement of uniform courses of study the young people of any community would be able to attend such classes in any other community and not be at the disadvantage of perhaps again going over some of the same work. In this respect the plan would be somewhat after that of the Sunday school lesson studies. By this plan, also, many of the young people would be

able to continue their work from year to year and in a certain period of time complete a definite course of study. This would be of great value to any who would desire to study the Scriptures according to some special plan.

Many of our young people are looking forward to the time when they may begin to do some active work for the Lord. In their early days they form these opinions and as their years advance the convictions deepen, and such feel the need of special preparation. Not until they have fulfilled their home obligations do they feel free to "Go into all the world." Of what inestimable advantage would it have been to many of our workers had they earlier in life had the advantages of some special courses of instruction and a few helps along the line of Christian work and Bible truths. In the days of their youth they might have been supplied with these helps while yet under the care of their parents, while under the instructions of the home ministers and in home environments. The churches at home might have had the benefits of some of their earlier labors and of more efficient service than had been rendered. For this reason alone the unified Bible study course would be a great help to the churches and to the young people in the Church who are already called of the Lord to work in His vineyard.

The Workers' Column

CHRISTIAN GIVING

- I. It is the Spirit of Christ's Mission.—Jno. 3:16.
- II. It is the Principle of Christian Fellowship.—Gal. 6:2, 5.
- III. How to Give.—
 1. As we receive.—Matt. 10:8.
 2. As we have been prospered.—I Cor. 16:2.
 3. Not grudgingly.—II Cor. 9:7.
- IV. What to Give.—
 1. What is needed.—Matt. 7:9.
 2. What people are suffering for.—I Jno. 3:17.
 3. What will relieve burdens.—Gal. 6:2, 5.
- V. To Whom to Give.—
 1. To the poor.—Acts 6:1.
 2. To the suffering.—Matt. 25:35---40.
 3. Not to those who have no need and would repay.—Luke 14:13.
- VI. The blessing of It.—Acts 20:32-35.

"It took five years, cost a million lives and three billions of dollars to free four millions of colored people after they became slaves in America. The church has been working at the evangelization of the world for over 100 years and at the present time has only 20,000 soldiers on the field, and spends only \$30,000,000 a year to reach one billion people. Is it any wonder that Christians are said to be asleep?"

Unique Colportage Work

In the island of Negroes, Rev. C. Maxwell is rather unique in his management of the colportage proposition. He ships large quantities of literature—Bibles, portions, and other Christian literature—to various points throughout his territory. These he places under lock and key. Then during the vacation times he takes a large number of the girls from the training school and stations them throughout the province. He then sets aside the fortnight or month, as the case may be, to travel and work with them. He takes his wheel and goes from town to town, stopping a day with each set of girls and assisting them, encouraging those who become faint-hearted, directing those who are working listlessly, and before it is time for the girls to go back to school, a surprising amount of literature is disposed of, a large number of homes are visited, and churches are aroused by the campaigns, and last, but not least, the girls themselves are enthused and awakened to the importance and possibilities of this method of spreading the Gospel.

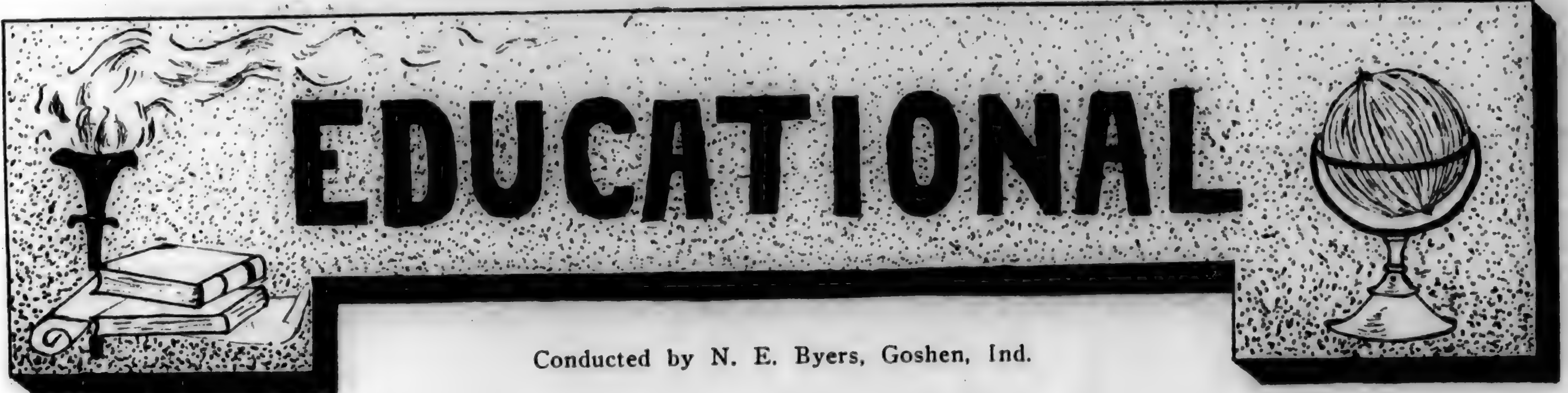
All colporteurs in the Philippines report great willingness of the natives to listen to the Gospel message.—Sel.

Conditions in Central America

William Bayard Hale, in an impressive address at the recent Mohonk Conference gave a comprehensive survey of conditions in the countries around the Caribbean Sea as the result of his own observations. He said that in Nicaragua there prevail poverty and cruelty unspeakable and we have no conception of the terrible depths of darkness in which the common people are living. In Honduras and Guatemala the conditions are similar. Here the native populations are utterly enslaved by brigands striving for control of the government. From one-half to three-fourths of the population of these countries are Indians living in aboriginal savagery. The time has come when serious men must concern themselves with this situation. San Domingo and Haiti are the homes of degenerate Negroes engaged mostly in war and presenting an appalling picture of human degradation.—Sel.

Idolatry in Guatemala

Hundreds of people from all over Guatemala, from Mexico, and other Latin-American republics, at this time of year are making pilgrimages to visit the "God of Esquipulas"—a big, black image in the city of that name in the eastern part of Guatemala. These poor benighted people actually believe that this ugly wooden image can work wonderful miracles, and many of them save money for years in order to be able to make the trip, but invariably they return in rags, with their purses looted. Not only the poor and ignorant are thus deluded, but many of the well-to-do and educated people believe in this foolishness and deception. All the churches are full of wooden images, and all the people who worship in them bow down before the gods made with men's hands.—Sel.



Conducted by N. E. Byers, Goshen, Ind.

AGRICULTURE IN CHURCH SCHOOLS

From the many opinions expressed with reference to this subject it is very evident that our people are very generally agreed that agriculture should be introduced into our schools. I do not believe that any new undertaking of the Church ever met with more general favor. As a rural people we are interested in the farm,

the rural school and especially the rural church, and we believe that instruction in agriculture will promote all these interests. The chief concern seems to be with reference to the money needed to do this work well. It has often been said, however, that as a conservative and cautious people we are quite ready to act when we are convinced that there is a real need and I have no doubt but that we will have the money for what we are sure is a worthy and needy cause.

hand he finds that his otherwise thrifty crops are being destroyed by either plant diseases or injurious insects he can quickly get the co-operation of authorities by sending samples of the affected plants or specimens of the insects.

Disease epidemics such as Kansas horse scourge, or hog cholera may appear in his herds or among his live stock and he will again find himself dependent upon the men who are trained investigators of such problems. The promptness with which these men attack such diseases is shown by the way in which the above named diseases have been handled. So also the farmer can get advice and help on the selection of seed, weed problems, improvement of live stock, or any other kindred problem that is likely to appear in the course of his work. Any man can have for the asking from his own and other experiment stations in the form of bulletins a strictly up to date library covering every detail of his work.

But last of all, let us be grateful that our wives and mothers have also fallen heir to appliances that are lightening the long and weary hours of toil and they have a right to them. No man has a right to fill his sheds with labor saving machinery when his good wife gets along as best she can with nothing.

Not long ago a farmer who had all the conveniences he could think of except a gasoline engine, decided to add this useful piece of machinery. No sooner thought than done, for he hitched up the team, went to town and bought the best he could get. He brought it home, installed it a safe distance from the house and employed it as such engines are usually employed.

The good wife watched all these operations and decided that her time had come. In the absence of her husband she also drove to town purchased an engine of suitable size, engaged a mechanic and installed it, attached the churn, wash machine, cream separator, and the pump. Can you imagine the old gentleman's surprise? Did the good wife do right? He says she did, at any rate he paid the bill with a chuckle.

Goshen, Ind.

"Every farm home should be well supplied with a variety of fruits. They cost but little and are exceedingly healthful. It costs much less to raise fruit than to pay doctor bills and the two seldom go together."

VALUE OF SCIENCE TO THE FARMER

C. B. BLOSSER.

There never has been a time in the history of our country when so great demands were made upon the farmer. Young men have entered other vocations. Many farms have been deserted, others have become unproductive and population has increased out of all proportion to production. From all over the land has gone up the cry for more and better farmers. It seems that never before have people in general taken such a keen interest in farming. Not only have the people of the cities adopted "Back to the Country" as a slogan, but what is far more significant the people who already live in the country are rapidly catching the spirit of the new agriculture and are slowly but surely beginning to realize the possibilities of agriculture as a life work. The time is already at hand when the country resident may enjoy all the conveniences of the city such as lighting plants, heating plants, daily mail, and what not in addition to sunshine and fresh air, good food and a wholesome atmosphere in which his children may grow up to manhood and womanhood without being subject to the temptations that so often overpower the city boy or girl.

We need not go far back in history when people in general and the farmer himself accepted, resentfully probably, but no less certainly, the proverbial "Hay-seed" as a fitting title. Many the man who has bewailed the fact that he has no talents or capacity, that he is good for nothing but a farmer, and he thought it fate or force of circumstances that gave his more favored brother the advantage. But not so today, for men have come to realize that farming is a business at least on an equal footing,

if indeed it be not the most important when compared with other vocations. In fact it is already widely conceded that the man who does not intend to use his brains as well as his hands must look elsewhere than toward agriculture if he wishes to succeed.

Of all the practical benefits that have come as a result of the methods of science I should say the most important of all is this new attitude which the farmer is taking toward his work. This same spirit, and the realization of the importance of the soil tiller, is raising his vocation to its proper estimate in the minds of men, and this has gone a long way and will in the future do much in the way of inspiring him to do his best.

The immediate benefits of the work of science in agriculture have been manifested in a number of ways and are constantly increasing. In fact when we come to think of it very few of the practical conveniences which the farmer uses and enjoys today have come from any other source. Often the men who give to the world improvements in machinery, live-stock, fruit, grains, etc., are to be found on the farm, but more frequently they are the men in our state universities and experimental stations who devote their lives to the study of these problems.

If the farmer finds that his soil is not as productive as it should be and he feels that he is not equal to the task he can send samples to his experiment station for analysis and get the advice of experts. If he wishes to find out by experiment what elements are lacking to make his soil the most productive he can from the same source get directions for the asking. If on the other

ANOTHER WAY TO KEEP THE BOY ON THE FARM

HERBERT GROH.

The first day of January, eighteen hundred and ninety-nine, marked the advent of an innovation on the little farm which the Boy called home. So far as I am aware there were not any designs upon the Boy particularly in this; the innovation was directed primarily against some totally different members of that farm circle, certain cows which were suspected of being, what cows should never be, unprofitable "boarders." However that may be, the new order which I am about to describe was not without its effect upon the Boy. While certain cows did presently leave the place, he stayed; and stayed the more willingly in consequence of a new and potent interest in the affairs of that farm which was steadily gathering force, and firing him with visions of things worth while to be achieved right there at home.

It is one of the regrettable and radically wrong features of rural boy life generally that it is so little made to predispose him toward the healthful, normal and sane pursuits in which his birth and early training have started him. Far from giving him a bent in that direction; his surroundings too often are made to repel him and his schooling, too, only serves to instil in him a distorted estimate of the relative worth and dignity of his own and other callings. It is encouraging to note, on the part of our school authorities, some awakening to the necessity of providing for rural life a rural education, instead of shaping the whole course of instruction to the idea that the university and the professions are the only goal in view. But while conditions are being righted in those respects it behooves us also to invest farm life itself with more of those little amenities which would give it attractiveness and interest for youth.

Coming back again to the point at which we started; at the beginning of the year in question there was installed in the farm stable a simple outfit consisting of pencil, paper and a small spring scales for weighing milk. Thereafter, and continuing without interruption through the fourteen years which have now elapsed, each cow's milk was duly weighed and recorded daily, morning and evening, before being emptied. What little expenditure of money, time and trouble the practice has involved, has been from the first regarded as a negligible quantity, much more than offset by the advantages derived. Everyone in any way concerned with the care of the herd, the Boy as much as any, speedily became in deep earnest about the performance of the various animals, and the accomplishments of the best possible results with them. There in black and white was the actual production of this cow, and alongside was the higher or lower yield of her stable-mate whose record might have been expected to be similar. Not until the first year was completed however, could any fair comparison be made, and even then

only tentative conclusions could be indulged in. It was necessary that the test be continued year after year and thus the cow which never gave 5000 pounds of milk in a year, while her neighbor never gave less than 6000 pounds, was clearly condemned on her own indisputable evidence. Just as soon as she could be replaced by another cow more profitable than herself, her fate was sealed, and if she gave too little her place was left unoccupied rather than occupied at a loss. Thus year after year as the closing of the records approached, excitement ruled high until the last figures were in, and each cow's reputation was enhanced or lowered, and the new beginners could be sized up with their elders in the herd.

It did not take many years to show a distinct improvement in the "personnel" of the herd. Young cows, the offspring of the best individuals in the older herd, brought up the average as they advanced into their prime. Each generation was better bred than the preceding, and so, while it is gratifying, it is not after all surprising at the end of fourteen years to find some cows giving almost double the amount of milk which their grand or great-granddams gave when their records come to the light. The simple knowledge of what was being accomplished served to beget fresh enthusiasm for the work of further improvement, and the exact knowledge pos-

sessed of the stages by which the advance had been made became an increasing guide for accurate and telling steps in the future.

By no means the least of the factors which contributed, along with good breeding, selection, and culling, to the better results obtained, was the gradually acquired skill in feeding which likewise was dependent upon a close observation of results as shown by the scales. By watching carefully the response at the pail, a knowledge of the best feeds, and the best use of those feeds was gained. By keeping well posted regarding the production of each cow, the expensive concentrates could be so apportioned as to do the best cows justice, and avoid a waste upon those less capable of profitably utilizing a large amount of them. Invariably when the attention to these details was most faithful, the results abundantly justified the additional care. As in feeding, so in every detail of the care of the herd interest was taken which was bound to have its reward.

Now what had all this to do with keeping the Boy on the farm? Simply this: to his lot it fell, as it has a way of doing to most boys, to do an ample share of the necessary chores; but as "interest lightens labor," and as achievement adds zest to endeavor, so the doing of chores became the building up of a dairy herd; and the changing of what would otherwise have been drudgery into visible progress toward a definite and worthy end, became the making of a better farmer than would have been.

Preston, Ont.

WHY WE ARE ON THE FARM

A. M. HESS.

In the preparation of this article I have been asked to give reasons why a College graduate might wisely turn to agriculture as a vocation instead of some of the professional or semi-professional vocations for which he might be in part at least especially prepared. I will give reasons why I have chosen to be a farmer. These will be reasons which are so purely personal that the article may read like a bit of autobiography. I very much question the propriety of too frank an airing of personal problems and solutions. This is not a chapter from a possible autobiography.

One of the foremost reasons for my turning to the farm was my love for the farm and nature. This love for nature as she exhibits herself on the average farm, if I have rightly searched my memories, dates to my reading of Wordsworth's Prelude in my Sophomore college studies. In reading some of those fine passages of nature description and nature adoration my thought was turned back upon the memories of my boyhood days on the farm. This farm is located on the banks of the Yellow Breeches Creek, a tributary of the picturesque Susquehanna. The farm is surrounded on three sides by the creek from which wooded hills rise to a height

considerably above that of the farm. The farm is the arena of a picturesque amphitheatre. To me it has been a spot of rare beauty ever since I became inspired by Wordsworth's nature poetry. The reading of the Prelude recalled my early life and the scenery of this farm. I idealized the memories of my boating, swimming and fishing excursions along the creek, my wanderings through the woods and across the fields, the companionship of youthful playmates, and the general outdoor life of the country home. This sentimental attraction for the farm has been so strong and constant that ever since it was awakened by the English Nature Poet I have had the feeling that no matter what the earlier part of my active life might be, sooner or later I would find myself on a farm so that I might again live in the romance of farm life and the beauty of outdoor nature.

Another reason bordering on the sentimental which made farm life appeal to me is the fact that it is the most simple, natural, and independent sort of life. I want to be as free as possible from the work and affairs of other individuals. I do not like to be placed in a position in which I am responsible to others for my work as

I would be in working for a salary. Neither do I relish being responsible in any way for the work of others as I would be if I were supervising the work of others and in authority over them. When I am farming there is no one "higher up." The farmer's life is more natural because he is producer and consumer of the same goods to a much larger extent than any other class of persons. There is less division of labor on the farm than in most other lines of work. There is less machine like work for the "human machine." The farmer lives a more balanced and "rounded out life." This may not count for the highest efficiency in the modern industrial sense, but it certainly counts for health and happiness. Some asked me recently to explain just wherein lies the simplicity of life on the modern farm with its complex machinery and equipment and its intricate scientific problems. I feel that we are living a simpler life since we are on the farm than we did before. Our daily duties are much more varied than they were then. It seems like a paradox and yet we feel that the present is the simpler life. It must be because we are more independent of other people's affairs and that we maintain a simpler relation to our fellowmen. There is less necessary co-operation, less dependence and responsibility, less formalism and conventionality, fewer occasions when we must decide which of conflicting interests we will favor, less need for diplomacy and reserve.

Then there is a sentimental scientific reason for the attraction of the farm. I have never cared to study very deeply into any of the sciences but I have always been interested in having an elementary knowledge of all of the natural and physical sciences. Nowhere are there more varied scientific problems and application of scientific knowledge and principles than on the farm. We are constantly dealing with facts in Physics, Chemistry, Biology, Botany, Zoology, Geology, and Meteorology.

There is another sentimental reason for my love for the farm. Most of us have an instinctive fondness for creating, collecting, and owning something and using or manipulating that which we own. This is probably a manifestation of what the psychologists call the collecting, ownership, and play instincts. The farm certainly offers fine opportunity for the expression of these instincts. The ownership of land, livestock, and farm equipment considered apart from the profit can not be other than the source of deep satisfaction to most individuals. Think of the vast number of city folks who own or long for land in the country. These city land owners or land lovers do not as a rule realize big dividends from their country estates. Their love for them is simply an instinctive love for the land. Many of us who are or have been by choice and training something else than tillers of the soil are by instinct farmers. This desire for ownership furnishes a strong incentive for the saving of as much as possible of one's income which within reasonable limits is highly commendable.

Furthermore the ownership of land and farm equipment affords opportunity to invest one's savings in such a manner that they constitute his working capital. The successful business man usually derives a greater rate of interest from the capital invested in his own business than from that which he might lend to others for a stipulated rate of interest.

Turning now to more practical considerations which effected my decision to become a farmer—two years' experience in public school work convinced me that I could not be satisfied to continue indefinitely in that work. The almost total effeminization of the teaching profession made it unattractive to me. The salaries usually paid are not in proportion to the high standard of living and special training demanded. The tenure of office is more or less uncertain. In many places the public school teacher becomes more or less mixed up with petty politics in such ways as to be both unpleasant and morally degrading.

When we began thinking of a change of vocation the appeal of the farm was strong. Both my wife and I had grown up on farms and were equipped with some practical knowledge and experience in farm work, so that we felt reasonably safe that it would not be a purely sentimental venture and a practical failure. The farm we had in mind from the beginning was a small one and within five miles of Harrisburg, Pa. This city has excellent public markets where farmers sell much of their produce direct to the consumer and get fair prices for them. We had personal knowledge of some excellent work and results that were being attained on farms in this locality. We were led to believe by our own study and observations that by the prevailing methods of farming we could provide for the necessities of life and a few luxuries on the small farm and accumulate a small fund of savings more successfully and pleasantly than we could in the teaching profession. We also thought that perhaps by study and experiment we could improve our methods of business and develop the demand for our farm products so that at some time in the future we might be prospering much better financially than we could hope to be in the teaching profession. The possibilities for the development of scientific agriculture and sound business method seem to be almost limitless.

Agriculture is developing in intensity rather than extensity. The city population is growing much faster than the country population. The demand for food stuffs is increasing. As the necessity for intensive farming increases the advantage of brain over brawn will increase. There are many good business men on the farms but not enough. The progressive farmer has less damaging competition than the progressive business or professional man.

Some one may ask, Does farming pay? Does it pay for the capital invested and the labor expended and an additional margin of profit such as a man would have a right to demand if he were choosing it in preference to vocations where salaries or fees

are counted in thousands of dollars per annum? Whether farming pays or not depends not so much upon farming as upon the farmer. I know of a case in which a certain man living on a small farm moved off of the farm because he could not make a bare living for himself and family. He said the farm was "no good." The farm was sold. The man who bought it made a good living and a great deal more money for his bank account than most men make on farms which the first mentioned occupant of this farm would have considered very good farms. In farming as in any other work remuneration is in proportion to ability and efficiency. Success depends upon the man more than it does upon the profession he chooses. In choosing a profession it is foolish to ask which will pay me the most dollars. If you are looking for an easy "snap" which will bring you plenty of easy money you are not headed toward success. Success depends upon force of character, ability to achieve, efficiency. If you have these qualities you can use them on the farm as well as any where else. If you are educated your education will be as useful to you on the farm as it would be in other vocations, though perhaps not as indispensable as in some of the other callings.

I would not say to any and all comers that farming is the best vocation in the world and that you make a foolish mistake if you do not choose it. I have given some of the reasons which moved me toward the farm; if these do not appeal to you then they do not apply to your case.

Choice of vocation and especially of farming must be made in view of purely personal considerations. If you could not love and enjoy the life and work of the farm then it is probable that you could not be highly successful in the practical side of the work. Each one must decide for him or herself whether farming as a vocation is suited to his or her particular temperament, experience, or ability. Not all individuals could become successful farmers. On the other hand there are many individuals who are not farmers who would have become highly successful as such if they had been able to see the possibilities of the farm at the time the choice was made. Young men and women who have grown up on farms and have had the advantages of higher education would do well to consider seriously the advantages of farming in the light of their education before turning away from it into professional vocations which require a great deal of special preparation. Farming as a vocation may not appeal to all but those who will consider it intelligently will not despise it.

The development of the science of agriculture has been marvelous in the last decade, yet only a beginning has been made in learning what might be known about the most efficient methods of producing the necessities and luxuries of life from the resources of the soil. Farming is a great and rapidly growing industry and not a vanishing one. Shiremanstown, Pa.

IN SOUTH AMERICA

J. W. SHANK

Farming in Chile

General Conditions

Practically any sort of farming that is possible in the temperate climate of North America is possible in the same zone of South America. In the central valley of Chile are found prairie lands like those of Nebraska, irrigated sections like those of Colorado, and forest lands like those of Minnesota. In this valley there are great undeveloped possibilities that must be and

the most common method of threshing is treading out the grain with horses on a threshing floor and then winnowing by throwing the chaff and wheat into the air.

In any country it is the small farm that receives most careful attention. Most of the farms in Chile are large, ranging in size from 1,000 to 10,000 acres, hence one generally finds careless methods the rule rather than the exception. The large farm



Hauling Alfalfa Hay on a Farm in Chile

will be developed within the next twenty-five years. They must be developed in order to satisfy the changing conditions of the nation. Progress in other lines calls for agricultural progress.

There are lands suitable for grazing, grain lands, and fruit lands. In certain sections one sees fields of wheat, oats, and alfalfa, in others, patches of garden truck, potatoes, cabbage, carrots, etc., and, in every part, all kinds of fruits that grow in temperate climates. Much land is yet in open prairie and forest, waiting for the development of thrifty farmers.

Methods of Farming

The agricultural possibilities of Chile are very great even though a comparatively small portion of the country is suitable for agriculture. The methods of farming, however, are very inadequate and proper development will not take place unless some of these methods are changed. No attempt is made anywhere to preserve the soil fertility by fertilizing or crop rotation. The land will not always endure such robbing of its qualities. Farmers do not study the principles of farming but accustom themselves to slipshod methods that have been used by their forefathers. Wheat land is roughly ploughed and very little harrowing is done before sowing. Binders are used on large ranches but a greater part of the wheat is still cut with the hand sickle. Threshers are used but

is a hindrance to agricultural progress because the owner, who cares for little else than a certain yearly income, gives scarcely any attention to proper methods and improvements. Furthermore, the country does not become the permanent home of enough of people, when large holders control the bulk of the land.

Farming Seasons

The seasons in the temperate belts of South America are alternate in time with our seasons. September and October are months of spring when crops are planted. Then December and January are the months of harvest. In this we can see a

very interesting providence for the human race. It is always winter time and always harvest time in some part of the world. A poor harvest in the North Temperate zone would cause the greatest scarcity during the following winter months, just at the time of harvest in the Southern hemisphere.

A bird flies south in winter to avoid starvation, but man has invented steamships and railways which take the place of wings in bringing the harvests to and fro.

Marketing Opportunities

The markets for farm produce are always good. The reasons are that the farming section is comparatively small in Chile and is not fully developed, and that the people must depend largely on this one section of country for their produce. It should be remembered, however, that Chile has enough tillable land to produce food for ten times her present population. In the summer of 1911 and 1912 butter sold at 50 cents per pound in Santiago, eggs at 50 cents per dozen, chickens at 25 cents per pound, and milk at from 12 to 14 cents per quart. If the markets were supplied as they could be these prices would be much lower. Undoubtedly the supply of the above products would be greater were it not for the fact that most of the large farms are used for raising grain and for pasturing herds of cattle, these being very easy sources of income. Intensive farming, while it brings the largest returns per acre, requires also much the greater amount of labor per acre.

Chile has a good foreign market for her cattle and sheep. Most of such exports go to Europe at the present time. Much wheat is also shipped to Europe. Undoubtedly the opening of the Panama Canal will make possible still better opportunities to find foreign markets for the surplus in production.

The Farmer Himself

The land owner in Chile is very seldom the farmer. He usually lives in the large cities and does not pretend to do any work on his farm. The real farmer is, what in Europe would be called, a peasant—a man who does the hard slavish work and receives the most meager pay for it. He has enough to eat and to wear but there is



Threshing Wheat in Southern Chile

never a hope for him to become independent. The land owner usually manages to keep the tenant constantly indebted to him so that he cannot lawfully get a release, and there the poor man must toil from youth to old age living the same as a slave. Passing through the rural districts, one sees these down-trodden sons of the soil toiling from sun-rise to sun-set and, to one who knows the conditions under which they toil, the picture is pathetic.

Possibilities of the Future

In Chile there are yet hundreds of thousands of acres of land suitable for farming that have never been touched. The land now under cultivation produces well, but it would do far better if scientific principles would be used—such principles as

fertilizing, crop rotation, etc. It is a great cattle country, hence the opportunities for dairying are unusually good. Alfalfa and clover do well; stock can be pastured the year round; mountain springs furnish good cold water which is very helpful to dairying; and the demand for dairy products is great enough to insure good market. Almost any variety of fruit suitable to temperate climates thrives well and has a ready market.

No nation can stand with a one-sided development. The agricultural possibilities of Chile must be and will be recognized. The tendency is in that direction now, but the one thing needful is that men be gotten into the country who will make it their home.

La Junta, Colo.

AGRICULTURE AND HIGHER PRICES

J. M. KURTZ.

There has been considerable discussion during the last few years with regard to the rise in prices of farm products. The theory of some is that our present prices are only temporary and that sooner or later they will decrease. Others hold that the present tendency is a permanent one, which would mean that in the future the farmer will realize still greater returns on his investment. There is every reason to believe that the latter is the correct viewpoint and one need only compare the present conditions with those of the past in order to have it corroborated.

During the period from 1850 to 1900 there was a very rapid development in farm machinery so that at the end of the 19th century a few persons could easily do the work of a score of persons living fifty years earlier. This is equivalent to saying that the total farm product placed on the market doubled several times over during the half century indicated, with the consequences that prices were kept abnormally low. The rapid improvement of farm machinery alone would not have had such important consequences had it not been for the fact that it was very closely connected with another cause working in the same direction.

It was during the last half of the 19th century that the Federal Government gave away most of its public lands in the West. The terms were made easy for the settlers so as to create special inducements for the rapid development of those vast territories. There was a generous response and the rich agricultural lands of the West brought forth bountiful harvests; especially after the introduction of the best farm machinery. The total annual yield of farm products in the United States increased rapidly from year to year and for a number of decades the markets were overstocked. Low prices was the consequence and the farmer was unable to realize the returns he should have had upon his investment. Whenever the increase in farm products is greater than the increase in population there will be a steady decline

in prices, other things being equal.

The Government has been severely criticised for its liberal land politics of the past, but the error was not foreseen until it was too late. At the time it seemed to be the best policy for the rapid development of a great nation. Today we see that the farmer has had to suffer serious consequences as the result of an erroneous national policy.

But there is a better day ahead for the farmer. During the past ten years conditions have changed very materially. The new lands have nearly all been taken up and this, together with the comparatively slight improvement of farm machinery during the past decade, has rapidly decreased the over-supply of farm products in our country. At present the increase in population is greater than the increase in agricultural products and this condition will certainly continue in the future. The consequences are that the farmer can depend on getting higher prices not only for the commodities he puts on the market but for his land as well. The fact is that the total valuation of farm land has increased more during the last ten years than it did during the fifty years preceding and largely for the reasons that have been mentioned.

There are other factors of secondary consideration which have had their influence on the prices of farm commodities. Among them might be mentioned the gradual decrease in the average yield per acre in the United States on account of poor methods of farming; the rapid increase in the world's supply of gold; a higher standard of living; and, the tariff. These factors, however, can easily be over-emphasized. The tariff, especially, has been unduly emphasized by the politician who looks after his own interests first and makes the farmer's interests a matter of secondary importance. The fact is that tariff regulations is a very minor consideration when actual prices of farm products is considered. There are a few special cases where its influence is more pro-

nounced, such as the effect reciprocity with Canada would have on a few border states, for instance. But in a general way it is almost a negligible quantity in determining prices for the farmer, and he is just beginning to find it out.

It was mentioned above that at present our nation is entering upon a new phase in its history when the increase in population is greater than the increase in farm commodities. This is a matter of far-reaching significance. Our most learned economists and statesmen are giving it serious consideration. It means that we are slowly approaching a time when we will import instead of export some of our most important necessities of life. But long before that time arrives farm prices will be still higher than they are now. To the intelligent farmer this gradual but permanent rise in prices is a matter of great importance. By improving his farm and increasing his yield per acre he will get a double increase in his returns. The best investment for a farmer just now is made in improved methods of agriculture, and the higher prices are becoming a wonderful stimulus to that end. On every hand new methods are being investigated and applied. And it was primarily the rise in prices that brought on this change of attitude on the part of the farmer. During the last half of the 19th century the average farmer's profits were too small to enable him to improve his farm and consequently he just allowed it to "run down" as we say. But today the farmer is taking new courage and is planning with confidence for greater returns for his labor in the future. The wave which is just now sweeping over the country for the application of scientific methods in agriculture is the natural consequence of changing conditions as well as an indication of a higher standard of intelligence in solving the perplexing problems of rural life.

Goshen, Ind.

THE COUNTRY BOY'S CREED

I believe that the country which God made is more beautiful than the city which man made; that life out-of-doors and in touch with the earth is the natural life of man. I believe that work is work wherever I find it; but that work with Nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location but upon myself—not upon my dreams, but upon what I actually do, not upon luck but upon pluck. I believe in "work while you work, and play while you play," and in giving and expecting a square deal in every act of life.—Edwin Osgood Grover, son of a country minister.

The farmers are the founders of civilization and prosperity.—Daniel Webster.

SOME ATTRACTIONS THE FARM OFFERS TO COLLEGE WOMEN

ANNA KAUFFMAN HESS.

The editor requests some experiences, convictions, or ideals that will make farm life appeal more to the country girl. I infer that he has in mind more especially the country girl who is preparing herself or is planning to prepare herself for professional or vocational lines other than farm life. A liberal percentage of the young women who are taking and have taken college degrees or have completed courses in other schools of higher education comes from the rural districts. A very large percentage of these young women have resolved not to return to the farm except under the most strenuous compulsion. Why have they made such resolutions? Why do they have such an aversion for country life? What is there about farm life that is so repellent to the educated woman? There no doubt are a number of causes for such a condition and perhaps one of the most evident is the home itself on the average farm. In many instances the home life and its environments are such as tend to make farm life and everything connected with it repulsive to the bright, active young woman. The home in itself is unattractive. The "best" part of the house is kept closed except when there are guests to be entertained. The family lives in the kitchen. There is no reading matter to appeal to the young mind either in book form or in current periodicals. There is no effort made to make farm life interesting. The girls are seldom given a share in planning the work nor is there any incentive to make the work a matter of personal interest and satisfaction. The girls are mere automatons acting to some one else's bidding. Thus the work is drudgery and they are toilers.

Another cause for this discontent is the general methods of work in the average farm kitchen. The methods are antiquated. Things are done as "mother taught me." Now mother's mother may have been a very excellent house-keeper in the day when cloth and carpets were woven in the home, when fat lamps and tallow candles furnished the light, when all the soap was made from home made lye, and when the milk was kept in stone jars or tin pans and the cream churned by hand in the dash churn. But times have changed since then, and there is no reason why work in the kitchen should be done just as it was fifty years ago; no more reason for that, than there is that the men of the farm should do their work with old time implements. On the average farm the barn is modern in its equipment; modern machinery fills the sheds but the house and kitchen are very little different from those of fifty years ago. Of course the young woman with aspirations rebels and feels that the farm is cheating her out of her lawful heritage of twentieth century blessings and so she resolves to quit it all.

Outside of the home there are forces which tend to drive young women from the

country. There is a very foolish notion current that a home in the city brings with it all the comfort and luxury which the farm home lacks. Now this is an entirely erroneous idea. There are just as many antiquated homes in the city as in the country; just as many unattractive homes—homes that are mere fragments of furniture shops in that they consist of an accumulation of furnishing void of the home spirit; just as many kitchens in which slipshod methods are used. The notion that the city limits mark the line of demarcation between the cultured and the uncultured, the happy and the unhappy, the contented and the discontented is very faulty indeed. True culture is found in the country as well as in the city and true culture finds the elements needed for its further development in the country as well as in the city. There is no magic process by which an uncultured person can be changed suddenly into a cultured one merely by being transferred from the country to the city. Neither is it true that only city young people show the marks of culture and good breeding. True culture knows how to discover elements of growth wherever located and it can find abundant aid in preserving its dignity and refinement even in the country.

Thus far we have considered causes for the trained country woman to seek homes elsewhere than in the country. Now let us consider peculiar advantages which the farm offers to the educated woman.

Her training should have given her the power and constructive ability needed to overcome the conditions which chafed her. What seem the country's limitations should be her opportunities. Nowhere is there more demand for the exercise of constructive imagination, mathematical accuracy, and scientific analysis than in the working out the varied duties attendant upon farm life. The nineteenth century country young woman was taught that the highest tribute that could be paid her was that she was a **good worker**; the highest honors went to her who by almost slavish labor could get the most work completed in a day. The twentieth century country young woman is being taught that the highest tribute that can be paid her is that she is a **good manager**; the highest honors go to her who by the application of thought succeeds in reducing her work to a system so that she and her maids have more time for leisure and self-improvement and at the same time get more accomplished than the nineteenth century women did—in short the modern spirit of efficiency is penetrating even the country kitchens. If a young woman wishes to escape the atrophy following lack of exercise of her mental powers let her turn to the farm. Modern machinery and modern methods are revolutionizing farming and farm life and the woman must bear her share of the burden entailed by the adaptation of these new machines and

principles to farm life. Indeed there is no vocation that admits of such a flexible program. The daily routine of duties can be varied to meet social obligations, the health of the worker, or the climatic conditions without endangering the interest at stake. The farm home then needs to be modernized and the educated country woman is especially fitted for that task.

One peculiarly attractive feature of farm duties is their varied character. There is less monotony in farm home life than there is in city home life. The very complexity of it calls forth the originality and personality of the home-maker. There are so many opportunities given for studying the work and finding out just how it can be reduced so as to call for less expenditure of energy and effort. There are so many places where work can be systematized and where the application of thought will remove much of the hard labor and at the same time yield better returns. The time of a farmer's wife should have a value to it. She should be determining that value by finding out just how her time can be used to the best advantage. If it pays better to buy clothes ready made she will do so. If her time is more valuable in caring for poultry or attending to a dairy than in baking bread or doing the family laundry, she will buy her bread and let a less skilled person do her laundry. She should be a producer for society. She should be contributing something to society's needs. Many a young woman before marriage prides herself upon her ability to earn an independent living. But when she marries she at once allows herself to be a dependent and in too many cases becomes ill-tempered just because she has too little to engage her mind and keep her sweet. The farm offers too many opportunities for wholesome exercise to allow a woman to become inert. She should find herself confronted by all sorts of fascinating problems in mathematics and economics. She should not be satisfied with having learned **how** to do certain part of her work, she should study it to find places for improvement just at the professional woman must study to keep herself in working harmony with her times. But very probably there are some young women saying to themselves, "Yes, but the farm work is hard and often unpleasant." Ask the trained nurse whether her work is always easy and pleasant. Ask the teacher whether she ever meets difficult and unpleasant tasks. Their answers will be something like this, "Yes, there are many unpleasant features about my work, but I love it and am deeply interested so I have learned to forget the unpleasant parts." In that answer you have the reason why the college trained woman can be happy in farm work. She will find it interesting because it is intensely interesting and she will learn to love her work and forget the unpleasant features.

A very attractive feature of farm life—shall I say the most attractive feature—is the opportunity it affords the husband and wife to enjoy each others companionship

and to become business partners. For the man, in most professional and vocational lines of business, the home is little more than a boarding place. He must leave early, perhaps he gets back for the midday meal, more often he does not, and he can not return until late at night. Is it surprising that in such cases the husband and wife often become estranged as years pass by? Each grows to have a separate set of interests. On the farm husband and wife are not separated by the daily duties. To the college trained woman this condition should offer unlimited opportunity to make herself indispensable to her husband and his business. She should be his partner. The house in which the business interests are a partnership is a unit and the farm is especially adapted to the founding of such a home. The wife can read articles pertaining to their work and tell her husband about them. She can help him plan the next year's work and together they can watch the progress and fulfilment of their plans. But what is still more practical, she can keep records for the different crops, the dairy, and other lines of business. There is no argument so convincing as a column of figures to prove which line of farm interests is the best paying investment; then also it is very gratifying to know how much each particular source of income contributes to the sum total. As a result of such accounts the unprofitable work can be eliminated and there will be more time for leisure and the profitable part of the business. Such account keeping is not burdensome and it gives the woman a definite share in running the farm. The satisfaction she derives from knowing and feeling that she is a vital factor in her husband's business interests, that her companionship is his deepest inspiration, and that her home is a haven of comfort and cheer after the day's work is all the reward she asks for her labors; for such a woman work becomes a pleasure and life is full of joy. She learns to love her work because she knows that her own personality is making a home that is, first, the peculiar outgrowth of their ideals, and, second, the source of the power and inspiration which forms the impelling force needed for the development of their business interests.

A less tangible attraction which the college woman ought to find in farm life is the opportunity of contributing something to the general advancement of woman. By this I mean that the farm offers very special advantages for woman to prove to her sisters that there is dignity in labor and that the homely household duties are ennobling. Too many women have grown to feel that dignity and refinement are diametrical opposites of cooking and cleaning; that "to work with the hands" means one's character. A woman will stand out the weary hours of the day behind a counter, or mechanically manipulate a type-writer, or wearily follow the monotonous routine of factory work in preference to doing house work. The crowded early morning inter-

urbans attest the fact that many of these workers live in the country or small towns. All the while the kitchens of the land go begging for some one to help the tired house-wife. Are not the women and house-keepers of the land to blame for this? Must not the farm women bear their share of the blame? Too many farm women look upon work as a heavy burden imposed and they have transmitted this feeling to all about them, thus we see the country girls looking for "dignified" labor. The American spirit of equality towards which we are aiming knows no such division of labor into "dignified" and "menial" service. All work performed in a spirit of earnestness and accuracy is ennobling and all work performed under compulsion is degrading. When the question is faced squarely and sanely it will be apparent that farm work has less of the "belittling" features than many of the services performed by women who would shun it. The farm then, I say, offers most excellent opportunities to the altruistic minded woman to prove by her own service and by the attitude she takes towards those that aid her that labor is ennobling and that farm labor compensates more bountifully than almost any service in which woman can be engaged. The gospel of the dignity of household duties must be lived in the American homes and first of all in the country homes if this nation is ever to realize its boasted emancipation of women. Women will be free only when they have freed themselves from the fetters of prejudice against woman's duties.

To the college woman who loves poetry and romance; who is meditative and imaginative, the farm offers attractions un-

surpassed.* The freedom from irksome social duties leaves more time for reading and reflection. Let me add in this connection that there is no notion so mischievous than the one that the farm woman **must** be "hard at it" from early morning till late at night; there should be ample time for leisure. The quietness itself in the country is conducive to reflection. The nearness to nature and nature's charm—which has ever been a theme for the poet's fancy to adore—tend to soothe and sweeten the whole atmosphere. The gorgeous sunsets, inspiring awe and reverence, the star lit nights or in its turn the mellowed moonlight, the wooded hills, the varied seasons—all vie with each other in bringing joy to the open hearted seeker for sweetness and light and fill the soul with translucent emotions. Nowhere is there so little of man's artificiality contrasted with God's perfection as in the open country; nowhere is there so little to intervene between us and our Creator.

These are a few of the appeals that the farm is making to me and in part explain why I feel that I am living a fuller, richer life than when I was making a home for a professional man. There are more apparent attractions which might offer to others still more alluring appeals. I have deliberately chosen some of the less obvious phases of farm life that can be developed by the trained woman. Of this I am very confident, however, that every young woman who will approach the farm home in the same unprejudiced manner that she would approach professional duties will find the farm life attractive, ennobling, and satisfying.

Shiremanstown, Pa.

ANSWERS TO QUESTION

Bro. E. S. Hallman as Secretary of Goshen College sent cards, asking opinions with reference to introducing Agriculture, to a number of brethren in the states from which the College attracts most of its students. These answers are selected from the 90 per cent. that favor such a department.

Virginia

Dear brother:—"I favor the Agricultural Department, believing it will keep some of our young people on the farm who otherwise would go to the city, where there is greater danger of being lost to the Church."

"The addition of an Agricultural Dept. to your school in my mind would be very practical; and a feature which should be encouraged and supported by our people in general."

"The establishment of an Agr. Dept. in connection with the other departments of the College, would meet with my entire approval, as I have full confidence, that if the venture is made, the authorities will make the Course a complete one."

"In reply to your request will say; I favor an Agr. Dept. in connection with your College."

"I feel sure that an Agr. Dept. in your school would be a step in the right direction. I found a little item in the Jan. 11, 1913, 'Practical Farmer, of Phila., Pa., I

want to quote 'When our schools lead the children back to the farm, they will lay the foundation of the health and happiness of the future.'"

Eastern Pennsylvania

Dear Brother:—"I believe an Agr. Dept. to the College would be appreciated by the members of our Church, as most of our members are engaged in agriculture. Some Colleges which now offer courses in agriculture teach courses in engineering. In some the moral and social atmosphere is not what parents would desire for their children—"

"The fact of the matter is many brethren are taking up this phase of work at our State Colleges. It is a department that will positively be much patronised by our men in the future. A coming and present need. I would like to see Goshen add this department. Wishing you a prosperous year in the work abiding under God's blessing."

"I have a boy interested in farming who possibly would have taken a course at the

Agricultural School, but on account of not knowing of a place suitable to send he did not go. I know of some places I would not send because not suitable."

"I am of the opinion that an Agr. Dept. should be a profitable venture for the College; inasmuch as the major portion of its students are from families engaged in agriculture. It is a science ranking second to no other, and offers an independent and comfortable livelihood to everyone mastering it. Moreover it is a vocation tending to bring a person in closer touch with his Maker. I always think of a farmer as a partner of the Almighty in feeding humanity. The realms of agriculture is second only to the Heavenly realm."

"I am a farmer. I believe that the farm is a very suitable place for a school man. Many more of our Mennonite farmers ought to be educated with special training in agricultural subjects. More of our educated Mennonites ought to be farmers. I think that Goshen College ought to be equipped to interest its students in the attractions of farm life as a vocation, and to attract to its doors farmers who need a fuller knowledge and application of their work."

Maryland

Dear brother:—"Seeing that Agriculture in this day must take its place with other great business affairs it stands to reason that the successful farmer needs some special training, and, I think since we have an institution of learning it should include an Agr. Dept. and thus hold our children to the Church."

Western Pennsylvania

Dear Brother:—Greeting. "I don't know that I have any very positive opinion or conviction. If there is sentiment enough among our people for an Agr. Dept. and prospective students enough to warrant the movement, I see no reason why the effort should not be made. May the Lord overrule it to His praise."

"If there is sufficient demand for the Agr. Dept. Course, if the funds are available, if the instructors are in sight, I should most heartily favor the new department."

"I am heartily in favor of making the work at Goshen and at Hesston more agricultural. These schools ought to develop our boys and girls to be good farmers, good teachers, good anything else the children of the Kingdom should do, (but not good lawyers or politicians) and with it all a good Christian training on thoroughly New Testament, orthodox, Mennonite lines. The idea of adding agricultural and industrial features to Goshen and Hesston, strikes me with special favor."

"In reply to your request I will say I think an Agr. Dept. a valuable addition to the College course. The "back to the soil" cry that is now going on makes it imperative that our young men know something about farming. Wishing you success in the school in all its departments."

Ohio

"Dear brother:—Greeting. Regarding an Agr. Dept. in connection with the College,

I might suggest that such department would be of great value to our people."

"In regard to your inquiry with reference to an Agr. Dept. in your school will say this. If there is a growing demand on the part of the Mennonite boys for agricultural knowledge, certainly I approve the addition of the Dept. The Mennonite Church in the past has been too slow to recognize the needs of her youth until many were lost to the Church, before anything was done for them. Let us not continue to do this any longer."

"Since our people are mostly a rural people, and interested in agriculture MORE than in any other one profession, I think it would be all right for the school to take up that work also. I believe the Church has the necessary funds, when we once see the benefit that can be derived therefrom."

"I have two boys who expect to take an Agricultural Course, and am pleased to know that Goshen College is agitating for such a Dept."

"I favor agricultural teaching in our public schools. I would sooner see 100 of our boys taking courses in this study than 10 in other commercial studies. Many a young man is lost to the Church because his profession deprives him from church privileges, and in the course of time is lost to our Church."

"I very much favor starting an Agr. Dept. in connection with Goshen College. Our Church is largely composed of rural people and it has become an actual necessity to educate the farmer in his chosen occupation to bring out the best that is in him for rural life."

"I think an Agr. Dept. in connection with Goshen College would be a good proposition. It would enable the student to raise more crops, fruits, etc., to the acre than at present and learn to farm to a better advantage."

"If sufficient endowment is in sight I think it would be all right to start with an Agricultural course, but not a full 4 years' course at present. With the present teaching force Goshen College ought to have almost twice the number of students."

"I am very enthusiastic about an Agr. College. But it is my opinion that the equipment necessary to compete with the State Institutions of this kind would be difficult to secure. However it should be the aim of Goshen College to put more of its graduates back upon the farm; at least not educate all of them away from the farm."

"In answer to inquiry will say an Agr. school is a necessity of this age. Two of my boys are taking this course at ——. They would rather have gone to Goshen. There are others in this neighborhood expecting to take such a course, but it will need to be well equipped."

"I received your card asking this question about an Agr. Dept. connected with your school. I don't know if it has much to do what I say, either pro or con. But you ask; so here is what I have to say. I say Yes; have one. For this department has been neglected in the past to a great

extent. . . . There is no greater field of study than right here in agriculture, and so I say again, Yes. Have such a department and have more upright boys and girls."

Michigan

"In regard to your question about having a new department in College work will say, it seems to me as though it would be a very good work. I would be in favor of same, providing means are available to carry on the work."

"In regards to an Agr. Dept. in connection with the College would, I think, be all right."

Indiana

"Dear brother:—In regard to your card of inquiry will say that in my opinion such an addition would certainly be all right and a great step in the right direction if the arrangements financially and otherwise can be met."

"It seems to me an Agr. Dept. would be very necessary, and would be a great help to the community in general, as well as to the College. Three of our young brethren are taking agricultural courses at ——. Trust the time will not be far distant when this will be added to the College."

"Replying regarding an Agr. course at Goshen College would say that I would consider it a very good addition to the College if properly equipped and good instructors could be secured. Most of our people are a rural people, and since land prices are soaring higher, better methods of farming must be practiced. It seems to me there would be a demand for such an addition."

"In regard to an Agr. Dept. no doubt would be a good step in connection with all other school departments. It would have a tendency of holding students more together at one place, and might be the means of getting some really interested in that line of work—as tilling the earth and soil is the standard labor of life."

"An Agr. School in this part of the country is a REAL NEED and the demand for such a school is increasing. If the means can be secured for such a department in connection with the College I would like to see it started. Yet many brethren will no doubt feel such money had better been used for missions; but being a RURAL man and best contented in the country, I long to see something done that will be practical."

"In regard to an Agr. Dept. in connection with the College would say that I would be very much in favor, as I think it would be the means of keeping more of the boys on the farm."

"In answer to your inquiry concerning an Agr. Dept. in connection with the College would say that in my opinion it would be a step in the right direction, and would result in permanent good to our posterity. Should it be deemed advisable to erect a building I would be willing to contribute my portion to the enterprise."

Illinois

"Dear brother:—The question of an Agr. School in connection with our College is

only a matter of time. We need it for our young people who are specially and peculiarly fitted for this line of work; being descendants of a rural people. However there are so many things entering upon a consideration of this kind where in I am not in a position to advise. However would say again, such a school is certain to come because of its need—"

"With regard to the Agr. Dept. I think would be a very good addition to the College. I have noticed in my own experience of the young men of our community that attended the State University have invariably come back home skeptical about the teaching of the Bible concerning the origin of man, the creation, etc. This I believe would be avoided if you would add this department to your College. Yours in favor of the project."

"I for one would be heartily in favor of an Agr. Dept. in connection with the College, because the majority of the members of our Church are agriculturists."

"I would say I think it advisable to have an Agr. Dept. in connection with the College. It may be an incentive to keep our boys on the farm if agriculture could be taken there with the studies."

"You are asking me a question that I can not answer from an experimental standpoint; but if it has become a necessity that our young men must have an agricultural training to make a successful farmer, they better get at it at once."

"In order that Goshen College be equipped to supply the present and growing need of the young people of the Church, it is my opinion that it should have an Agr. Dept. Should you undertake this work I shall support financially."

Iowa

"Dear brother. In reply to the Agr. Dept. in connection with the College, will say, I believe it would be a valuable adjunct if we can see our way to add it. I trust that the movement which has begun will culminate in our fullest hopes and anticipations; and that the great end of righteous enterprise may be accomplished in material as well as in purely spiritual things."

"As you request an opinion on starting an Agr. School I think it would be preferable to a good many occupations which are taught in colleges. I would favor such a move if it can be kept under Christian influences so as to be a safe place to send our young people to learn the art of agriculture."

"It would no doubt be a good thing; it would give those who desire an Agr. course the opportunity of taking some college work in connection with it and visa versa. This I believe would prove an advantage to many of our young people."

Canada

"Dear brother. "I have always thought that an Agr. course at Goshen College should be quite a help to our people as I presume that the majority of the students are from the farm. So I would very much favor this course."

"Referring to an Agr. Dept. of the school

would say, I am in favor of furnishing everything possible for the benefit of our young people. If the way is open for the work in connection with Goshen College or Hesston Academy I am in favor of it. This course however should not be allowed in weakening the resources of the other departments."

"Since agriculture is the greatest of all industries and brings the greatest revenue to the people, and since better methods of farming become necessary to bring agriculture to a higher standard of efficiency, and since our boys will attend agricultural colleges anyway, to me the question would be, Why not teach agriculture in your college?"

"I believe in Agr. Dept. in connection with Goshen College would be a step in the right direction if you are in a position to give a complete course. God bless the work you intend launching and trust it may be successfully accomplished."

"Since our people have been an agricultural people for generations, and strong in those characteristics, and a most healthy occupation to soul and body, I think we owe our young people maintenance and encouragement in it rather than make for them a commercial future as the trend now is; so if God opens the way and means I would think it a step in the right direction."

SCHOOL NOTES

Hesston Academy and Bible School

The enrollment of the Special Bible Term this year was twenty-one. This is the largest enrollment we have had during the four years of the school. There was also a wider field enlisted than ever before, students coming from Kansas, Missouri, Iowa, Colorado and Illinois. The number of ministers and mission workers among them made this a strong class.

Bro. J. S. Shoemaker of Freeport, Ill., served as special instructor and gave faithful service along with members of the regular faculty. His evening lectures on the Holy Land and other Oriental countries proved to be a very interesting and helpful feature of the Special Bible Term and drew large crowds of appreciative hearers. Before the term closed Bro. S. came to be looked upon as a father, and his special talks to the students were full of fatherly instruction. They were enjoyed and appreciated.

The total enrollment for the year including all departments is one hundred twenty-one. A few more have written their intentions to register for the last term.

Our quarters are becoming pretty well filled, and a movement is being put on foot looking toward the erection of a new building. We appeal to the brotherhood to consider our need along this line.

The school now enjoys full recognition by the state board of public instruction in our normal training department. Graduates from this department passing the state examination will be granted a state-wide certificate renewable for life. The state uni-

versity in its last report moves the school up to "Class A" in the academic department, so that now our standing both with the state board and the state university are fully established.

The graduating class this year numbers fifteen. This class represents all the departments and courses of the institution—Academic, Normal, Two-year Bible and Four-year Bible.

The religious activities of the institution are kept alive and growing by two preaching services, Sunday school, Young People's Bible Meeting, several Bible study classes, and an early morning meeting of the Volunteer Band each Lord's day, a teacher's meeting, devotional prayermeeting, mission study class and group prayer-meetings during the week. The daily morning devotion before breakfast adds much to the spirit of worship for the day.

Recently the Theology class rendered a very interesting and inspiring program. The numbers given represented the various features of the class work. The sacred cantata sung by the chorus class and a special lecture by Bro. J. B. Smith on the Three-fold Nature of Man (Body, Soul, and Spirit) as Affecting the Plan of Salvation, are among the features that added diversion and general interest to the students and friends of the institution during the past term. Two special programs scheduled for next term are a conjoint program by the vocal music classes and the class in oratory, and an exposition program on the work done by its members in the English III class.

The early harbingers of spring are here. The warm sunshine, the gentle zephyrs and the singing of the birds are exhilarating, but they bring just a touch of the "spring fever" that will require some effort to overcome by the students indoors. But springtime is a lovely season, and to God we give all the glory.

CITY BOYS STUDYING AGRICULTURE

E. S. Hallman.

The city-to-country movement is rapidly increasing. In New York State College of Agriculture, Cornell University, last year, 57 per cent. of new students came from towns and cities. One-third of the agriculture students at the University of Missouri last year enrolled from cities of 8000 and over. In the College of Agriculture of the University of Illinois, 45 per cent. of last year's students enrolled were from cities, towns and urban centers.

Reasons Why

"What were the considerations which led you to choose an agricultural course?" was a question put before the city and town students in the Agriculture department of the University of Illinois. Over two hundred gave their answers in writing. Love of country life was the main reason given by 131; dislike for the city, 22; the finan-

(Continued on page 122.)



Conducted by J. R. Shank, Carver, Mo.

Greeting to all:—We are sure that many precious experiences are yours in the different Bible Meetings throughout the country—East, West, North, South. We judge by what we experience in our little corner. Now these privileges make us responsible to our heavenly Father. Let us return thanks by rendering a whole-hearted service of love. When you meet together again, will you remember to pray for all our young people? God can do more for us all if we give ourselves to real believing prayer. He is pleased when our hearts go out for others, and will surely hear and bless according to our faith. We also will welcome short messages from every one of our organizations. Pray for the Editor of this department. God bless you all.

"AT THE RIGHT HAND OF GOD"
(ASCENSION)—Acts 2:22-36

Topic for April 6

MOTTO

"When he ascended up on high he led captivity captive and gave gifts unto men."

OUTLINE OF TOPIC

I. Significance of the Place.

1. A place of official power.—Psa. 110:1; Mark 14:62; Heb. 8:1; Col. 3:1.

II. What It Means for Jesus to be There.

1. To the world.
 - a. Where they cannot see Him.—Jno. 14:19.
 - b. Where they cannot come.—Jno. 7:33-36.
 - c. That an unseen power does convict them.—Jno. 16:7-10.
 - d. That the power of Jesus will one day overthrow them.—Acts 17:31; I Cor. 15:25.
2. To the believer.
 - a. A guarantee of the Holy Spirit.—Acts 2:33; Jno. 16:7.
 - b. A guarantee of life and glory.—I Pet. 1:3, 4; Col. 3:4; Rom. 5:9, 10.
 - c. A guarantee of victory over sin, death, and hell.—I Cor. 15:54-57; Rev. 1:18.

STUDY OF THE TEXT

Acts 2:22-36

The occasion of this scripture was the outpouring of the Holy Spirit on the day of Pentecost. The remarkable power of the disciples after this baptism caused a multitude to come together wondering at what was being done.

Peter as spokesman, stands up and quotes the prophets, declaring their fulfillment in what they see and hear. He shows how Jesus is the subject of prophecy. How He was crucified, dead, buried and resurrected according to the Scriptures. How that He is now at the right hand of the Father in heaven. Because of His presence there the Holy Spirit has been sent as a witness to His followers. This is why they see and hear what they do. It is only the verification of the prophecy that He should sit at the right hand of God till His foes should become His foot-stool.

PERSONAL THOUGHT

My all is at the right hand of God. From thence I expect to have my cause fully taken up. If my treasure is there surely the things of this earthly life are not overvalued. Lord, teach us to hope in Thee.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Right hand.**
2. Tell the Story of the Ascension.

For Young People.

1. An Invisible Conqueror.
2. How can We See Our King?
3. What Hope can We Claim in Jesus?

For Older People.

1. Why is There no Neutral Ground?
2. Jesus Is the Only Hope of Men.
3. When Will the Wisdom of the Believer Appear?

"AT THE RIGHT HAND OF GOD"

F. Rose Shank.

"He ever liveth and maketh intercession for us."

As we meditate upon that wonderful day in which our dear Savior ascended from earth to heaven—from this old sinful earth of trials, afflictions, and death to the glorious heaven of peace, beauty, and everlasting love and purity—do we realize the greatness of that sacrifice as well as the greatness of the reward which followed?

What unspeakable beauty in the words found in the 12th chapter of Hebrews:—"Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." What was this joy which caused our loving Redeemer to thus endure even the cruel death of the cross? Was there any earthly joy set before Him?

Ah! there is the beauty of that sacrifice, that joy of interceding at the right hand of God, for poor weak humanity for whom

He died and shed His precious blood on the cruel cross! Of what worth would this Christian life be had not Christ ascended to that Omnipotent right hand? As Paul says, "If in this life only we have hope in Christ we are of all men most miserable." It is that glorious hope, that evidence in the life of an Intercessor who ever liveth and maketh intercession for us, which causes the bud of hope born in a newly saved soul to blossom into the beautiful flower of a beneficent life. It is the hope that lives from youth to old age.

This is the hope which brings the child of God often to the throne of grace to pour out to our Intercessor all the burdens and longings of the heart and life. How foolish, how vain, would all this seem were it not for the hope, the faith, that evidence of things not seen! How very thankful each child of God should be that it is not vain, although it may appear so to the natural man. It is to the one born of God, of incorruptible seed, a real and everlasting joy and comfort full of unspeakable satisfaction because of the mighty intercession of the One at the Father's Right Hand.

Carver, Mo.

SEED THOUGHTS

To be a citizen of a great nation is always a source of pride and satisfaction to the heart of man; but what citizen of an earthly nation has such a ground for boasting as he who can say with sincerity of heart, "My citizenship is in heaven;" and who can add that he is looking for his Savior and Lord to come thence to be the Prince of the kings of the earth, and the Desire of all nations.—P. Mauro.

Live as if Christ died yesterday, rose today, is coming tomorrow.—Luther.

INFLUENCE AND VALUE OF MISSIONARY INTELLIGENCE

Acts 8:14-17; 21:17-20

Topic for April 13

MOTTO

"Look on the fields."

OUTLINE OF TOPIC

I. What Knowledge to Get.

1. Of what God commands.—Mark 16:15.
2. Of what God promises.—Matt. 28:20.
3. Of what He has done and will do.—Eph. 3:5-11.

4. Of where His creatures are.—Acts 16:9, 10.
5. Of what they know of Christ.—Acts 17:16.
6. Of what they need.—Acts 17:23
7. Of what God can use us to do.—Rom. 1:15.

II. The Effect of Knowledge.

1. Awakens our conscience.—Acts 11:15-18.
2. Stirs up our sympathy.—II Cor. 5:15.
3. Acquaints us with our duty.—Jno. 4:35.
4. Increases our spiritual fervor.—I Thes. 3:5-10.
5. Leads us to prayer and consecration.—Matt. 9:37, 38.
6. Helps us to labor intelligently.—Acts 11:24-26.
7. Fills us with joy at God's goodness and power.—Acts 11:22, 24.

STUDY OF THE TEXT

Acts 8:14-17

"Sent unto them Peter and John."—The news of the acceptance of God's Word led the Church to send qualified men to investigate and further strengthen the work.

"Prayed for them that they might receive the Holy Ghost."—They found the work incomplete in regard to the baptism of the Holy Ghost. So they completed the work by prayer and laying on of hands.

Acts 21:17-20

"He declared particularly what things God had wrought among the Gentiles by his ministry."—Paul in reciting the details of the work especially emphasized the fact that God was the power and he only the instrument.

"When they heard it, they glorified the Lord."—A blessed effect of a knowledge of God's doing. A proper recital of missionary service today would tend to the same effect rather than the exaltation of man.

PERSONAL THOUGHT

Are we more ready to emphasize the work in ways that call attention to ourselves, than we are to what the Lord has wrought by our instrumentality? What is the trouble with our mission talk?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Witnesses or Witness.**
2. Tell the Story of "Jesus at the Well."

For Young People.

1. Influence of Mission Study upon Our Life-Purposes.
2. How Knowledge of Facts Should Effect Our Prayer Life.
3. Keeping in Sympathetic Touch with the Church Through Suitable Reports.

For Older People.

1. Glorifying God in Giving Mission Information.
2. Conscientious Efforts to Know About God's Fields.
3. Missionary Literature.

MISSIONARY INTELLIGENCE

Lina Z. Ressler.

"Lift up your eyes, and look on the fields; for they are white already to harvest." These words were spoken long ago by one who understands our needs and knows what is good for us better than any other.

It is a sad mistake when we begin to feel that the heathen are the only ones who receive benefits from missionary ef-

fort. Pity the Christian who feels that closing his eyes to the needs of others, he rids himself of responsibility for their welfare. No one ever sacrificed or toiled or suffered for the good of a fellow being without being himself the better for it.

By missionary intelligence we mean an understanding of the conditions of those who need the Gospel. It is not necessary always to go far away to find those about whom we should be concerned and whose surroundings we should understand. It is necessary, however, to "lift up our eyes."

It has been the lot of some missionaries to spend most of their efforts in making known to others the condition of the people among whom they were laboring. This opening of the vision of other children of God has resulted in more good than we can now understand. The life of David Livingstone is a striking example. His long, perilous marches, his careful study and discoveries, so carefully noted and sent to the home land, have opened to Africa and to the Christian Church wonderful doors of opportunity.

Only as we study and seek to know the needs of our brothers and sisters all over the world, can our hearts sympathize with our hands help, and our lives bless them. In thus blessing others we ourselves are blessed. That life alone is rich in love, in sympathy, and practical helpfulness, who loves and gives and helps, in the light of a true knowledge of the conditions as they are among those who need salvation.

Missionaries may feel that the mere giving of information to those at home is trifling work. We need to remember however, that it is part of God's plan, for to help we must first know.

Scottdale, Pa.

SEED THOUGHTS

If we know that the calling of the Christian Church is to herald the Gospel to every creature, we cannot intelligently know whether we are doing what we can to obey, until we make an effort to find out what God is talking about when He says, "Go ye therefore and teach all nations."

"Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men."—The Apostle to the Philippians.

THE WHOLE WORLD GUILTY BEFORE GOD.—Rom. 3

Topic for April 20

MOTTO

"There is no difference."

OUTLINE OF TOPIC

I. The Jews' Advantage.

1. They possessed the Word of God.—V. 2.

2. Doubts do not change the value of truth.—Vs. 3, 4.
3. But if doubts emphasize the truths by contrast, it does not make doubt justifiable.—Vs. 5-8.
4. The Jews' advantage does not make them righteous above others without faith.—V. 9.

II. The Law Simply Unveils Man's Condition but does not Remove It.

1. It declares all sinners.—Vs. 10-12.
2. It shows the character of sinners.—Vs. 13-18.
3. It stops all boasting.—V. 19.
4. It does not justify the sinner.—V. 20.

III. There Is a Righteousness Attainable by Faith to Both Jew and Gentile.

1. It was witnessed by the law and prophets.—V. 21.
2. It comes to the believers.—V. 22.
3. Every body needs it.—V. 23.
4. The blood makes it possible.—Vs. 24-26.
5. Boasting is excluded.—Vs. 27, 28.
6. God provides for all.—Vs. 29, 30.
7. Faith righteousness establishes the truth of law.—V. 31.

COMMENTS

The Jews after so many generations of teaching had come to conclude that they were better than others. Instead of basing their goodness upon the truth of pardoning grace through faith, they rested their hope in the fact that they were Jews and observed the practices of Jews.

Now the law was not designed in any way to make men good by virtue of its own. It simply pointed to the faults of men and the requirements of God. By laws of sacrifice and ceremonials it was designed to point to the need of faith in God's mercy. Those who obeyed the outward ordinances were blessed according to their faith in the justifying power of God. Those who trusted in the ordinances as so many coins of merit for observing them were trusting in the power of works for salvation.

The truth which the law purposed to teach was that all are sinners and need the help of God's pardoning grace. The Jews as a people missed this central aim which would have brought them to Christ. The Gentile grasped the truth of their condition and need of a Savior without the law and hence were prepared to accept the salvation in Christ, which the Jew should have gained much sooner because of his advantages, if he had not "stumbled at that stumbling stone."

PERSONAL THOUGHT

If my advantages of training in righteous practices have only developed in me a feeling of superiority over others I have missed the most important use for which they are designed. Lord, teach me to know my utter inability to make myself pleasing in Thy sight without Thy mercy and power through Christ.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Righteousness.**

For Young People.

1. There is None Righteous.
2. How Can the Law Help Men?
3. How Can God be Just and Merciful Toward the Sinner?

For Older People.

1. How Does Unrighteousness Commend the Righteousness of God?
2. Are We Justified in Doing Evil that Good May Come?

SEED THOUGHTS

What an unutterable sense of dread would come over the world if there were

some ground for suspecting that God could not be depended upon! The foundations of this day's life and of all your future endless life rest securely upon His faithfulness.—Bosworth.

You never will be saved by works; but let us tell you most solemnly that you never will be saved without works.—F. L. Cuyler.

Justification is the act of God as a Judge; adoption as a Father; by the former we are discharged from condemnation and accepted as righteous; by the latter we are made the children of God and joint heirs with Christ.—John Guyse.

AN IDEAL HOME.—Psalm 128

Topic for April 27

MOTTO

"As for me and my house, we will serve the Lord."

OUTLINE OF TOPIC

- I. **Defined.**—A home that fulfills the Creator's designs.
- II. **Where to Find Our Ideals.**
 1. In the precepts of the Scriptures.—II Tim. 3:15-17.
 2. Through the direction of the Holy Spirit.—Gal. 5:16.
 3. In the example of pious people.—Heb. 12:1.
- III. **Elements of the Ideal Home.**
 1. Man and woman.—Mark 10:6-8.
 2. Mutual Love.—Eph. 5:22-26.
 3. Mutual religious aims.—I Pet. 3:7.
 4. A family altar.—Gen. 12:8; Acts 10:1, 2.
 5. Disciplined children.—Eph. 6:4; Deut. 6:7; Prov. 22:6.
 6. Healthful activities for welfare of the whole being.—I Thes. 4:11, 12; I Cor. 15:58.
 7. Hospitality.—I Pet. 4:9.
- IV. **How to Make Home Ideal.**
 1. Establish it in the fear of God.—Psa. 112:1, 2.
 2. Consecrate all to Him.—Psa. 101:2; Rom. 12:1, 2.
 3. Discard all false standards.—Psa. 101:3-7.
 4. Seek to know and practice the true standards.—Psa. 119:1-4.

STUDY OF THE TEXT

Psalm 128

Blessings of those that fear God and walk in His ways:

1. In the labor of his hands.—V. 2.
2. In happiness and prosperity.
3. In the welfare of wife and children.—V. 3.
4. In the relation of the Church.—V. 5.
5. In the relation to the community.
6. In the prosperity of children's children.—V. 6.

PERSONAL THOUGHT

What part am I bearing of the opportunities to make conditions favorable for homes to be more ideal?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Glorify**.
2. Children's Part in Making Home Happy.

For Young People.

1. Forming True Ideals for Home Life.
2. Opportunities to Promote True Ideals.

For Older People.

1. The Influences for which Parents may Be Responsible.
2. Missing Elements that Bring Unhappiness.

AN IDEAL HOME

Amos Gingerich.

An ideal home is the nearest place like heaven, on earth. It is the place where husband and wife dwell together in love and bring up their children in the nurture and admonition of the Lord.

It is the place where no sacrifice is counted too great to make for each other's wellbeing, and no pains are spared to develop that which is purest, noblest, and best in every one of its members.

It is the place where love and goodwill are fostered and developed and their opposites rooted out and destroyed; and from where they flow out toward all mankind, the poor and needy as well as those whose lives are blighted by sin whether rich or poor, high or low, learned or ignorant.

It is the place where comforts of self are not so much thought of for this short life, as the ways and means whereby the suffering of a dying world may be made less both for time and eternity.

An ideal home is the home patterned after the directions given to man in the Book of all books—the Word of Truth—the directions given by Him who knows all things even the end from the beginning.

If these be characteristics of an ideal home then a home can be ideal only when all the members of that home are faithful and devout followers of Him who said, "I go to prepare a place for you," and when all heed the teaching of that blessed Book which reveals the perfect life and example of Him who is the Head of that home of perfection, joy, and happiness eternal.

In an ideal home, then, that Book receives first place in heart and life, its pages are read daily and meditated upon and its precepts and principles permeate every thought and action.

Industry is there and gives every member useful employment, according to age and needs, of healthful play or helpful labor for mind and body.

Economy is there and makes the proper use of the opportunities of the home—time, talent, money—gifts bestowed by God to be used to His glory, whether much or little each one will have gained others at the time of reckoning.

Cheerfulness is there to point to the silver lining of every dark cloud and to give comfort and courage in times of difficulty, trial or disappointment.

Humility is there to bring peace and contentment.

Love is there and brings sympathy, gentleness, forbearance, obedience, devotion to duty and the interests of one another, brings joy, and makes of every

task a privilege and of every privilege a pleasure.

Versailles, Mo.

SEED THOUGHTS

The sweetest type of heaven is home.—J. G. Holland.

A cottage, if God be there, will hold as much happiness as might stock a palace.—J. Hamilton.

Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Hamilton.

Any feeling that takes a man away from his home is a traitor to the household.—H. W. Beecher.

WANTED, AT ONCE

The time to arrange a series of topics for 1914 is rapidly approaching. The Committee feel their responsibility and lack of knowledge of the actual needs of the different communities using these topics. We are anxious to have a better knowledge of conditions to guide us in the selection and arrangement of topics. With this as one of the purposes in view a series of questions have been prepared, the careful answering of which will be a decided advantage to the Committee. We desire to have a list of these questions sent to every Y. P. B. Meeting and have them carefully and prayerfully answered.

We have the names and addresses of a number actively interested in the Y. P. B. M. work, but we are confident we do not have all the communities having these meetings represented. Consequently we request that each Y. P. B. M. send us at once the name and address of their superintendent, if any, or that of a member of the program committee, or some other active worker. We desire to have one active worker in each community who will give careful and immediate attention to the matter upon receipt of the list of questions. Also give us the name of the congregation having the Y. P. B. Meeting.

We kindly request that this matter be attended to at once and the names sent in without unnecessary delay. Send names and addresses to Christian Monitor, Scottdale, Pa.

Committee.

OUR SUNDAY SCHOOL

DOES THE SUNDAY SCHOOL NEED ME OR DO I NEED THE SUNDAY SCHOOL?

Mabel Riehl.

The question is one which deals entirely with the individual. The Sunday school could not be a Sunday school without individuals, and in our day the person who does not take advantage of it loses one of the best opportunities for a future successful life.

First, does the Sunday school need you and I to carry on its work? Are we, as individuals, essential to our Sunday school? Let us look into the history of the Sunday school. Through whom, and how, has it been developed, and to whom can we attribute its success? What has caused it to become such a great factor in the religious work all over the world? It has all been accomplished through the consecrated work of individuals. Individuals, who had perhaps no more chance than you and I, by their consecrated lives and strenuous labors for the Master have become factors in the Sunday school realm. The success of the school rests upon those consecrated teachers who in times past have worked hard, the benefits of whose labors we are now reaping.

In our own Church the Sunday school has progressed much in the last twenty-five years. Through the efforts of our Church fathers, now grown old in the service, we have the present advantages of the Sunday school. Their work is almost finished, they have almost reached the end of their labors and then on whom does the work rest? Will there be as much progress in the next twenty-five years as in the last? It rests upon individuals, just like you and I. It depends on us right now whether our Sunday school will continue to prosper and bring souls to Christ.

Every member of the Church is needed in the Sunday school. If he is of no service, it is his own fault. Jesus has work for us all and He can, and will, use us all, if we but give Him a chance. We cannot all serve in the same capacity; we are not all fitted for the same work, but there are so many things to be done that there is plenty of room for every member of the Church and every one can be busy, too. We are all needed for Sunday school workers. Very often we consider only officers and teachers as workers. This is a mistake for the pupils may do just as efficient work as the officers and teachers. All have their part, the absence of any one part hinders the work of the school. Some are needed for superintendents. Superintendents, who are interested in the work, willing to do

God's will in all things, who have the interest of their schools at heart, are in demand continually. Others may be needed as teachers. A teacher who is a consecrated, prayerful worker, who has given his all to the Lord, is willing to be used of Him in whatever way needed, who loves his pupils with a love akin to Christ's love, who depends upon Christ for his success, and works in faith believing is the vital factor in the work of the school. Such teachers are needed everywhere.

We cannot all be superintendents, we cannot all be teachers, but the pupil, too, holds an important place in the school, far more important than it is often considered by some. A consecrated pupil has much influence over others in the class. He can come to the class with an open receptive heart, he can stand loyally by his leaders and be a faithful, prayerful follower. Instead of criticizing the work of the school he can pray for it, remembering that the leaders, too, are imperfect. The prayers of the devoted pupil in behalf of the work have just as much weight with God as those of officers and teachers.

Jesus needs all in the Sunday school who are truly devoted to His cause and all who have given themselves over to Him for divine guidance.

Time has proved that the individual is essential to the Sunday school in order that it may prosper and grow. Is, then, the Sunday school equally essential to the individual in order that he may grow spiritually? Is it a necessity, to our spiritual lives or could we easily get along without it?

By considering the purposes of the Sunday school we can soon determine if it is necessary to us. In the true Sunday school is taught the Word of God in its purity and simplicity. As a result of this teaching obedience and love are stimulated, the basic truths of the Christian religion are brought out, and in this way a Christian character is developed. The forming of such a character is one of the purposes of the Sunday school. The impressive devotional services causes a reverence for the Almighty which can be instilled in a child far more easily than in any other way. The fundamental truths of love and obedience are here taught in a way which leaves a lasting impression on the hearers. A Christian character and Christian morals cannot be overestimated. They involve the greatest and noblest things of life.

Again, the Sunday school prepares us for efficient work in the Master's service. Paul says, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." The excellent training that

the Sunday school gives prepares those who attend for more and better work. We cannot expect to do our best work for the Lord if we are not fully prepared, and the Sunday school presents one of the best opportunities to become efficient in this line.

It has done, and is doing more, possibly, for education in religious and moral habits than any other institution. Children who have been taken from the streets and brought under its influence have been instrumental in bringing entire families to Christ. No other institution does more for those whose morals and standards are low and fallen, for it reaches low enough for all. Is the Sunday school essential to such lives?

Since the Sunday school depends upon individuals for its progress and growth and since it is so essential for the moral and spiritual growth of the individual the Sunday school needs me and I need the Sunday school.

Leetonia, Ohio.

EDUCATIONAL

(Continued from page 118.)

cial inducement, 62; and, land in the family, 36. Farming was stated as the ambition of 167, teaching 21, experimental station work 23, landscape gardening 6, and other rural professions, 15.

Our Attitude

If in such a large degree the trend of the city is to come to the country, to make a living as a vocation, also expressing the country-life's independence, pure air, sane investments, and other similar reasons, is it not high time that we as a country people hold to our farm life, yea indeed hold dear to our heritage, and in some respects when land prices seem high, that we study the improved methods of farm work, so-called scientific farming? This implies the study of the soil and all that pertains to field husbandry, as well as animal husbandry, horticulture and poultry culture. We do not object that the city boy comes to the country to farm as a profession, as it is now generally conceded that farming ranks second to none other, but to the farmer it hardly looks fair for the city boy to come and tell him how to do things, when we have every privilege to study and know, and to this end the farmer should rather lead the way in the paths of scientific or "Better Farming."

Goshen, Ind.

"Your home is a private, secluded, sacred place. If you would not admit a quack doctor, or a patent medicine whiskey vendor, a 'blue sky' agent, or a swindler of any kind into your home, why not be as careful of the reading matter that comes into your home? Some papers bring all of these evils in. Have you such papers on your table?"

"He who 'knows it all' knows little. He doesn't even know that he knows nothing to boast of."



FARM EFFICIENCY

J. H. Peachey.

My subject includes the farmer. By farmer, I mean the man behind the farm. I care not to which of the three great classes he belong, whether he be the tired, retired, or rubber-tired. You may not take kindly to the classification, but you are in it, and I am liberal enough to allow you your choice.

Recently I heard a great agricultural lecturer say that success in agriculture meant ninety per cent. man and ten per cent. in what he works with. This statement may be somewhat startling. After mature consideration, believe with me it is not hopelessly false. A few illustrations may be of service.

Not long since the sugar beet was a little, scraggy plant by the seashore, containing a small per cent. of sugar. Today they grow twenty or more tons to the acre, with a sugar content of eighteen per cent.

There is the dairy cow. Years ago she gave milk enough to raise her calf. That was her business. She did nothing more. Today she produces more than her weight in butter fat in a year.

And the American hen, so wonderfully exploited because of her laying qualities. In the jungles of Africa her native home, she laid a few eggs, sat on her nest, reared her young, and rested the balance of the year. Today she lays because she must.

Therefore there is at least a measure of truth in the statement of the man behind the business. All these great improvements have been made by man, following Nature's teachings. In no other manner can he obtain success. Did we follow Nature more our successes would be surprisingly greater. The application of that divine injunction, "Without me ye can do nothing," is not limited to man spiritually but agriculturally as well.

No man can do better than he knows how to do. No man can teach more than he knows. No man is responsible for that which he does not know, provided he has employed all honorable means to find out. When he works up to the limit of his knowledge, he has thus far proven his efficiency.

As the story runs, the pump at the mine would not work. Every means to repair it had failed. Not one of the employees could correct the trouble. Just then the "knight of the road" put in his appearance, and inquired of the trouble. On being told

he said, "Give me a monkey wrench and I'll fix it." One half hour later the machinery was running, everybody pleased and at work. The knight presented a bill of fifty dollars. The superintendent said, "Itemize your account." The account as prepared was: One half hour repairing pump, 50 cents. Knowing how, \$49.50. Total, \$50.00.

The knowing how is the expensive element in labor. That is right. You pay well for that. Why should you not? When disease fastens itself upon your body you employ the most learned physician. It is not because you fear to die, but because you want to get well. You realize that your hope lies in the efficiency of your attending physician. If not, why not employ just any physician, disregarding wholly qualification and experience? Simply because you have faith in the man who knows, and knows also that knowledge hath its limitations.

Farm efficiency in scientific agriculture is not so easily secured, because of its being a later science. Law, medicine, theology, each have their accumulated science, systematically arranged and stored in libraries for daily reference. That is the work of centuries.

The first school of Agriculture was instituted in Switzerland in 1806. The United States established agricultural schools in various states nearly a half century later. But the Government only granted financial aid in 1862. The new agriculture—the latest science—is only in its infancy. The new-born child of the oldest occupation in the world's history is looked upon with suspicion, and fear, and trembling mingled with admiration and gratitude by many educators, because of its marvelous developments, while yet so young in years. It is rapidly coming to its own, growing in strength and beauty, destined to be recognized, what it truly is, the strength of the nation.

Better farm efficiency will secure what our country needs, a more permanent system of agriculture. By that we mean more farming for the future, not so much farming for today. Past and present farming in our country has resulted largely in leaving the soil poorer than we found it. That is the history of American agriculture. Are you proud of it?

The New England states bear silent testimony to the statement. The Red River Valley has been robbed of its fertility. It also lives in the past. All over the country, except in comparatively new areas, the same sad resentful voice of Nature is heard

to proclaim to the farmer, "Thus far shalt thou go and no further. You and I are in partnership, and you have broken the contract, taking all out of the soil and putting comparatively little in. Future generations are dependent upon me."

Be it said to the discredit of the American farmer, that some European soils, farmed for more than one thousand years, yield two or three times as much per acre, as ours cultivated for less than a century. Many of these European soils are naturally less fertile than those of America, and yet more productive. Would the American farmer rob—the soil? Where now is the farm efficiency?

Before we obtain a permanent agriculture, we must secure a better system of farming. The one must precede the other. Both are badly needed. Where is the source of relief? Shall we look to the schools? If so, why? In the various avenues of activity today the trained mind is making good. I do not say that every trained mind was making good. That however is the exception. The former is the rule. Neither did I intimate that a man cannot make good in agriculture without scientific training. No mind is naturally so strong, that it cannot be strengthened by culture and training. Efficiency is gained in proportion to the strength obtained.

We know that farm efficiency is increased by the Agricultural College, because of the results obtained. We know that the productivity of the soil is being increased. We know that the country home is being made more beautiful and attractive. We know that many farm products have been improved in quantity and quality. We know that the hours on the farm are being shortened, and drudgery is on the decrease. We know that the inside of the home contains more literature and more modern conveniences. These are results of agricultural education, terminating in better farm efficiency.

* The boys' corn contest has proven of inestimable value in giving an uplift to the boy and girl on the farm. In Oklahoma the girl takes first prize as a corn grower. The recent corn contest in Ohio has proven that a boy is worth thirty-five bushels of corn more to the acre than a man. Because of this a couple hundred boys from the farms of Ohio were given a free trip to Washington and return recently. This is practical education, calculated to develop thought and energy for the future. It will increase the earning power of the boy, bringing him into closer contact with the soil than ever before. It will enlarge his vision, give him new inspiration, and when that inspiration is thoroughly mixed with perspiration, farm efficiency will receive its merited recognition.

Belleville, Pa.

"Ever know a real stingy, grasping farmer to get along real well? If he does, there's no real joy in it. 'The liberal souls shall be made fat.' But there's a difference between being liberal and a spendthrift."

THE PRIVILEGES OF LIVING IN THE COUNTRY

Millions of people unquestionably live in the country from choice. They would not live in the city unless compelled to do so. The attitude of some of the superficial city dwellers cannot understand why anyone could possibly prefer to live in the country. Yet an unusual college professor with a national reputation recently remarked that he could not conceive of anything which could induce him to live in the city.

With all the attractions of a city, it has serious drawbacks which are not found in the country. If country boys actually understood the conditions of the struggle into which they are entering in the city, more of them would stay on the farm. "I lived one year in the city; which was long enough," writes a country boy. The severe tension of city life, the high speed of both social life and industry and the tyranny to hours and close confinement to offices, banks and stores are particularly hard for the country bred. The fact often realized that in spite of the crowds there are no neighbors in the city, reminds the country people of the truth of President Roosevelt's words: "There is not in the cities the same sense of common underlying brotherliness which there is still in the country districts."

The attractiveness of country life is evidently true, as Dean Bailey suggests: "Even in this epoch of hurried city-building, the love of the open country and of plain, quiet living still remains as a still and vital force." The chance to live in the open air, to do out of door work and enjoy consequently a vigorous health, is a great boon which is coming to be more and more appreciated. "I intend to stick to farm life," writes a Cornell agricultural student, "for I see nothing in the turmoil of city life to tempt me to leave the quiet, calm and nearness to nature with which we as farmers are surrounded. I also see the possibilities of just as great financial success on a farm as in any profession which my circumstances permit me to attain." Another contented country boy writes, "I think the farm offers the best opportunity for the ideal home. I believe that farming is the farthest removed of any business from the blind struggle after money, and that the farmer with a modest capital can be rich in independence, contentment and happiness." Many country boys speak of the profitability of scientific farming, but the majority are thinking of nobler privileges in rural life which outweigh financial rewards, such as the fact that the farmer is really producing wealth firsthand and is serving the primary needs of society. Some say, "I expect to make a business of breeding livestock. I like to work out of doors, where the sun shines and the wind blows, where I can look up from my work and not be obliged to look at a wall. I like to create new things. I have found that I can make use of as high ideals, use as much patience, and be of as much use in the world by modeling in flesh and bone as I can by modeling in marble."—The Challenge of the Country.

COUNTRY LEADERSHIP

A large field of usefulness is open in the country to men of earnest spirit, who have determined to consecrate their lives to any mission to which they believe that God has called them. The very difficulty of the task will challenge their interest and their courage. Dr. Butterfield in *The Challenge of the Country*, describes the type of leadership the country church today requires in the following way:

"The country church wants men of vision, who see through the incidental, the small and the transient, to the fundamental, the large, the abiding issues that the countryman must face and conquer.

"She wants practical men who seek the mountain top by the obscure and steep paths of daily toil and real living, men who can bring things to pass, secure tangible results.

"She wants original men, who can enter a human field, poorly tilled, much grown to brush, some of it of diminished fertility, and by new methods can again secure a harvest that will gladden the heart of the Great Husbandman.

"She wants aggressive men, who do not hesitate to break with tradition, who fear God more than prejudice, who regard institutions as but a means to an end, who grow frequent crops of new ideas and dare to winnow them with the flails of practical trial.

"She wants trained men who come to their work with knowledge and power, who have thought long and deeply upon the problems of rural life, who have studied out a plan for an active campaign for the rural church.

"She wants men of enthusiasm, whose energy can withstand the frosts of sloth of habit, of pettiness, of envy, of backbiting, and whose spirit is not quenched with the waters of adversity, of unrealized hopes, of tottering schemes.

"She wants persistent men, who will stand by their task amid the mysterious calls from undiscovered lands, the siren voices of ambition and ease, the withering storms of winters of discontent.

"She wants constructive men, who can transmute visions into wood and stone, dreams into live institutions, hopes into fruitage.

"She wants heroic men, men who possess a 'tart cathartic virtue,' men who love adventure and difficulty, men who can work alone with God and suffer no senses of loneliness."

While the country church in certain districts has qualified leaders, yet the field is so large that the demand is pressing for many more. It is the time for leadership. Like Oberlin, who pointed out the way of life and actually worked out problems on the field. No organization can do it. No institution can do it. No layman can do it. A preacher must do it—do it in spite of isolation, conservatism, restrictions or any other difficulty he may have. The call is imperative. Shall we be denied the men?

THE SCIENCE OF AGRICULTURE

A popular lecturer a generation ago defined science as "common sense made exact." And as the new and scientific agriculture, to which the American farmer is turning, is only the more exact knowledge of soils and plant growth, more care in the selection of seed, more thorough cultivation, more extensive fertilization, in a word it is more exact attention to those common sense natural laws with which every farmer since the days of Cain has worked more or less in harmony.

It is a well known fact that as a rule the farmer has not acquired great wealth. May we not find the reason for this in his indisposition to change his methods of work? If by newer methods, he can double the quantity of his crops, with no additional investment in land or buildings, no more taxes, and but little more labor, then a new era of prosperity has dawned for the farmer. To double his sales will increase his profits five-fold.

There is no royal road to abundant crops; no magic rule by which the slothful man may reap as abundantly as his industrious neighbor; no discarding of the methods which experience and common sense have taught to be most profitable. The new agriculture adds to the practical experience of the farmer, more exact knowledge of the natural laws underlying his industry, and enables him by working in closer harmony with these laws, to greatly increase his crops, and to receive for his labor a correspondingly increased reward.

There is urgent need in America for a more scientific agriculture. Practically all the government land fit to grow crops has been taken up. There is no prairie land left, and all that can be added to the area of our farm lands are the insignificant tracts which are made productive by irrigation, or which have been cleared of timber.

Meanwhile our population is steadily and rapidly increasing. A million immigrants come to us in a year. Our cities increase in number and in size. All these people must be fed. As we have no more land to cultivate it is obvious that the only solution of the problem is to grow more food on the land we now cultivate. Nor is this a hopeless or even a difficult task when we remember that land in Europe, naturally no better than ours and which has been in cultivation for thousands of years, now yields two and three times as much per acre as the best American farms.

This is the task to which the American farmer must address himself. How shall he begin? The experience of Europe—and of progressive farmers in this country too—as well as years of tests at experiment stations all indicate that certain methods of work will bring better results. The following suggestions have all been thus "proved" to be profitable.

Better Preparation of the Soil

1. Plow deeper. Most of our plowing is too shallow. An extra horse will be a good investment.

2. If sod is to be plowed under in the spring, first cut it thoroughly by going over it at least twice with a weighted disc harrow. (You will need that third horse again). The roots of plants receive a great deal of moisture from underground sources by capillary attraction. If the season is dry, the grass, etc., turned under by plowing whole sod may remain unrotted for weeks and form a separate layer, which will prevent water from rising to the plant roots.

3. Do not allow bare ground to lie exposed all winter. A "cover crop" is a good investment on any soil. But if the "cover crop" is not plowed under early in the spring, first cut it thoroughly by going over sod. This is especially necessary when rye is plowed under, as the stalk is tough and rots slowly.

4. If the soil is "sour" apply lime, preferably unburned ground limestone. Lime is not itself a plant food, but it corrects a condition of the soil which is unfavorable for the growth of many crops. Lime may be spread on the top of the soil. In this respect it differs from all manures, which should be covered. Do not use lime on a field which is to be planted with potatoes.—Sel.

LEARN AGRICULTURE ON THE FARM

Jacob Hartz.

In regard to teaching agriculture in the school I will give my opinion. We can not know too much about farming, but I believe the place to get this education is right on the farm. Most of our young people were born and reared on the farm so it seems rather absurd to send a boy from a farm to school to learn farming. Who would send their daughter away from home and mother to a school to learn to cook and keep house?

Many of our boys and girls have been educated off the farms in the last decade. The results are plainly seen in the eastern counties of our state. Now we are teaching agriculture in our public schools to educate them back to the farm. I hope for good results; but I predict a failure. I believe in a liberal education, but like in anything else we can go to extremes. I believe in fewer pedagogues and more sleeve-rolled-up farming. With the aid of good farm papers and bulletins from our experimental colleges most any farmer's son can succeed under existing conditions, providing he is inclined to be a farmer. If he is not so inclined an agricultural education will not benefit him. Practice and then theory.

Elverson, Pa.

(The question might be asked, Why can a farmer's son learn how to farm from his father any better than a physician's son can learn medicine from his father or a teacher's son learn how to teach school from his father? Would the counties referred to be better off for successful physicians without schools to train them?—Editor B.)

NEED SCIENTIFIC FARMING

E. H. Brunk.

Haphazard farming does not pay. We are living in a time when we must make the most out of the least land, or the most out of the amount of land we farm. The use of scientific methods is the only practical way of doing this. We can see by the way many men are farming that they do not understand, or see the value of neat and perfect farming. There is such an extensive variety of interesting and profitable soil productions that one can choose that which is the most interesting and profitable for him.

Farming is the most healthful, free, and uplifting of all occupations. To look out over the green fields on a bright morning and see the dewdrops that are hanging on every blade of grass and wheat, sparkle in the sunlight, or on a brisk morning when all nature is covered with glistening hoarfrost, is inspiring to the mind.

Faithful service is always well repaid. The man who has a small farm and sticks to it for what it is worth will sooner or later be well rewarded for his time. A certain writer says, "The farmer is as proficient as the lawyer and doctor." We have failed in the past to see it in this light.

Farming in the South is done on a very poor scale, and needs more practical farmers to promote interest. To bring about satisfactory results in general I do not see any better way than to teach agriculture in our schools in such a way as to create enthusiasm for farm life.

Denbigh, Va.

THE PRODUCTIVE LIFE FELLOWSHIP

"It offers to young men days of toil and nights of study. It offers frugal fare and plain clothes. It offers lean bodies, hard muscles, horny hands, or furrowed brows. It offers wholesome recreation to the extent necessary to maintain the highest efficiency. It offers the burdens of bringing up large families and training them in the productive life. It offers the obligation of using all wealth as tools and not as means of self-gratification. It does not offer the insult of a life of ease, or aesthetic enjoyment, or graceful consumption, or emotional ecstasy. It offers, instead, the joy of productive achievement, of participating in the building of the kingdom of God.

"To young women is also offers toil, study, frugal fare, and plain clothes, such as befit those who are honored with a great and difficult task. It offers also the pains, the burdens and responsibilities of motherhood. It offers the obligation and perpetuating in succeeding generations the principles of productive life made manifest in themselves. It does not offer the insult of a life of vanity. It offers the joy of achievement, of self-expression, not alone in dead marble and canvas, but also in the plastic lives of children to be shaped and

moulded into those ideal forms of mind and heart which their dreams have pictured. In these ways it offers to them also the joys of participating in the building of the kingdom of God."—Sel.

START NOW TO FIGHT THE FLY

Karl de Schweinitz.

Now is the time to begin warfare upon the fly. Make it a point to kill the occasional fly that you see. Every such fly destroyed will mean millions less in the summer.

Do not give the fly a chance to breed. Sprinkle chloride of lime or kerosene over manure piles, old paper, straw, the contents of garbage boxes and privy vaults. Keep garbage receptacles covered tightly. Keep the ground around them clean. Keep manure in screened pits or vaults if possible. The sewage system should be kept in good repair. All leaks should be stopped immediately. Pour kerosene into the drains. Do not allow any sort of decayed matter to accumulate near your home. See that no dirt gathers in corners, behind the door, back of radiators, under stoves, etc.

Where cuspidors are used, as in hotels and other places, a five per cent. solution of carbolic acid should be kept in them. Get rid of the sawdust box used as a cuspidor. It is unsanitary.

Cleanliness is the greatest foe of the fly. The fly thrives in filth and dirt. Begin to fight the fly right now by removing its breeding places and you will lessen the danger of infection from the many diseases which it carries from the sick to the well.

DOES AN EDUCATION PAY

Does it pay to make life-long friendships with bright, ambitious young people, many of whom will occupy high places later on?

Does it pay to become familiar with all the lessons that history and science can teach as to how to make life healthy and successful?

Does it pay to become an enlightened citizen, able to see through the sophistries of political claptrap and vote intelligently on public matters?

Does it pay to change a bar of rough pig iron into hairsprings for watches, thus increasing its worth to more than fifty times the value of its weight in gold?

Does it pay to experience the joy of self-discovery, to open up whole continents of possibilities in one's nature which might otherwise remain undiscovered?

Does it pay the sculptor to call out from the rough block the statue that sleeps in the marble, and which shall tell the story of heroism and greatness to unborn generations?

Does it pay to have one's mentality stirred by the passion of expansion, to feel the tonic of growth, the indescribable satisfaction which comes from the consciousness of perpetual enlargement?—O. S. Marden.

"Because others are dishonest is no excuse for you to be tricky."

Current Events

The determination of the Chinese Government to suppress the cultivation of the poppy plant is evidenced by the activity of government troops in rooting out poppy plants despite the armed resistance offered by the inhabitants. Reports state that hundreds of inhabitants have been killed in one of the provinces because of their resistance to the troops. In many districts the citizens have recognized the stern purpose of the Government and have destroyed the poppy plants themselves. China has made more progress in the suppression of the opium traffic than has any country ever made against similar evils. An appeal will be made to the National Assembly to empower the military throughout the republic to suppress by force the cultivation of the poppy, and a demand will be made for an agreement between the British and Chinese governments completely prohibiting the opium traffic. Just what action the British Government will take toward the suppression of the opium traffic is not yet known. A few years ago a treaty was signed between England and China providing for a 10 per cent. reduction annually in the importation of opium from India into China and the complete extinction of the trade in seven years. It also stipulated that Indian opium should be debarred from provinces in which the cultivation of the domestic plant had ceased. In return China was to remove certain restrictions that the provincial authorities had placed on the wholesale trade in Indian opium. Indian opium merchants and bankers insist that the British Government require China to abide strictly by this treaty, while on the other hand such action would arouse a strong public opinion against the Government, which objects to the Government encouraging the trade in any way. In case China is not compelled to abide by the treaty the opium merchants are threatened with a loss of about \$50,000,000, which they might justly call upon the Indian government to refund them. It is to be hoped that the British Government will take such action as will assist China to speedily eradicate this curse. The physical, moral, and spiritual loss sustained by the use of the opium is not to be compared to the financial loss that would be sustained by those who traffic in this drug.

The rapid development of the Canadian Northwest is attested to by the activity in railroad construction. Never in the history of the American continent has there been such activity in the building of railroads. During the first ten months of 1912 a total of 698 miles of railroad was constructed in Alberta. In 1912 the Canadian Northern Railway built 463 miles of new line and the Grand Trunk Pacific increased its mileage from 384 to 619 miles.

The British suffragettes are continuing a merry war in the interests of their cause. They are succeeding admirably in keeping their cause before the public. They make liberal use of carnal weapons in their warfare. Every conceivable plan whereby to annoy the government officials or those opposed to their cause, is resorted to with eagerness. Obliteration of names on the gateposts of residences, which are used instead of numbers, makes the identification of particular houses impossible and is sure to cause considerable annoyance; disfiguring houses with tar; window smashing, etc., are some of the methods employed. Recently a plot to wreck the great reservoir which is to supply half of London with water, and which has just been completed, was frustrated by the arrest of a suffragette found hidden in the water works. When attempting to hold public meetings they are usually hooted and jeered, pelted with missiles so that they are compelled to discontinue and frequently need the protection of the police. Their very methods are evidences that they are not qualified to exercise the right to the ballot.

Dr. Frederick Friedmann, the German physician, who claims to have discovered a remedy for tuberculosis, is in this country demonstrating his remedy. He claims that his remedy is effective in advanced stages of consumption. He treated a number of tubercular patients in New York city, and also in Toronto, Canada. Physicians are watching the demonstrations with keen interest, awaiting eagerly the result the serum will have upon the patients. About seven days are required until there will be a noticeable effect upon the patient. There are those who have little faith in the effectiveness of the reputed remedy. Within the past few decades a number of remedies have been reported, the most notable being that by the famous scientist, Dr. Koch, but all have proven ineffective. Whether Dr. Friedmann's remedy will stop the ravages of the dreaded disease remains yet to be seen. It is to be hoped that it will. The "White Plague" is one of the most dreaded and destructive afflictions of mankind, and a permanent cure for it will eliminate much suffering and misery.

Postmaster General Burleson has decided to place the 40,000 fourth-class postmasters on a strictly civil service basis. Executive orders issued under the Roosevelt and Taft administrations placed these fourth-class postmasters on a civil service basis. Postmaster General Burleson expects to require each one to take the civil service examination to prove their efficiency, claiming that the spirit of the civil service was violated in putting all these officers into the classified service without any test as to their merit. Many of those holding positions as fourth-class postmasters secured them as a result of a pernicious political system without any regard for merit or efficiency. All those inefficient will be weeded out and the posi-

tion filled by qualified officials. The farther this department can be removed from political influences and conducted on strictly scientific business principles the better will be the service rendered.

Investigations show that one-half of the butter in cold storage in Chicago is adulterated in violation of the internal revenue laws. The adulteration consists of water moisture in quantities ranging from 16 to 35 per cent. of the actual weight of the butter. Over 300,000 pounds of the product has been seized by revenue agents, who say 20,000,000 pounds have been shipped away since the investigation began. Confiscation will result, it is expected, as a result of numerous suits to be brought against butter dealers for evading a 10 cents a pound revenue tax and other penalties.

Julian Hawthorne, son of the wellknown writer, Nathaniel Hawthorne, was convicted with Dr. William J. Morton and Albert Freeman, of using the mails to defraud in connection with Canadian mining schemes. He was sentenced to serve a term in the Federal prison at Atlanta, Ga. Hawthorne's part in the project was writing the literature that was sent out to prospective buyers. The consensus of opinion seems to be that he was used as a dupe by others and was ignorant of the deception. He is 67 years old and a writer of note.

The Webb liquor bill prohibiting the shipment of liquor into "dry" states, which was passed by Congress, and, as anticipated, vetoed by President Taft, was repassed by the Senate on February 28, over President Taft's veto within two hours from the time the President's message of disapproval had been laid before that body. Later the House of Representatives also repassed the bill over the veto. This was a severe rebuke to the President in his effort to help the liquor interests as one of the last acts of his administration.

The largest slide that has yet taken place has commenced in the Culebra cut of the Panama Canal. Present indications are that about 3,000,000 cubic yards are in motion, and that it will take until late autumn to remove the material. The Canal is to be opened for traffic next fall. More slides are anticipated after the water is turned in. Two big dredges are now being built to keep the canal cleared for navigation. These dredges have a combined capacity of 1,000,000 cubic yards a month.

On February 26 a new Department was added to the government, by the passage of the bill creating the Department of Labor. This makes the tenth department. The heads of these departments constitute the President's cabinet.

Woman suffrage met with reverses in the Massachusetts and Maine Legislatures, while the Michigan Legislature resubmitted the amendment to popular vote at the state-wide election on April 8.

Miscellaneous

TRANSFORMING THE ARID WASTES

The United States has millions of acres of fertile land which is a profitless waste because it lacks the necessary moisture. If this land were irrigated it would provide thousands of homes and add greatly to the wealth of the nation. Through many of these arid regions are flowing large streams of water. If this water were diverted and made to flow over the surrounding territory it would supply the only element lacking necessary to the growth of vegetation. In order to have a constant and sufficient supply of water on hand the construction of dams is necessary.

In 1902 Congress passed the Reclamation Act which places the work of reclaiming this arid land under Federal control. Since the passage of the act establishing the Reclamation Service the organization of the Service has been developed and work undertaken and a number of projects completed. Thus far more than \$75,000,000 dollars have been expended on constructive work. The Service during this time has undertaken and completed or practically completed seventeen projects scattered throughout the West from North Dakota to New Mexico and from southern California to Washington. Eight or nine other projects are under construction and in varying stages of progress. In addition to these, three large irrigation projects are in course of construction on three Indian reservations.

Director Newell of the Service writing in the "World's Work" among other things says concerning the work of the Reclamation Service that:

The highest dam in the world has been built on the Shoshone project in Northern Wyoming, rising above the foundation more than 328 feet. A dam to be still higher is under way on the Boise River in Idaho, to be 351 feet high. On the Rio Grande in New Mexico is another dam to be 265 feet high. This will produce possibly the largest artificial lake of its kind in the world, covering almost 65 square miles (41,280 acres) and having a storage capacity of 2,760,000 acre-feet. This is an amount of water sufficient to cover that number of acres one foot in depth. This quantity of water would cover the state of Connecticut more than 10 inches deep. The Service has built the longest irrigation tunnel in the world on the Uncompahgre Project in Colorado, the Gunnison Tunnel, having a length of nearly 6 miles and a discharge capacity of 1,300 cubic feet per second, a good-sized river. Practically every Government in the world that is building public works has sent engineers to see these and such other pieces of construction as the Pathfinder Dam in Wyoming, 215 feet high; Owl Creek Dam, South Dakota, 6,200 feet long; Laguna Dam, Arizona-California, nearly a mile long across the Colorado; Interstate Canal, 100 miles long, Wyoming-Nebraska; Strawberry Tunnel, 4 miles long, piercing the Wasatch Mountains in Utah; the Roosevelt Dam in Arizona, 284 feet high.

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As a result of its work, water is available for 1,159,234 acres on 14,200 farms.

The gross value of crops produced on the lands irrigated by the Government projects in 1912 was estimated at \$20,000,000. As a result of the work of the Government it is estimated that land values have increased more than \$105,800,000.

Farming under irrigation has its disappointments and success is obtained only through hard work. A 40-acre tract of land can be secured from the Government at a reasonable price and be paid for in small payments extending over a number of years. About 90 per cent. of those who have taken up some of this irrigated land are making good. These people are of various nationalities, religions, and trades and consequently the development of these communities must be necessarily slow. Many who had been drifting about aimlessly have taken a tract of land and become thrifty citizens and are taking an interest in the welfare of the community, state, and nation. Some of these 40-acre tracts of land under proper management will be worth from \$5,000 to \$10,000, at the end of ten years capable of supporting the family and in addition assuring a steady income.

"Happiness is a great love—and much serving."

EGGS IN EGYPT

The hatching of eggs by means of artificial heat has been practiced in China and in Egypt from prehistoric times. In the latter country there still exist ancient egg-hatcheries or "mamals" that have been in continuous use in the same family for many generations. These incubators consist of large brick ovens that will hold about thirty to sixty thousand eggs at a time. The fire is built inside the oven and is watched carefully for ten days, after which no additional heat is necessary. The method of building the fires and maintaining them so as to preserve the right temperature are trade secrets that are jealously guarded and usually kept in the family. About sixty-five to seventy per cent of the eggs are said to be successfully hatched by these methods. The production of eggs for the export trade has come to be a very important industry of Egypt. During the winter of 1911-1912 the export amounted to 83,608,000 eggs, having a value of \$627,000. That is at the rate of about nine cents a dozen. Compared to the prices paid in this country last winter, it would almost seem that it might pay to bring eggs to New York from Cairo. Most of the Egyptian eggs go to England; last year 74 million, or nearly 90 per cent, were sent there. France had over three million, and the rest were divided among a number of countries. The eggs shipped from Egypt are generally smaller than those we are accustomed to; but when we consider the amount of food material contained in them, even these small eggs are very cheap when compared with prices in this country or in Europe. —Sel.

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NOW

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view.
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Charles R. Skinner.

SELECT READING

FOR THE SAKE OF THE LIVING

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feelings. If there be any emotion, it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living, let us always bear in our minds a thought of the heavenly living, our beloved in other worlds, as much ours when there as while here.

Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food, and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plowshare of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just these crises, the dear Lord gives us new supplies of strength.

Alas for him who never sees
The stars shine through his cypress trees.

The stars are there, and if you look up, the Lord will show them to your comforted vision.

I have known, once and again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile,

that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief.—Ex.

HOME

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner.

Squandering time is the sin of the age. As a rule, the idle, indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed or encouraged to form habits of industry, he will be a failure, almost inevitably.

There is wisdom in the Jewish proverb, "He who brings his boy up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant loafer. It is in the power of most parents to regulate this matter, and if they will do it, we shall see our army of trifling, loafing young men and boys diminish. Make the home what it should be, and you have done much toward assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds.—H. L. Hastings.

LACK OF SELF-CONTROL IS LACK OF POWER

A lack of self-control always indicates other lacks and weaknesses which are fatal to the highest attainment. A man who can not hold himself in check, certainly will not be able to control others. A lack of self-control indicates a lack of mental balance. A man who can not keep his balance under all circumstances, who can not control the fire of his temper, who lacks the power to smother the volcano of his passion, can not boast of self-mastery, has not arrived at success.

The person who is the football of some passion, is at the mercy of all sorts of influences, will never respect himself or get the confidence of his fellow men. The man who can not control himself is always at a disadvantage in every situation in life.

Zopyrus, the physiognomist, said, "Socrates' features showed that he was stupid, brutal, sensual, and addicted to drunkenness." Socrates upheld the analysis by saying: "By nature I am addicted to all these sins, and they were only restrained and vanquished by the continual practice of virtue."

In one of the greatest political crisis in France, Mirabeau, when speaking at Marseilles, was called "calumniator, liar, assassin, scoundrel." He said, "I wait, gentlemen, till these amenities be exhausted."

In Revelations, the writer refers to the final conquerors as those who have triumphed over the beast. No one can lay claim to mastership while he is the slave of his passion.

The Creator has implanted in every man a divine power that is more than a match for his worst passion, for his most vicious trait. If he will only develop and use this power he need not be the slave of any vice.

Emerson says, in effect, the virtue you would like to have, assume it as already yours, appropriate it, enter into the part and live the character just as does the great actor when absorbed in the character of the part he plays. No matter how great your weakness or how much you may regret it, assume steadily and persistently its opposite until you acquire the habit of holding that quality in mind, or of living in its wholeness, its entirety. Hold the ideal of an efficient faculty or quality, not of a marred or deficient one. The way to reach or to attain anything is to bend oneself toward it with all one's might. We approximate just in proportion to the intensity and the persistency of our effort to attain.—Success Magazine.

In some parts of Russia the worship of the old heathen gods has never wholly stopped, and some of the priests are still left. The crops were bad for three years, and the priests told the people that the gods were punishing them for not keeping up the worship. Many left for churches, and began sacrificing to the gods. Hundreds came to the sacrifices and feasts. When any one tried to put a stop to this, the heathen would hide in the great forests.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALE, PA., MAY, 1913

No. 5

LETTERS AND PICTURES FOR ISABELLE

V

Mount Nebo Studio.

To Isabelle,

St. Louis, Missouri.

Dear Cousin Isabelle:—

I've been very busy ever since Independence Day. This evening, for it will soon be the curfew hour for a little rest in my blue room, on the high three-legged stool you'll find me perched right by the solemn looking, white plaster bust of Abraham Lincoln writing to an old sweet-heart cousin. Did you say that I am not a sculptor and an artist? Did you say, "You cannot paint!" Well things are not what they seem to be on the surface.

Tell me not in mournful numbers,

Life is but an empty dream;

And the soul is dead that slumbers,

And things are not what they seem."

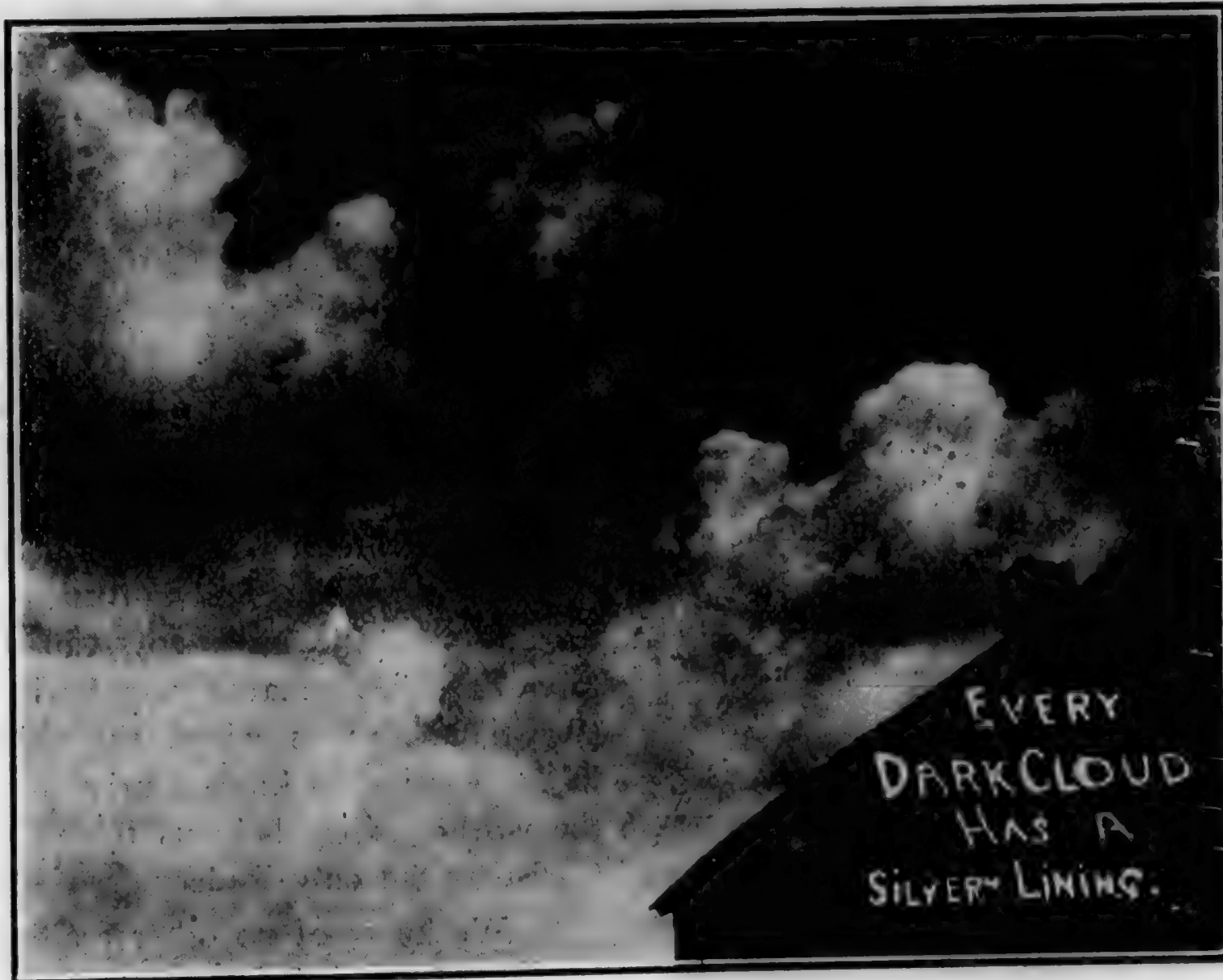
—Longfellow.

No, life is not an empty dream; art is not all what you dream. One swallow does not make a summer, and neither does one argument—one conclusion, make a truth. For truth is, and cannot be made. "What is Truth?" asked Pontius Pilate of Jesus, and thereby hangs a question.

Let me tell you, dear Isabelle. I AM AN ARTIST! On a stool! Ha! Ha! Pauline says I am a "Landseer in infancy." I am a photographic pictorialist. It is supposed that an artist should know a good deal about art and Italy. He should love. Do I? Well let me tell you, cousin, this humble penman who godfathers the Mt. Nebo Studio loves. He loves the scenes of this hilltop; loves the green fields and the maple trees; loves the dustless meadows; loves the songs of the birds and the perfume of the flowers; loves to sometimes steal out into the solitudes of the forest with his black box and "field gun" to watch its many hurrying, scurrying denizens. Even when

that cricket is screeching out the announcement of autumn there is joy, for it is September.

I know that beyond my photographic lens and back of my recorded pictures there lay still life, chaos, and mystery that I cannot record. Within me there is a photographic spirit in the embryo. A tiny being like something that sings to me in the still hours of the night. I have day dreams when tired and I sit resting of charming pictures I cannot paint, and that I should love to bring before your sweet and tender eyed visage, but, alas, it seems I cannot. Will you ever understand what



I mean that art is?

Weary at work in my old, damp, dungeon studio one sultry afternoon in June, 19—, I walked to the door of my old vine entwined shop, leaned against the doorpost and looked out into God's great out of doors. The roof of this old building at times left through the sunshine and the rain. I stood there resting and meditating. I had spoken to the women of the hope for the day when I should have an office and a studio. They smiled in contempt and ridicule at what they called my "gas," "Castles in Spain," and asked, "Where is the

airship you was going to make ten years ago?"

You may call this picture a dark cloud picture if you wish. From where I stood and was posed in the door, right before my vision over a shop top and the hills, arose, dark but beautiful fleecy clouds. I watched there in the silent sky the silvery thread of the lining. I watched the weaving. I watched where the warp and the woof met, where the ragged edges of the woof met the chain, where the dark and the bright met. How bright! How beautiful! How shiny! I watched the picture rise before me. I said, "I must quickly record this picture with my camera lest it vanish forever." I did record it and in a day or two brought out a picture entitled, "EVERY DARK CLOUD HAS A SILVER LINING."

With a good deal of enthusiasm a few days later I showed it to my assistant as he turned into the shop and asked him, "Frank, how do you like that?" He looked at it for a few moments then replied, "I do not see much in it, it looks like a house a smoking." So things are not seen the same by all. Where the silvery threads of adversity and prosperity meet some see brightness. And don't you know the hope of possessing is often greater pleasure than the possessing.

A Mrs. Setser from Jennings, Md., had been taken to the Johns Hopkins Hospital and had undergone an operation. Someone had procured an "Every Dark Cloud" post card picture in the mar-

ket and sent it to her on her bed of affliction. When she returned home she said some one sent her a card like that, and that it was the awfulest thing she ever got. It made her feel bad for a long time. The author had made it with the intention of carrying a happy feeling.

So I've received compliments and criticisms for making this simple cloud photograph. I have received them from the profession in the craft and the outside world. Some have said: "It's fine for color work."

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EDITORIAL PAGE

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TAKING THE SUNDAY SCHOOL TO THE PEOPLE:—The Church is a divine institution. The Sunday school, a department of the Church, has the divine sanction. The activities of the Sunday school are not, as some are wont to think, confined within the four walls of a building. Only a relatively small part of the work of a live school is done there. There are those who are content to provide a place of meeting, extend a very general invitation to whosoever will to come, and if they come or not, they feel that their obligation has been discharged and their responsibility ceases. Not so however. The Sunday school to be a vital and determining influence in the community for spiritual progress cannot be confined to its weekly or bi-weekly sessions, but must be taken out among the people. If the people will not come to the Sunday school the school should be taken to them.

In every community there are those who for various reasons are unable or find it inconvenient to be regular attendants at the Sunday school. Some of these would like to attend and regret very much that they are unable to do so; others may be careless and indifferent although regular attendants at the Church services; still others may not be interested in the study of the Word of God. By taking the Sunday school into these homes hearts will be gladdened, indifference may be aroused to activity, and the Word of God be brought to operate upon the hearts of those who know not the Christ. This phase of Sunday school work, known as the Home Department, is gaining in prominence as its advantages and fruitfulness when efficiently conducted become better known.

What is the nature of this department? How is it organized and conducted? Is it practicable for the country school? and similar questions may present themselves. These questions and many others will be answered in a series of four or five articles dealing expressly with the Home Department of the Sunday school, the first of which appears in this number. The writer has had a wide experience in Sunday school work and has under his supervision a successful Home Department in the Sunday school of which he has charge.

We solicit a careful reading and study of these articles by all Sunday school workers. As you get a clear conception of this phase of work, study your own school and its territory, and if circumstances are favorable and conditions warrant the organization of such department, do not hesitate to make your school more effective by taking it to those within reach who are not enjoying its privileges.

THE VALUE OF BIOGRAPHY:—"Biographies of of great, but especially of good men, are most instructive and useful as helps, guides, and incentives to others. Some of the best are almost equivalent to gospels—teaching high living, high thinking, and energetic actions for their own and the world's good." Carlyle says, "Biography is the most universally pleasant and profitable of all reading." The individual that cannot be interested in the reading of the deeds of some individual be it warrior, statesman, missionary, etc., is not likely to be interested in any other kind of reading.

We all have our heroes, some persons after whom we pattern and mould our life. Some purpose, thought, or deed of theirs gives us a broader and nobler conception of life and inspires us to live accordingly. Lives have been turned from narrow channels of selfishness into broad avenues of usefulness and consecrated service for humanity and God by the reading of biography.

To the Christian the biographies of men and women who have labored earnestly and effectively for the advancement of the cause of Christ are perhaps the most interesting and helpful. We read with avidity the lives of men like Paton, Livingstone, Brainerd, Gordon, Hamlin, Neesima, Mackay, and a host of others, as well as the lives of women like Mary Reed, Isabella Thoburn, Mary Moffat, and others. Their lives of consecrated and devoted service are a constant rebuke to indifference and unconcern, a perpetual inspiration to zealous and untiring service. Such lives help us to interpret the spirit of Christianity, the spirit of the Savior. They enlarge our horizon and conception of the Christian faith in which the spirit of sectarianism is lost in the passion to know Christ and make Him known to all the world. They help us to see the world as the field and Christ as the only Redeemer of mankind.

We know of no other reading, the Bible excepted, that is so vital and helpful a factor in the right interpretation of the principles of Christianity as the lives of those who have lived and are living entirely for the salvation of man. Their struggles and triumphs among their brethren and in the midst of heathendom reveals to us the dominating impulses and purposes in their lives. It brings to us a knowledge of conditions in heathen lands stimulating and cultivating a Christ-like passion and compassion for those steeped in sin and superstition.

In the April issue appeared the last of a series of articles on the life of Mary Reed whose heroism and struggles stirred our hearts. In this number appears the first article of a series on the biography of one of the early

pioneers of the modern missionary movement, one who against difficulties and tremendous odds, that would discourage and dishearten all but the very stoutest, surmounted them triumphantly through the power of God. The life of William Carey, the cobbler, is one of intense interest and appeal to a full consecration. Our hearts burn within us when we read the lives of men and women who were led by a consuming passion to know Christ and bring the message of good tidings to the world. Their consecration, their devoted service, their unfaltering faith in the promises, their love for man and utter abnegation of self is a rebuke to those who are wont to speak of their own sacrifice and solicit pity from others. The reading of such biographies helps us to realize that we have not yet served to the limit of our privilege and possibility. It hushes the voice of boasting, driving us closer to the throne to a wholehearted service for the Master.

MORMONISM, A FEW MORE FACTS:—Mormonism is neither dead nor asleep. The interests at stake are too great to be allowed to suffer. If Protestantism would prize her interests as highly she would be more alert to safeguard and protect them.

According to an announcement appearing in a Mormon periodical there is a moving picture firm in Utah preparing films which are to represent the principal features of Mormon history and life. One hundred and seven sets of these films are to be prepared, one for each state and civilized land, to be ready for use next October. From the description given these films are presumably for missionary purposes, and are calculated to give favorable impressions of Mormonism and suppress its true history and character.

A Mormon paper has announced that a Prof. Young of the University of Salt Lake has completed a small history, "Chief Episodes of the History of Utah." The Mormon editor says, "The book is to be read by the children in Eastern as well as Western schools, and is to be followed by Mr. Young's more extensive work, which is also to be issued from the press of one of the foremost American publishing houses." The evident purpose is to get a Mormon history into our schools and thus create a favorable impression upon the rising generation. Those who are familiar with Mormonism know that it does not hesitate to sacrifice truth or anything else to accomplish its ends.

In speaking concerning the meeting of the National Education Association in Salt Lake next July, a Mormon paper calls it "the biggest plum yet"—evidently having in mind the grand opportunity that is theirs for deceiving the teachers of our youths, by giving them a favorable idea of Mormonism by keeping from view the moral corruption permeating the whole system. They are adepts in the art of deception as the following incident, an actual occurrence, illustrates:

A minister visited the temple grounds to see what he could of Mormonism. A bright and attractive young lady was waiting to talk to visitors, and finally took him to see the Tabernacle, etc. He finally asked about polygamy. "O, there is no polygamy now," she radiantly replied; "there used to be some, though not much, but it's done away now," or words to that effect. The minister departed with a very

favorable impression of both this young lady and her system; but was astonished when told by one who knew that this very young woman had recently become a plural "wife!"

That the whole system rests on a deception is evident upon an impartial investigation of the claims of its founder, Joseph Smith. A recent pamphlet has been published containing the testimony of nine expert Egyptologists, among them Professors Sayce and Breasted, in which it is conclusively shown that Smith's pretended translations of Egyptian hieroglyphics from mummy wrappings, given in his "Pearl of Great Price," are only "guesses or less, and very different from the real meanings of the fac-simile given. Since these translations have been proved a fraud what about his other translations? Are they to be depended upon? Hardly. The testimony of these Egyptologists is a deep wound to Mormonism as evidenced by their immediate and profuse replies in their periodicals trying to explain and defend the translations of Smith.

Other facts might be given at this time but we refrain. Some more will follow later in the hope that our readers may know the viciousness of the system and be placed on their guard when the Mormon missionaries may make their appearance as they are liable to do at any time.

A SUGGESTION:—On another page of this number appears a letter by the General Manager of the Mennonite Publishing House which is self-explanatory. The fiscal year closes on April 30, when a statement of the year's business will be made. It is the desire of the House to have as many of the accounts closed and subscriptions paid as possible by that time.

We are pleased with the reception given the statements recently sent to our subscribers. The response has been prompt and very gratifying indeed, for which we are very thankful. Many have expressed their appreciation of the fact that their paper was not discontinued at its expiration; a number are giving evidence of their satisfaction with the paper and confidence in its future by renewing and paying their subscription a few years in advance; others who are unable to renew at present, but do not want to miss any copies, have requested us to continue the paper and that they will remit payment later. We are always glad to continue sending the paper to any who find it inconvenient to renew at once. In fact it is the policy of the House not to discontinue a subscription unless notified to do so. There are those who for various reasons find it inexpedient to continue their subscription any longer. While we always regret losing any of our readers we are thankful that they have been members of our family circle and trust many of them will again become regular readers of these columns in the near future.

It is gratifying to us to note the interest manifested by our subscribers in behalf of a larger circulation for the Christian Monitor. Many of those renewing are sending a list of their friends who they think should have this periodical. To each of these friends is sent a sample copy. In order to show our appreciation for this service on the part of our subscribers we are sending a personal letter to their friends soliciting their subscriptions and offering them a

(Continued on page 150.)



CHRISTIAN LIFE



A MOTIVE FOR SERVICE

There are evidently different motives that prompt people to render Christian service. Perhaps the most common is that of gaining heaven and shunning hell. People want to get to heaven, they want to be saved. The inducement of gaining heaven is perhaps presented the most frequently from the pulpit, by personal workers and the religious press to those who are in sin. And even among Christian people it is held up as an incentive for service. This no doubt is a legitimate motive, and perhaps the most effective motive to bring sinners to a realization of their condition, but it is not the highest and best motive that should dominate the believer's life. It savors of self and represents God in the light of a contractor promising a certain reward in return for services rendered. It represents God as coming to us and saying, "If you will promise to obey and serve me, I will save you from hell and give you a home in heaven." The constant presentation of this motive has the effect of shifting, in the minds of many, the means of salvation from faith in Christ to works of man.

Perhaps one of the most difficult lessons for the Christian to learn is that of placing absolutely no dependence upon his own works for salvation. Ever since the fall of man Satan has been inducing man to improve himself and merit salvation through his own efforts, thus setting aside the merits of Christ. This tendency is so imbred in our fallen nature that we find it rather difficult to learn the lesson of simple trust and faith in Christ and cease all efforts on our part to merit this wonderful salvation. The continual holding forth of this motive of gaining heaven will strengthen rather than weaken this idea of any merit in our own works.

The question is then in order, What was the primary motive that prompted God to give His Son for our salvation? Why this great sacrifice? Why is He in this dispensation of grace taking out a people, the Church, for His Person? Is it that we may be happy in this life and the life in the beyond? Is it for the service He can get out of us? In short, are we saved primarily because of the good we

get out of it? We answer unhesitatingly that we are saved primarily because of the honor and glory God derives therefrom.

What saith the Scriptures? The Apostle Paul in no uncertain terms gives one of the purposes in Eph. 2:4-7. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, and has raised us up together, and made us sit together in heavenly places in Christ Jesus: (Why?) **that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.**" No mention here of any reward for man, the subject of salvation, but that saved man may show forth the wonderful riches of God's grace through Christ in the ages to come.

Again, "But ye (the believers) are a chosen generation, a royal priesthood, an holy nation, a peculiar people; (Why?) **that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light**" (I Pet. 2:9). Saved to show forth the praises or excellencies of God.

Again, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of **his glory with exceeding joy,**" etc.—(Jude 24). Saved for the glory and joy of the Father.

God in His infinite wisdom has provided a plan of salvation that leaves absolutely no room for any selfish motive. To serve Christ for the sake of the good we may get out of it is essentially selfish. There are thousands with leanness of soul because they desire the blessings of God primarily for their own benefit. They fail to get them and wonder why. Slay self utterly, ask for the blessings because of the greater honor and glory it will bring the Christ, and it will not be withheld from you.

The highest type of service is that rendered in the interest of the one served. The highest type of joy and happiness is that which results from the joy and happiness others are experiencing because of some service we were able to render for them. This joy and happiness cannot be experienced by the one who

renders service for the sake of securing it. To know that by allowing Christ to save me and that through my imperfect service which will follow, that Christ and the Father are able to manifest their glory and increase their glory in the ages to come is enough for me. That will be heaven for me. Not merely because of the fact that I am saved will I be happy, but the glory that comes to the Trinity because of my salvation, will constitute the greater part of my happiness and glory. The fact that my salvation from sin attests the power of God over Satan thus bringing glory to the Father, inspires to faithful service so that thereby my life may show forth in this life and the future life and glory of Christ. This, the highest motive, has a grip upon the heart like bands of steel. It means the entire abnegation of self and the absolute enthronement of the Christ. It does not represent the Father as a taskmaster instead of a loving and compassionate God. It does not savor of the hireling system.

The purpose of our salvation is to honor and glorify God; the result of our salvation is peace, joy and happiness in a degree that cannot be expressed, also a zealous and earnest Christian service. We serve the more earnestly because by so doing we add to the crown of glory of the Christ who saved us. If we keep a clear distinction between the purpose of salvation and the **result** of salvation we will have no difficulty in seeing the right relation between the different phases of our Christian life, between faith and works. When we once realize that we are saved through faith in Christ for the glory of God our whole conception of the Christian life changes. Christianity will take on a new meaning and we will have an impelling and abiding motive for service and holy living such as we could not think of before.

The mainspring of our action then is love—a love that is absorbed in the object of its love and forgetful of self. Such a love knows no such terms as sacrifice. The mother watching over her sick child night and day until her last ounce of strength is spent, pouring out her life because of her love for the child does not speak of, or complain about the

sacrifice she has made. She hardly considers it as a sacrifice. She will be satisfied and her joy complete if her child because of her service again regains strength and health. She has joy in her suffering because of the benefits her child derives from her efforts. Akin to this, only more absorbing, more compelling, should be our motive in serving the Christ. We then will cease to think and talk about self-denial and sacrifice relative to our own life. Things that were formerly considered great sacrifices will no longer be considered such, but a privilege on our part to glorify the Christ.

THE FACE BEAUTIFUL

Have you ever thought of the value of a smile and kindly word? Has it ever occurred to you that the light of a goodly deed never grows dim but shines on and on for ever? Listen:

When quite a boy, I was sitting in a third-class railway carriage returning home from my first trip on the sea, clad in a tight-fitting blue jersey with the name of the ship's company to which the vessel belonged wherein I had sailed, woven in white letters across my chest. Opposite to me sat two ladies, but I had only eyes for one, and well do I remember her grey silk dress and Quaker bonnet. Her face I shall never forget, nor the kindly smile she gave when I was caught staring at her.

I was a motherless boy, returning to a motherless home. After three months at sea, when our ship returned home, all the passengers and crew seemed to have someone to welcome them ashore, but there was no one to welcome me. And when I saw first one and then another of my shipmates greeted by parents and friends I felt the weight of loneliness. Words cannot describe the disconsolate feeling that came over me as I shouldered my kit and wended my way to the station and took my seat in the train. And as I looked at that woman's sweet, motherly face, a great longing came over me for a mother's love, a mother's embrace. Yes! such a one as I had seen on the quay, given to the steward by his white-haired mother the moment he stepped ashore, and the memory of it was with me as I sat opposite this lady with the beautiful face. I wondered if my own mother had been like her.

Presently the train stopped and they rose to get out of the carriage, the young lady passing out first. Then, as the lady with the beautiful face passed out she placed her hand upon my head and said: "Good-bye, little sailor boy, and may God bless thee." Another moment she had gone. The train was again rattling along; houses and trees seemingly flitting by like wisps of straw. I sat alone in the carriage, tears running down my cheeks: why, I cannot tell.

Why did she place her hand upon my head? Why did she pray God's blessing upon me?

I never saw the lady before that day, nor have I seen her since, though many years have passed by. But the touch of her hand is still there, and the blessing of God remains. Yes; on the high seas, in sunshine and storm, when the winds have been contrary and whistling through the rigging, I have seen her face, I have felt her touch, I have heard her prayers: "God bless thee, little sailor boy." When we have been in foreign dock, when most of the crew have been busy writing home to their friends, I have thought of her and longed to write and tell her that her prayer was answered; that I had learned to know Him whom to know is life eternal; Him whose visage was marred and upon whose brow they placed a crown of thorns. And yet he is the fairest among ten thousand and altogether lovely. Methinks the lady with the beautiful face lived very near to our Lord, so near that her face became radiant with a knowledge of his love.

Thank God for the sainted men and women who are constantly moving to and fro, smiling amid life's gloom, scattering sunshine all the way.

"God bless thee, little sailor boy."

Ah! little thought she, when uttering those words, that my whole nature was hungering for a kindly smile and sympathetic word. She knew not that the touch of her hand and the words from her lips fell like a healing balm on my heart that day. She knew not that her simple prayer would affect my whole after life for good, and that the memory of it would become like a tender blossom, or scent of hawthorn in the time of May.

We cannot estimate the value of a smile or kindly word. A good deed never dies. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.—W. Proctor, in the *Bombay Guardian*.

A SMALL CHRIST OR A GREAT CHRIST

Does your theology give you a great and redeeming Christ, bearing and bearing away the sin of the world in His hands? Or does your theology give you a little Christ, shorn of infinite power, unable to work miracles as some of our noisy little skeptics tell us, and, I am sorry to say, some of our ministers tell us; unable to atone for the sins of the world, and of course unable to conquer His guaranteed kingdom. Is your Christ a weak Christ, like the Christ of medieval art; unable to take the guidance of the faith of the world; or is He the Christ of the prophets, bearing on His shoulders the government; or the Christ of John, with face shining as the sun, whose voice is as the sound of many waters; able to measure His strength against the great world powers of evil and overcome them? Are you going to tell men that the whole world's sin has its match in Him who brought in a perfect offering on behalf of its sinful souls; and

that in His name can be preached the forgiveness of sins and a place among the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom He will pour a torrent of His redemptive power upon men. Only men knowing the Gospel to its heart of fire can sound its saving note.—Sel.

LOOK UP AND LIVE

S. P. Yoder.

How many things around us here,
Amid life's ever changing scenes;
Things that we see and that we hear,
That fill our minds and are the means
Of lifting into higher light,
Or darkening more with Error's blight.

False views of life distort the mind,
Subvert the powers of the soul;
And men, to their best interests blind,
Lose life's appointed heavenly goal.
Through misdirected energy
Men lose their highest destiny.

Mere worldly pleasures oft allure,
Or gold's false glitter blind our eyes,
Until we fail to see the pure
And nobler things in higher skies:
Thus vain and sordid things of earth
Engulf a life of heavenly birth.

Shall we with muck-rake in our hands,
Note all the filth and trash below;
Or shall we, heeding Heaven's demands,
Seek food whereby our souls may grow?
To what shall we attention give—
Look down and die, look up and live?

Oh may our eyes the good and true
And beautiful in life behold,
And daily gain a fairer view
Of things more precious far than gold:
Absorbing virtue from above,
Increase in Faith and Hope and Love.
Denbigh, Va.

A SONG IN YOUR HEART

Keep a song in your heart, my lassie,
Whatever may be the weather—
Or sunshine or rain, or pleasure or pain,
Or sunshine and showers together.
Keep singing, no matter how goes it, my dear;
Keep singing, when days are surpassingly drear;
Keep singing, the skies will to-morrow be clear,
Keep a song in your heart my lassie.

Keep a song in your heart, my laddie,
Whatever the years may bring you,
Of vantage or loss, a crown or a cross;
Or roses or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what troubles annoy,
Keep a song in your heart, my laddie.

—Thomas Curtis Clark.

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en spring cleanin' comes aroun',
Bring forth the duster an' the broom,
But rake yer foggy notions down,
An' sweep yer dusty soul of gloom.
—Sam Walter Foss.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

DISCIPLINE

The discipline of the Church in the foreign field is no less delicate and grave than that of the home land. The first impression and progress of the message in a new field depends much upon the conduct of those who represent the new organization that is destined to change the customs and manner of thought in the new field. Severity in love is much needed to produce the wholesome influence in the advancement of the cause of Christ in the surrounding community. Our Lord has given the Church authority to bind and to loose, to pass sentence upon the offenders, etc., an important privilege which she dare not neglect for the safety of her very existence.

Unless the life of the Church is such that brings with it a message of salvation from the power of sin, and a sweet fellowship with the Father we cannot look for the largest results. Much of the success depends upon the holy lives of the members. This is especially true because it is a young church but recently brought out of heathenism. Many of the members still carry the marks of heathenism upon their bodies.

The fact that these people now attend worship at the Christian Church instead of the temple has little to do with the progress of the Gospel. Or because they now observe the Sabbath instead of the heathen holidays. It is rather the salt and the light that must stand out unmistakably in contrast to the world. This tremendous task can only be accomplished by the leadership of one who has triumphed over sin.

With the acceptance of God as the Divine leader there is yet something that the leaders of the Church must do. To accomplish this part of the work the missionaries have, in a general way, adopted the same methods. The general plan in the foreign field is to vest the authority which deals with discipline in some ascending scale of courts of appeal. In the majority of the missions, the actual dealing with individuals is in the hands of a local court, but the terms of communion and the general terms of discipline are laid down by a higher court.

The general tendency in most missions is a shifting of the exercise of discipline from the European to the native element in the church. In India there are special advantages found in the village committee, which is a part of the village system. In missions where this panchayat system is employed, the decisions arrived at carry a weight that can not be found in the verdict of the missionary-in-charge or of an European Committee.

There are only a few missions in which an European missionary is the sole officer of discipline and can not be regarded as a permanent feature, since it destroys the feeling that it is the duty of each community to guard its own morality.

A study of the list of offences easily convinces one of the terrible corruption into which human nature has fallen. "In certain countries the spirit of evil assumes varying forms according to the character or the circumstances of the people, as for example, in India (strangely perhaps but very surely) quarreling and strife and love of litigation; while in addition to these, the church in China has to face special temptation to gambling and opium-smoking."

Too often there is also the indifference to discipline, which has been brought about by contact with a superficial Western civilization, and is threatening the spiritual life

of the Church. There are abundant evidences of the value and large results of the right kind of effort in discipline. We quote one confession of a young man in whom the Christian people were much interested and longed to see restored. After a short prayer the young man arose and facing the congregation standing, said: "I confess before the Almighty and Omniscient Father, before our Lord Jesus Christ who shall judge all men; before the Holy Ghost who purifies the heart. Three Persons in one God, and before the members of the Holy Catholic Church, that I have grievously sinned." Then he stated his sins explicitly and said: "I realize that these are sins against God and His Church, that I deserve the Church's punishment here, and God's everlasting punishment hereafter. I earnestly repent and am heartily sorry for these my sins, and I pray God for Christ's sake to forgive me. I also ask forgiveness of all Christians for the shame I have brought on them and on the Church. I purpose by God's help, to live as becomes a follower of Christ." After this the bishop pronounced the absolution.

The applicants for discipline are guilty of the following as the most outstanding sins: Desecration of the Lord's Day, drunkenness, litigation, mixed marriages, etc.

CAREY, THE CONSECRATED COBBLER

I

CRISSIE YODER.

About the year 1780 in the obscure village of Pauberspurry, Northamptonshire, England, there stood a little shoe shop with a rough home-made sign. It was a very busy little place indeed. All day long the cobbler worked diligently making or mending shoes and the tapping of his hammer was a cheery sound to the passers-by. The children of the village knew the cobbler as a friend, and played about the door of his shop, making toys of the chips of leather and causing the little place to echo with their laughter. The older persons knew him as a friend and dropped in to bring shoes to be mended or merely to bid him good morning.

Had you or I seen this cobbler, William Carey, at work in his shop we would have thought that cobbling shoes was his business, but he said, "My business is serving God. I cobble shoes to pay expenses." And so, while at work he taught the Bible by his life. At night the little shop became a schoolroom, the cobbler was the teacher, his friends the pupils and the book taught was the Bible. On Sunday he rested only by a change of toil and preached regularly to a small congregation too poor to support a preacher.

Far from libraries and the society of men with more advantages than his own, Carey neglected no opportunity for the improvement of his mind, and accomplished results that call forth the admiration of

the most learned. On the bench in front of him was an open Bible which he studied while his hands were busy making shoes. Many pages of his Bible were worn showing that he had pored over them again and again. But the place where the book would open almost of its own accord was at that last great commission of the risen Lord to His disciples, "Go ye into all the world and preach the gospel to every creature."

Cook's "Voyages Around the World" came into the possession of the young minister about this time and had for him a marvelous fascination. He learned to dwell more and more on the spiritual degradation of a large part of the world's inhabitants, as he learned of its condition. Kingdom by kingdom, race by race, island by island, continent by continent he surveyed the whole world, tabulated results and then drew conclusions.

A map made of pieces of brown paper pasted together and so large that it almost covered the side of the room, hung over his bench. Here and there all over it were pasted clippings cut from papers, sentences were written in many places and lines were drawn with a pen. This was Carey's map of the world—a map of people rather than of mountains and rivers and coastlines, for on that part of his map where each country belonged was whatever information he had been able to collect in

reference to the population, government, and religion of the country. There were facts about the American Indians, there were clippings telling of the barbarity of the New Zealand inhabitants, of the people in Tierra del Fuego who seemed to be the outcasts of humanity, and of the religion of the Friendly Islanders that made them believe they could soften the wrath of their gods by mutilating their bodies.

So it was that William Carey's Bible and his map together told him of a world-wide work to be done and showed him two of the great fundamental truths concerning the work of Christ to be done in the world; the universal Gospel and the universal need. In his Bible was the command showing the Gospel was intended for the whole world. On the map was the great need of the world for that Gospel just as plainly shown. Among all the savage tribes in the islands of the sea, in the Americas, in Africa, in Asia, were thousands upon thousands of human beings who were sinning and suffering because no one had ever told them of the God of righteousness and love. Having proved that the commission given by our Lord to His disciples is still binding, there came the question, "By whom ought this work to be done?" and he answered it thus, "Everyone who knows the Gospel should have a part in giving it to the whole world."

Then it was that he decided to go and take the Gospel to some one of the places where it was so much needed, but there was a long delay for he could not go unless his people would give their prayers and time and money that the work might be planned, and started, and cared for after it was started. Inspired by his own vision of the need of the world and the duty of the Christian he was greatly disappointed to find that all did not share his convictions. Indeed he stood practically alone in his thinking, among all the Christian people of England. He found that between himself and the accomplishment of his purpose there was a high strong wall of bigotry and prejudice, but with undaunted faith and perseverance he went at the task of breaking down that wall, and untiringly strove and pled with his people to get them to see that the great commission is a command to every Christian.

Five impediments in the way of carrying the Gospel to the heathen were advanced by his contemporaries; their distance from us; their barbarism; the danger of being killed by them; the difficulty of procuring the necessities of life; and the unintelligibility of their languages. These were the difficulties he faced with the courage and determination to succeed.

At a ministerial meeting in Northampton in 1786 the young men in the audience were invited to propose some subject for discussion. William Carey rose and suggested this question: "Is not the command given to the apostles to teach all nations obligatory on all succeeding ministers to the end of the world seeing that the accompanying promise is of equal extent?"

The aged chairman, as soon as he had sufficiently recovered from his astonishment and anger, rose, and in an agitated voice said, "Young man, sit down. You are a miserable enthusiast for asking such a

question. When God pleases to convert the heathen He will do it without your aid or mine."

(To be continued.)

Goshen, Ind.

REFORM MEASURES AND NATIONALISM AMONG HINDUS

III

GEO. J. LAPP

III. Nationalism

As the Indian people grow in intelligence they become more and more aware that they are an integral part of the nation which they represent.

This realization manifests itself in various ways. The one way which is most characteristic of a religious people is:

1. **A National Religion.** This desire has been expressed by some Hindus. The national religion of the past is Hinduism which has been interpreted by some to be Monotheism in this that the watchword was, "One without a second," but in reality it was polytheism in this that to the Hindu, "God is everything," therefore everything is to be worshiped, making gods. The great Hindu fathers, Vyasa, Manu, Sankar, and other Rishis did not understand their own religion whose interpretation at the present time is various, but as Sir Arthur Lyall says: "It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a set of fish lifted out of the water." The New Hinduism that nationalists are trying to frame are attempts at establishing Monotheism and the Brotherhood of Man. These attempts are being made with the same Shastras as a basis which were the foundation for pantheism, caste, and the thirty-three millions of deities. With those Shastras as a basis we might ask, will idolatry be allowed in this national religion? Will transmigration have a place? What will be recognized as legitimate forms and purposes and animals of sacrifice? Considering that all modern innovations into India are so-called Foreign, we can only hope for the establishing of that religion which is of the Orient and which is fully able to establish equality, equity and true patriotism in the nation and true devotion and faithfulness in the Church, the religion of the Lord Jesus Christ.

2. **Swadeshiism.** The cry of the more enlightened has shown a tendency to desire greater representation on the National Council and in Governmental offices. The intensity of these manifestations have been of all gradations from the terrible bomb throwing and murdering of officials to the earnest appeals which have been sent to Government containing the signatures of thousands of persons who have the welfare of their country at heart. The more radical measures were resorted to by the young and thoughtless and by the criminal classes. Many of the students of the various universities of India seemed to take the lead in bomb-throwing and rioting in the

large cities such as Calcutta, Bombay, and Madras. Even missiles were hurled at missionaries. Mrs. Hahn of Purulia, while sitting in their drawing room became a target for some disreputable nationalists (?) and barely escaped being injured by them. One missionary lady of western India was outraged. The saner elements of the Indian political reformers and nationalists have formed themselves into an Indian National Society where the grievances of the Indian people are discussed and upon motion are submitted to the Government for consideration and action.

A people who are so divided into the different gradations of society and caste are hardly fitted in this stage of their development as a nation to organize themselves into a formidable body which can demand of the Government who rules them, certain measures and expect that they will be heard. They can take the place of the aggrieved and present their petitions which are many times heard by the wise Government in whose hands they are, and will remain for some time to come. Each year finds the English more ready to practice leniency regarding the voice of the people but they cannot listen to a people who do not know how to speak. Once the child knows how to ask and what place to take, the parent will gladly regard its judgment. Political Nationalism is a goal, the development of the people is the means to the goal.

IV. Influence of Government and Missions on Hinduism

1. **Government.** As is given in the World Missionary Conference Report, "The State deliberately holds itself aloof from the encouragement of any religious propaganda, and promises fair and impartial treatment to men of all faiths. Its officers are forbidden to use their official position for the encouragement of any particular religion. Considering that the ultimate control is in the hands of a country which is professedly Christian, and the actual administration is in the hands of men of the same faith, the principle of religious neutrality may seem to be a throwing away of advantage to which the faith of the ruling race is entitled, or even a denial of the right and duty of the Christian men who happen to be officials to advance and encourage the spread of that Gospel which they know to have been the richest blessing not only to themselves individually but of the nation. India's true prosperity is bound up with the progress of Christian faith and principle."

An Indian writer, Abhedananda, and a

Christian writer, Julius Richter, as well as others, both Indian and foreign, agree that the Government maintaining neutrality in educational affairs has provided all science, mathematics and other avenues of acquiring thorough knowledge, which are necessary, but have failed to develop within the minds of the student bodies the appreciation for a high standard of morals and religious devotion thus leaving a void which naturally results in atheism, agnosticism and religious indifference which will mean the natural downfall of Hinduism, but providing nothing as an elevating, purifying, and vivifying influence.

Missionaries may, however, well rejoice that Government has not in these latter days thrown any hindrances in the way of sectarian education in India. Moreover missionaries have every protection as dwellers in this land which is so needy.

We may then sum up the influence of the Government on Hinduism as being a powerful passive influence upon Hinduism in this that it gives to India all the advantages possible for enlightenment and progress which of themselves are powerful forces against superstition, caste and idolatry.

2. Missions. Missions have as a rule taken the leading part in all progressive movements in India which meant the welfare of the people. It was said by a Roman Emperor that he would rather face the opposition of foreign invaders than that of a certain Bishop in the Church. The invasions of Missions in India have been steady, deliberate and sure of victory. So powerful has been their influence that other cults have patterned after them in methods of organization, mode of propaganda, in intensity of action and in working in every possible avenue available. The soldiers of the Cross have not stopped to take advantage of every opportunity available to raise up the lowest, to win the highest, and to establish the cause of Christ through every possible means whether educational, industrial, medical, or by direct evangelism. The various means used were after all with one end in view, the planting of Christianity in India.

Several quotations from "The Kingdom Without Frontiers," by Thos. Moscrop will be both interesting and inspiring.

"A Hindu gentleman said, 'I am a Brahman of the Brahmans and belong to the most orthodox school but I am Indian and love my country; but I must confess that the way Christianity has raised up the Pariahs of Madras puts me to shame when I think of it.'"

"Particularly must I mention the noble efforts of the missionary agencies of the various denominations. If there ever was an occasion in which it was open to them to indicate the highest standard of their beneficent calling it was here (in famine work), and strenuously and faithfully have they performed their task!"—Lord Curzon.

"Many a hard earned furlough has been spent in acquiring technical and practical knowledge of Industrial and Agricultural and other operations, that the little ones

of the Kingdom might be served and that those out of the way might be reached"

"As a result of the printing of the Scriptures, there are put out concordances, commentaries, Scripture Manuals, prayer-books, hymn books, tune books, dictionaries, school books, lesson sheets, histories, geographies, biographies, stories, tracts, etc., etc."

"Christianity has been interpreted by non-Christians as 'The Oriental Christ,' by Chundar Moozombdar; 'The Mission of Jesus in the Light of the Vedants,' by a Hindu Professor; 'A Commentary of St. Mark's Gospel,' by a Sikh Rajah; 'Commentaries on Matthew and John,' by Hon. P. Ramanathan, a Hindu of Ceylon; 'Matthew's Gospel in Verse,' by Mr. C. Swaminatha Pillai, a Hindu Pandit."

If Christianity has gotten hold of the people to that extent why should we not feel that our efforts are well repaid. That they are is shown by the following:

"The people of India released from the throttling grip of Vedantism, will elucidate and emphasize some aspects of Christ's teachings which have not yet made their due appeal to the people of the West; so that we without them cannot be made

perfect."—Haigh in "Some Leading Ideas of Hinduism."

An experienced Indian missionary wrote: "I am an Episco-Presby-Gational." His impression also was that in the future all types of church government in the West, as well as in the East, will be a good deal Episco-Presby-Gational.

"Western Christianity will receive much from the peoples she evangelizes and especially from the more contemplative races whose powers of intellectual and spiritual insight has been so greatly exercised and strengthened through long meditation."—Moscrop.

"In nothing is the superiority of the Christian over the heathen more plainly shown than in family life. Mr. H. E. Perkins of the Indian Civil Service wrote of a certain Indian home that, 'The home was a model of all that a Christian pastor's home ought to be. The mother had overcome the immense drawbacks of her early surroundings in heathenism. She ruled her children with love and power, and was the center of the tender affection which united all the members of that happy family to each other.'"

Goshen, Ind.

IN SOUTH AMERICA

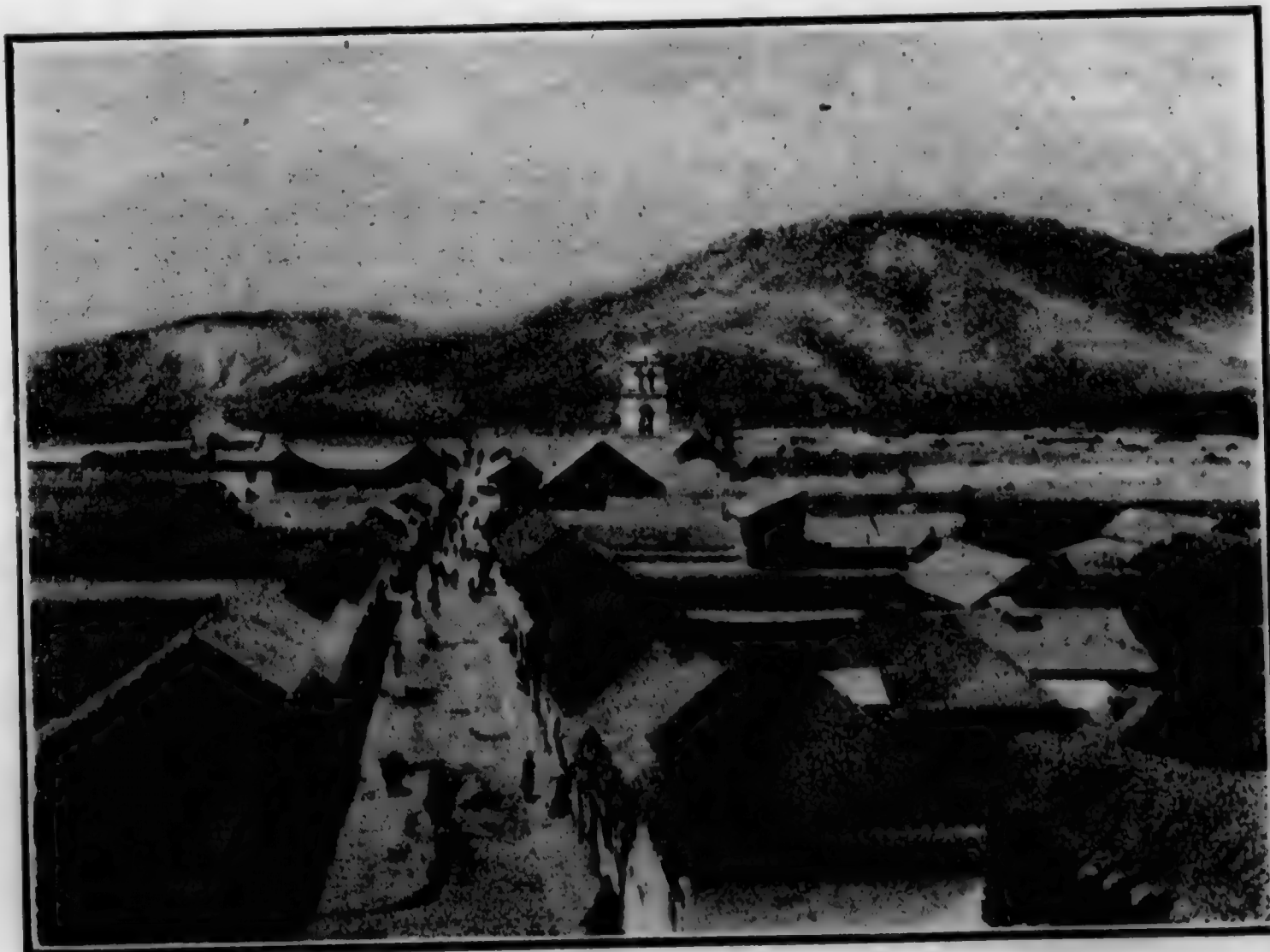
Missionaries at Work

J. W. SHANK

The way to the Baptist mission home in La Paz leads through high-ways and by-ways. It is in the new part of the city, hence one must pass through unfinished streets and side alleys in order to reach it. Now you pass up a steep hill where the houses overlook high embankments. Now you walk through an alley leading past the homes of a number of Indian families. A bunch of dark-skinned children are playing in the yard at the side of the house. When

they see you, one or two of them come very near while the more timid ones wait in the background to see what you are going to do. A wrinkled old woman comes to the door and looks also. Possibly she knows in which house the missionaries live. At any rate I ask her in Spanish: "Donde vive El Senor Baker." She tells me by pointing her finger and saying a single word "alli" (there).

The missionary knows I am coming, for



A Slum Section of La Paz. Buildings of Mud and Then Plastered. Covered with either Tile or Straw

word has been sent to him earlier in the day. Next door to him live a family who own a very large, fierce dog. He is a frightful looking animal and I am thank-

study aloud. The boys ranging in age from ten to twenty-five years, are learning to read and write Spanish. Each group has a teacher who works with the class

the last song is sung; with bowed heads all repeat the Lord's prayer; then the congregation passes through the doorway and each person goes his way into the dark night—the Indians to their hovels, the missionaries to their home on the hill.

Night in La Paz

Again we are out in the night walking slowly down the "avenida" toward the mission. For the first time I behold the real grandeur of the Southern sky with its numberless hosts of brilliant stars. Yonder is the "Southern Cross" suggesting the tragedy of two thousand years ago. Above are a number of shining nebulae and it seems the whole quarter of the heavens is a constellation of bright stars as numerous as those in the milky way. I pass to my room on the hill. I see below and around the great sinful city of La Paz becoming quiet for another night of slumber. I see in the dim distance the great canon valley where I know there are thousands of heathen Indians living through a miserable existence. I recall the events of the day—the kind hospitality, the strange scenes and the meaning of it all.

There is sin here and that means a need of something. There is a God of love in the universe, and that means hope for all. There are Christians in the world, and that means workers to bring God and hope to the sinful and needy. O God, help Thy children to understand, to sympathize, and to do!

La Junta, Colo.

A Blind Chinese Colporteur

The Rev. W. E. H. Hipwell in his annual letter gives the following description of evangelistic work at Pakhoi: "One of the leading features of the year's work has been the increased eagerness in voluntary evangelistic work manifested by all our helpers. The nightly meetings in the town gospel hall, in the absence of Catechist Lau, have been carried on by voluntary help, as each night two or three of the workers in turn made themselves responsible for the meeting. One of the men is blind, his name is So Fuk-Tin. More than 10 years ago he was employed as a colporteur evangelist, but he left the employ of the mission and for some years was lost sight of. Two years ago he returned. One of the Church members has promised him a small monthly allowance; he also earns a little as a colporteur. He is most keen to help in any way, and is one of the most regular helpers in the gospel hall meetings. I believe he is doing a good work. A few Sundays ago he took the evening meeting in the leper men's compound. Dr. Thompson, who was present, tells me it was a most pathetic sight to see this blind man stand up with his Braille Testament and preach Christ to 100 lepers. Every morning and evening there are Gospel meetings in the hospital compound.—Sel.

"In Peking, China, two thousand Christians assembled and sent congratulations to the new president of the republic, Yuan Shi Kai."



Mr. Baker and Family

ful that a high fence is between me and his angry jaws. Mr. Baker hears the commotion and comes with smiling face to welcome his American visitor and to assure me that there is no danger. He brings me into the house introducing me to Mrs. Baker and the children. They are a pretty picture—the whole family together, and I am sure that their home is a happy one. As one looks into the faces of the parents upon whose shoulders is the burden of the mission and the care of a family, there appear visible lines of care, but, after all, for their reward there are joys of service and the blessings of a Christian home.

The hours pass quickly away for there are many things both new and strange for me to hear. Mr. Baker recounts their years of work in La Paz, the beginnings, the hardships, the open doors, the steady onward progress, and the blessings of God through it all. The children are missionaries' children but they have the same joys as others, showing their pictures and toys, telling of childish adventures, or asking innocent questions. Mrs. Baker visits with us until supper time, then invites us to the dining room to a "Bolivian missionary's supper." I enjoy it all, the hospitality and the meal as well. Ah! it is easy to find friends even in a foreign land if there are Christian missionaries.

The Indian Night School

Supper over and the hour for the Indian night school arrives. "Now you must go to see our Indian boys," says Mr. Baker, and he leads the way through the narrow streets and alleys to a little square building in another part of the city. The boys have already assembled when we arrive and they are seated in groups around tables, their heads bent diligently over their books. One can hear low mumbling tones all over the room for it is their custom to

much as does a Sunday school teacher. The school session closes within an hour and a half, but another half hour is taken for worship. Mr. Baker reads a scripture lesson which is followed by prayer and singing. Then an Indian who has been converted several years earlier, rises and gives a stirring talk for fifteen minutes during which time the school sits in rapt attention. The speaker finishes his appeal;



A Christian Choli Girl in Her Usual Costume, Who Assists as Teacher in the Indian Night School

HOW CHINA'S RELIGION FAILS

As I was coming home from China, somewhere between Japan and Honolulu I fell into conversation with an over-dressed woman on board. "And so," she said to me, "you are a real missionary? I always wanted to meet one. I have lived in Burma for six months, and I have studied Buddhism and been in the Buddhist temples; I have seen those magnificent Buddhas sitting there and the people who come to worship at the temples; I think they are all magnificent. I think you missionaries are doing a very foolish thing to come out to a land like Burma, or China, where people have such great and magnificent religions which are useful to them in every way, and try to thrust upon them a religion like Christianity, which is absolutely different and not at all appropriate to them in any way whatever."

Now that woman had lived in Burma for six months in a good hotel, eaten her own food, and worn her own remarkable clothes, but I have lived in the interior of China for thirteen years, in native houses, worn the native dress, and eaten the native food. That woman did not speak a word of the language. For every word of Chinese I have learned, a new vista of their lives and thoughts has opened up to me. I knew that woman was totally wrong, and I tried to tell her so. She listened impatiently for a moment and then said: "Of course, you have your point of view and I have mine. We cannot argue it." I have often thought how completely I failed with that woman, and I would like to convince you that she was wrong, because some day someone may corner you; then I want you to be able to tell how these great and magnificent religions work in the lives of the Chinese.

Once when one of those terrible famines which sweep over our part of China, had set in, my husband and one of his helpers were planning how they could get food. Mr. Cochran discovered a bean cake, made by grinding pods of beans and moulded into small cakes. He asked if the Chinese ever ate it. "Oh, yes," was the reply; "when the years are hard we always eat some. My wife grinds it up and flavors it with spice, so that it tastes very good." Then my husband said: "Why should we send to America for flour or south for rice when there are quantities of that bean cake right here? It is much less expensive. Let us buy quantities of bean cake." But our native helper shook his head. "We could not do that," he said. "They eat it, and like it. It makes them feel satisfied, but it does not nourish them. They starve on it." Do not those great magnificent religions of old China act like that bean cake? People satisfy themselves with them; they feed upon them; but all the time their poor souls are starving and they do not know it at all.

We always hear of Confucianism as the great religion of the family because it teaches ancestor worship. But one of the principal things which it does teach is that

men shall not love their wives. The edict puts it rather quaintly, when it says that a man should always love his brother but not his wife, because, if he loses his brother, where will he get another? But if he loses his wife, it will be easy to get another. That makes a Confucianist home a place where there is a great, strong, absolute tyrant, the father and husband, with a half-rebellious, half-sullen slave, the wife. They never eat together, and their children never eat with them. The children, for a little while, are loved and petted by the mother, but soon they learned to grow impudent to her and to despise her.

And Confucianism wants no little girls for they are of no use. A girl cannot worship the ancestors. It is very nice to have one or two, but in the part of China from which I come, it is absolutely a custom, if there are more than two or three, to murder the others in some horrible way. One night one of my pupils came to my class very soberly. At first she whispered to the women about her and then they began to whisper to each other. Finally I inquired the reason. One of the women replied, "She is feeling badly because they are killing a little baby down at her house."

"Killing a little baby!"

"Yes," the girl replied; "they have three little girls and another has just come. I feel so badly because she is a dear fat little baby. I did not want to see her die, but my sister is determined to kill her."

"Oh," I said, "you go and bring that baby to me. I can take care of her."

So she went, but before she arrived the baby had been murdered in a way too dreadful to tell.

Then there is Buddhism! I think we are inclined to think of Buddhism as a religion of ideals. As a religion of ideals Buddhism absolutely fails. I call it the religion of no ideals, for it is utterly selfish. Every Buddhist thinks of but one thing, and that is himself. He must save himself at all costs. Everything he does is to gain a little extra credit and bring himself a little higher. You can go along the street and see a Buddhist stop to pick a big stone out of the path, but he does not do it to make the way easier for other people, but because it will give him more credit towards his heaven.

Then another religion which we hear so much about it Taoism, founded by Lao-tse. We think of that as the great spiritual religion of the East. It is wonderful to read the writings of Lao-tse, but there is nothing on earth less spiritual or more superstitious than Taoism. People live under the terrible fear of it all the time. They are afraid to be married, or to bury the dead, except with the assurance that the time is right. If the priest sets a date for a burial and it happens to be months or years hence, then there is no burial until that time, and in the meantime, the dead person is kept in the house. Everything has to be done in that way.

There is nothing so absolutely despised

in China as a Taoist priest. In China when you do not want a little girl, kill her; when you do not want a little boy, make a Taoist priest of him. The poor little Chinese girls are unloved, unwelcomed and thrown away; but, in this one instance, they are luckier than their little brothers. Better any death than the life of a Taoist priest.

The Taoists also continually fear the devils everywhere around. Everything to them is a characteristic of some bad spirit that always possesses it. A little baby has a convulsion and they "throw it away," for the baby is but a little devil in human form.

On a houseboat trip, which by the way, is the bane of our existence in China, I had a chance to see the depths of the awful superstition of Taoism as I had never seen it before. I was in the very back room of the boat and separated from the boatman's room by a wall-paper partition. The people on the other side had poked holes in this partition so that they could see with a little more comfort what I was doing. Incidentally, I could see what was happening on the other side. The old boatman was taken very ill. I could not sleep for his moaning. Finally after three or four nights, I was awakened by a very strange sound. It was the old woman out on the roof of the houseboat calling for his soul. These people think that sometimes the soul wanders away from the body and that it can be called back. This old boatwoman was calling, "Soul of my nephew, come home!" And then, lying there in my bed, I suddenly heard away out across the marshes the answering voice coming. Now I knew just as well as you do, that his soul was not wandering for her to call it back, but she called again and again, and the voice came nearer. Finally I heard the woman scramble along over the roof of the houseboat, stopping now and then to call again, until she dropped down into the old man's room to get his coat, which she used to attract the spirit. She put it right down over his body to keep his spirit there. Then I found that the voice was only that of her good for nothing son who was out there helping the spirit back to the houseboat.

Finally one morning I heard the man say, "I have eaten my great smoke." The woman knew what he had done. He had eaten his morning opium pipe. Then she turned on him, and reviled him for more than an hour. I never heard a woman talk as she did to that poor old man. Finally for sheer lack of breath she stopped. His voice only replied, "Please do not blame me." It was a very drowsy voice. Then there was perfect silence. Have you ever known how a person dies of opium? It was a horrible thing. He breathed more and more slowly, perhaps ten times a minute at first, then five times, then twice, until, finally, a long, long breath, then silence. How that old woman cried and wailed, "My nephew has gone, my nephew has gone, my nephew has gone!"

After that we had all the horrors of a Taoist funeral. They tied up to the shore and after much haggling obtained an ex-

pensive coffin. Finally they put the man in his grave clothes, and obtained all the things appropriate for the Taoist funeral. There was a rooster to crow over the grave to scare the spirits away and a lot of paper of which to make paper money when he came back. They did everything they could for the body of that old man, but the soul, that poor wandering soul which the old boatwoman had thought she could call back with her weak, human voice, what of that soul? Is that Chinese soul any concern of ours, as well as all the Chinese souls that are passing every day? Are they any concern of ours?

I was once invited to a beautiful feast in China. We all sat around for a time and drank tea and ate little cakes, and then partook of a tremendous feast. We began with twenty little side dishes of a kind of salad, followed by four preliminary courses. After that we commenced the real feast of sharks' fins, sea slugs, chicken, duck, and all sorts of things, until, finally, we had finished our sixteen courses. The conversation turned to the famine which was raging in the land at the time. Our host was an official of the prison and my husband said to him:

"How about the prisoners this hard year? Do they feel the famine?"

"Oh, it is dreadful! They are just starving to death by three and fives every day."

I had seen two long bundles which looked like bundles of rags outside the door, but I did not suspect what they were at the time. Yes; they were starving like that every day under that roof where we had eaten that tremendous meal. The worst part of it was that plenty of money had been given from Peking to feed these prisoners. The man grew prosperous and his wife gave tremendous feasts, but these prisoners were starving to death.

I started home as quickly as I could. I thought it so heathen. That is what it is to be heathen, to have something given you in trust for other starving people and then keep it for yourself. Suddenly it came over me, What am I doing? All around me here are starving souls, and I have the bread of life for them, plenty, enough and to spare, and I give them a meal sometimes, but not all of the time. And I could only think of myself and how I was failing. We must not keep back anything of our lives that God has given us in trust for those starving people. We must search our lives and find out what we have that is meant for those in China, and bring it all to the Master, just as the little boy brought the loaves and fishes long ago. Then Jesus will take our portion and bless it and break it and it will be enough for China's millions.—Mrs. James Cochran.

"The Protestant church of France claims a membership of 600,000, in a population of 40,000,000. The Roman Catholic church there has become so weakened that it is estimated to have only one-tenth of the population within its fold."

ONE OF CHINA'S APOSTLES

Elder Dsiao was once a heathen. He became a cook for that great and good man, Dr. Mateer. No person, not hopelessly lazy or void of all ambition, could long live in Dr. Mateer's home and not catch something of his spirit—his ambition to serve, his tremendous energy, his power in prayer, his ability to accomplish things, his desire for an ever larger usefulness for Christ. Dsiao soon became a Christian and won his young wife to the faith. They made a covenant with the Lord for their children, who in their infancy were all dedicated to His service.

Experiencing the joys of the family altar in his own home naturally made Dsiao eager to get it established in the households of other folks. He had native ability, both as a speaker and leader, and it was not long before he began to accompany upon their long trips some of the pioneer veterans of our Mission. In the early days, when the teeming millions of wellnigh all Shantung constituted Dr. Corbett's parish, Dsiao accompanied him to the far west and south, enduring hardship with Dr. Corbett as a good soldier of Jesus Christ on service. He has literally endured almost all the catalog of trials mentioned by Paul in II Corinthians—beating, stoning, in journeys oft, in perils of rivers, of robbers, from countrymen, from heathen; in perils in the city, in the wilderness, among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold. And the care of the churches presseth on him too. He has studied for the ministry and been licensed, and though unordained is none the less in spirit a bishop and overseer of souls for a large section of our field.

He has courage that has been put to unusual tests. During the Boxer cataclysm an opportunity was given to recant. He chose not to, at the price of having to flee with his family for their lives. His buildings were burned, his stock and goods stolen. He was the only man of all his region who dared to pilot soldiers to the rendezvous of the Boxer chief, the terror of his neighborhood.

Elder Dsiao's faith may well set us meditating and comparing. Realizing the tremendous need for Bible women, and our station's financial inability to establish and equip one, he opened his own meager quarters for one; and he and his wife began to gather in the widows whom they could find willing to devote their lives to teaching other women about Christ. With the help of Pastor Ding Lee May, L. J. Davies and Miss Vaughan of our Station, a three-years' curriculum was made out, and the school opened on faith—without a cent of assured support. It has prospered since opening. Its graduates have begun to work in our field. Elder Dsiao's oldest daughter is the principal teacher—without a fixed salary, leaving a good salary as principal of a Baptist Mission girl's high school to take up this labor of love.

He is a gentleman, but tenacious of his

purpose—illustrating fortiter in re, suaviter in modo. This gift has made him especially valuable in discharging hard and delicate missions. The very last one on which I have recently sent him being eminently successful—the reconciling of two old Christians, each for many years an evangelist, mixed up in a nasty family quarrel over property. He himself has distributed considerable sums of money for missionaries.

Elder Dsiao has recently erected a prophet's chamber in his yard so that the missionaries can more conveniently come and stay, and help his village and church. It is largely through his instrumentality that his village has two of the best schools in our field; that his church organization has subscribed the money and is now erecting its own place of worship; that many weak groups of Christians are held to the faith; and that preaching chapels in his section of our field have been opened in large heathen centers and market towns.

His life for years has been bound up in the welfare of Christ's Kingdom. And it would be a difficult task to compute the compounding influence, and the collateral, ramifying usefulness of such a life of faith and good works.—Sel.

NOTES

Tons of Bibles for South America

Seven tons of Bibles, and none of them printed in English, was the shipment record of the American Bible Society recently. They went from the Bible House in Astor Place and were destined for South America. They were in Spanish and Portuguese, with some in the Indian and other dialects. The Bible Society is getting ready for work among the sailors who will pass through the Panama Canal. It is said that 1,500 new ships are building in Europe for the canal traffic. The society is already at work in Panama and the zone, but will enlarge its work to cover the ships and their men as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast. The society has now completed the translation of books of the New Testament for the 1,500,000 Quechua Indians of Peru and Bolivia.—Lutheran Observer.

What Koreans are Taught

"He who obeys God lives; he who disobeys Him dies."

"Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber He sees as a flash of lightning."

"When you sow cucumbers you reap cucumbers; when you sow beans you reap beans. The meshes of God's fishing net seem very wide, yet none of us shall ever slip through them."

"Life and death are ordered by God; so also are riches and poverty."

"God never made a man without supplying his need."—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

VIII A Study of the Epistle

Precedents and Proofs of Justification by Faith.—Rom. 4:1-25

Example from the Law.—Vs. 1-5. In his dealing with the question of righteousness, Paul endeavored to show the justice of God in all ages, and to all men. It was a part of his plan, in this epistle, to prove that both Jew and Gentile had a common relation to God. The example which Paul selected from the Law was one which was not under the Law. Abraham was before the Law, but the record of his life was found in the books of the Law, the writings of Moses. He gives the first example as one which represents the actual condition of the Romans or the Gentile Church. Abraham must stand as the example of a righteousness which was attained by all those who lived before the days of the law. He represents the class of the righteous from the days of Adam to the days of Moses.

1. Faith, without works, justifies men. The question of faith and works has been so frequently considered that a brief notice of the subject will suffice at this point. Paul never considered the question of a faith which had no works. Justifying faith is always accompanied by qualifying works, but, the works which accompany a justifying faith, though they may give evidence of a Godly faith may not always be perfect and will not always be, or, may never be justifying works. By the deeds of the law no flesh is justified. As a **means** to the condition of **justification faith stands alone**. Works may be present as an evidence of the faith but should never be considered a part of faith nor a part of the justifying influence of faith. Faith is a spiritual relation of the soul with God, one which is so delicate, and peculiar, and heavenly—spiritual, as to be understood and appreciated, and expressed only by God Himself in the term justified. What work or art of human wisdom or human effort could adequately express that soul relation? The works of the flesh—works for the flesh—given by the Lord to be expressions of our faith are for the earthly life, and to be viewed by men, while faith is spiritual and can be appreciated only in spirit and is beholden only in heaven. The difference between works and faith is as great as that between flesh and spirit, earth and heav-

en. Our works are the crude products of our earthly possibilities. They are the earthly and hence only partial expressions of our spiritual life and spiritual conditions. They are the earthly pictures of spiritual truths. They are patterned after the heavenly principles and seek to emulate what the soul feels and faith beholds, but it is only in **faith** and in **Spirit** that we have our justification before God.

a. Works appeal to the flesh—V. 2. All that works can do is to show what the flesh can accomplish. This is the reason of the great difference in men and their works. There are those who can boast of great moral attainments or high states of perfection, who are such characters simply on account of stronger mental powers, physical perfections or better social environments. In these there is nothing to boast of except fleshly things. Others, less favored and perhaps not so far advanced in Christian works, are equally justified before God with their more favored brethren on account of their loyal faith.

b. Faith appeals to God.—V. 3. The testimony of the Scripture gives all the honor or all the power of justification to faith. As the argument continues the Apostle throws more light on this fact by showing that Abraham was justified by his faith before he had accomplished any of the works that God had called on him to do. (Cf. Vs. 10, 11.) That faith in God which believes Him and fully trusts Him is the faith which justifies. It is the character of the heart and the nature of the Spirit within which God looks upon and with which God is well pleased.

c. Works are on a different basis than faith.—Vs. 4, 5. It is very important that we should recognize the difference between faith and works in the light of how they appear before God. Works take on the aspect of payment of a debt while faith has in it the nature of a transaction of love, or grace. To work or perform any service or act for the purpose of securing justification would either make God a debtor to man for the works done, or would make man a debtor to God for the justification given. In either case the inequality of the transaction would be very apparent. It would be an unequal transaction and hence unjust. In the first case,

God would be giving too much for the service rendered, and in the latter case man would be paying a totally inadequate price for the benefit received. Also, there would be a great discrepancy in the prices paid by the different individuals for the same benefits. This also would be unjust. But, when we consider that the whole scheme of justification is on a basis of grace, then God can prove His righteousness to all men equally. In this case God requires what is possible for all men to give equally—faith. And, God gives to all men equally—justification. Merit is not brought into consideration, for those who are justified are the **ungodly**. The initiatory act of the transaction is on God's part, the result of His grace, an act of love. It calls for no payment of debts, but includes the forgiveness of sins. It appeals only to a sense of appreciation of His kindness by an attitude of faith which includes honor as well as a spirit of obedience. It recognizes the actual condition of the beneficiary but attributes to him and to all a condition of righteousness. Thus righteousness becomes an act of love which rewards an act of confidence, which has resulted from an unmerited attitude of mercy toward men on the part of God. Faith alone can enter into and appreciate and fulfill all the conditions which such a relation demands. Works are so far separated from the conditions that they should not be thought of as having any but the most minor place in this spiritual relation. Let them give an earthly expression to the heavenly life, but let them have no part in the matter of our justification.

2. The righteousness of faith is imputed, not imparted.—Vs. 6-8. The second witness called upon by the Apostle is David. He may be classed among the Prophets, as he is, indeed, called a prophet. As a character illustrating righteousness, David is a representative of the "Law" period. Being under the law, it was necessary that he should be free from the curse of the law, which said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:19). It is evident that the course of David's life was far from obedient to the law in every matter. His was not an imparted righteousness, but an imputed righteousness which resulted in as great blessing to him; for, his sins were not imputed unto him—they were covered,

and righteousness was imputed unto him because of his faith. The law was to David a high standard of works which revealed to him the righteousness of God and his own sins, and caused him to see that his justification rested in his faith in the mercy of God and the forgiveness of his sins.

We conclude, then, that imparted righteousness would be able to claim justification by works, even as did Jesus in whom no fault was found, for He fulfilled all the law. He was justified by works. At the time of our glorification we shall also partake of the Divine perfection of our Redeemer—to us will be imparted that nature which will be no longer subject to infirmities and humiliation. We shall then be perfect in our character, nature and works. The mere fact that in this life we require the forgiveness of sins should be sufficient evidence that we have no claim on righteousness by works. Just as long as we require to have faith in a redeeming power beyond our own efforts, will we have an imputed righteousness. God does not indeed impart to us His Holy Spirit thus giving us a Divine spiritual nature, but this is granted to us on the grounds of faith and continues by virtue of an abiding faith and not because of our ability to live a life perfect in works. To all those who have faith, God will not impute sin.

3. Imputed righteousness for both Jew and Gentile.—Vs. 9-15. Again Abraham, in the time before the law, is an example of God's dealing with the uncircumcised—the Gentile families. As God dealt with Abraham, so does he deal with all men. He was chosen out of all the families of the world even as we are chosen. His faith was tested by acts expressing obedience. He believed God and his faith was accounted to him for righteousness. Both Jew and Gentile are justified as was Abraham in the following respects:

1. Righteousness reckoned by faith.—Vs. 9, 10.
2. Righteousness by faith, before works—circumcision or the deeds of the law.—Vs. 10, 13, 14.
3. Works follow the justifying faith, but do not add to the justification and hence not to the righteousness which faith procures from God.
4. Works—circumcision, etc.—are not a part of faith, but are Divinely given "seals" or tokens of the Divinely approved faith.—Vs. 11, 12.
5. The promises were given on the grounds of faith only.—V. 13.
6. The fulfillment of the promises and the blessing of righteousness have never been, and could never be, made on the grounds of works or under the law.—Vs. 14, 15.
7. That which brings condemnation can not bring justification.—V. 15.

It is evident from the foregoing facts that it refers to the justification of both Jew and Gentiles. They are put on the same basis. We should remember that those were Jews who were the descendants of Abraham, even before the days of the law, and that the law was not given as a means of obtaining the promises of Abraham or at-

taining righteousness. Faith alone was the basis of the hope of salvation in Abraham and since his day.

4. Grace and faith unto righteousness are according to the Divine nature.—Vs. 16-25.

a. Grace toward all men makes faith for all possible.—V. 16. The certainty of our salvation rests upon the abundant provisions which God has made for men. No one who understands the plan of salvation would think to minimize in the least degree the love of God manifested there. Those who understand the real nature of men and the actual conditions of the human mind and nature, would not think of making any claims of merit for men. God's provisions are provisions of grace. In the same manner also, the conditions of men are such that nothing but a spiritual condition and means of salvation could avail before God. Grace is God's attitude toward men, and faith is man's only possible condition before God.

b. The Divine nature of faith.—Vs. 16-22. The unseen world is God's real world. Spiritual things with man are the material things with God. The things which "are not" with man, are the things which "are" with God. The "things hoped for" by man, are the present possession of God. For Abraham to have faith meant that he should believe in the invisible, intangible, spiritual things which God holds as the real possessions and which He promises to those who believe in Him.

Abraham in the exercise of his faith, left all human grounds for hope and accepted

the greater hopes of the Divine promise. He saw in those promises his future great nations, both those of his own flesh and those begotten by the example and influence of his faith. This linking of his life and the confiding of his trust in God was the faith which characterized Father Abraham as a man of faith in which faith he is the precedent and proof of a righteous man.

c. The hope and end of faith.—Vs. 23-25. As Abraham was asked to trust in one whom God would raise up as from the dead, so the believer is asked to trust in one whom God raised from the dead. While we enjoy the assurance of the forgiveness of our sins, and realize the presence of the Lord with us in the Spirit, we also look forward to the time to come when there will be a resurrection from the dead. "If in this life only we have hope, we are of all men most miserable." The state of our present life, filled with earthly sorrows and troubles, with weaknesses and sufferings, is not the most pleasant prospect for any man. The longing of the soul is for something better. It has its most sufficient prospect and expectation in the promise of Christ, at His coming. The resurrection from the dead is the promise to all who have faith; the resurrection of Christ is the assurance of that promise to us; faith in that promise is the justifying attitude of men and the living hope which brings the sweet comfort of faith to the believer's heart making us Abraham's children and heirs with him of the same Divine promises and nature.

MATERIALISM VERSUS CHRISTIANITY

CRISSIE YODER.

Because of its apparent simplicity and self-evidence and because of the support which it seems to receive from the physical sciences Materialism exerts an extraordinary attraction on certain types of mind and is perhaps the most formidable foe of Christianity at the present time. In considering the two I shall give a brief statement of the materialistic theory; then present the Christian theory of the world, God, man and their relations; and lastly by comparing these as the advocates of each present them, learn which appears theoretically most satisfactory, practically most preferable, and finally which provides for the real needs of the human soul.

Roughly, the materialistic theory is this: The original existence of matter in motion is considered an undoubted fact as is also the idea of force. Granted this, matter, force and motion, without the guidance of an intelligence, have built the orderly universe as we know it—orderly though made so by chance. The hypothesis of a Creator, a God is not only not necessary but it is not plausible. The hypothesis was needed in an unscientific age before facts could be explained by material forces but now with a reasonable explanation it is blameworthy to fall back on an appeal to some mys-

terious and unknown power.

Life is simply transformed energy, for according to the latest biological speculations the final basis of life, protoplasm, is simply a combination of chemical elements acting and reacting on each other, and is identical as to form, function and composition, in all organisms from the lowest to the highest.

Even the human mind and consciousness are only the product of a more highly developed stage of matter—"merely a secretion of the brain as bile is a secretion of the liver," as one writer says.

Here is given a simple, self-consistent theory of the world and its beings. It explains all phenomena as expressions of certain known laws and requires no supernatural, unknown power, either at the beginning or at any subsequent stage of the process, for which it must account.

The Christian hypothesis assumes as real existences force and matter also, but they with the world are dependent on the Creator. Not only is the world dependent on God for its beginning but is now perfectly dependent on His sustaining power. God is a rational, moral personality, self-conscious, and self-determining, who became incarnate in Jesus Christ. Beside

the world of things about us there is a world of persons. This personality includes self-consciousness, intelligence, and will and is as much a reality as matter and force. Man, the only being of the many in the world, which possesses personality, occupies the highest place in the universe. He has, to a certain extent, the likeness of God. He is a Son, God is a Father, all men are brethren.

Since man is a son of God and God is a Father of the living, the Christian believes in the immortality of the whole man—the body as well as the soul.

Sin, moral evil, is a reality, but did not originate with God, since God in the person of Jesus Christ came into the world to destroy moral evil. Sin came as the result of a wrong choice on the part of man and is as great a burden to God as to himself. Physical evil is a reality also and may be regarded as the penalty of sin provided by God for morally fallible beings—for so Christianity conceives the condition of man—so that, sinning, man should find sin to be a bitter thing, and seek pardon from the burden of sin.

The Christian theory then, does not bind to any absolute method by which the present world was produced, but it believes that everywhere is the divine agency, working toward the accomplishment of a better world.

In constructing the universe then, Materialism maintains matter to be the undoubted reality as against the hypothetical God who cannot be explained or accounted for. But what is this matter and where does it come from? What is motion, is it inherent in matter or does it come from without? If it is a material something, it must somehow be brought into unity with matter and be accounted for. If it is an immaterial something no one can tell what it is, and beside, it is utterly inconsistent for a materialist to appeal to the immaterial to work out his system. If matter is somehow formed by means of this unexplainable force, out of atoms, what are atoms? The materialist says an atom is an "invisible indivisible particle of matter." He begins with this "particle" of which the mind cannot conceive in order to form some hypothesis, and this is doing just what he blames the Christian for doing—it is forsaking a reasoned explanation and falling back on an appeal to a mysterious, unknown beginning. The materialist refers then the final cause of the universe to an "invisible, indivisible, particle of matter" united by a something which knows nothing of itself or of what it is doing—a something, no one can tell what. The Christian refers it to a personal Creator, a power which knows itself and what it is doing. Between these two views it is easy to decide which is most reasonable for we cannot think of this rational world of things and of conscious, intelligent beings produced in any way, but by a self-determining, self-conscious, wise, personality, for consciousness, a product so entirely different in nature from matter,

cannot have had matter as its source, nor can it have sprung from matter.

Another difficulty of the materialistic simplicity is this. If matter is the reality, we must admit after all that all we know about it comes through the medium of consciousness, and instead of it being the primary thing the exact opposite would seem true and consciousness is the primary and real thing.

It seems hardly worth while to make the statement that the Christian theory of the world is most reasonable, for if anything in this world is incredible it is incredible to believe that the atoms of the universe happened to be joined together in just the right way to form a man with trunk, arms and legs, head, eyes and ears, provided with skin and teeth, and heart and arteries and blood, and at the same time provided with food to supply these different parts. It is incredible that anything but the power of intelligence of the Christian's God can give to the world its form and reality.

Turning to a comparison of the ethical side of the theories we find the materialist denying all belief in human freedom. Things and persons are as they are simply by chance and we have no control whatever over them. Whether a man is wise or foolish, selfish or generous, righteous or wicked, he is so by necessity of nature and cannot be otherwise. To prove this, materialists point to statistics according to which is determined the percentage of crime. Were there not causes which determine the actions of men, and make them necessarily certain, it would be impossible to obtain such statistics, they say. No fixed code of morals is possible for all actions are equally right and legitimate—those of the person who is controlled by animal passion as well as of the person who lives the benevolent life. This notion I believe is far less preferable to the Christian theory which recognizes human freedom, in determining the fortunes of the kingdom of God, as a very great factor. Moral laws are not foreign to our nature, but the natural laws of our own being. It is a fact that the man who perpetrates wrong may conceal it from all others yet the consciousness of guilt causes him anxiety, and no one can look upon a life of falsehood and cowardice, of wickedness and depravity with any satisfaction whatever. The only theory therefore that can be adopted is one which recognizes human freedom, for moral laws will remain in force as long as the world and persons remain what they are and always have been. The test of a theory is its practical results and Christianity with its ethics and moral standards is working a revolution. By making the moral law the expression of a Holy Will it assures the ultimate triumph of that law. The task of the individual is not alone in being conscientious and virtuous but in the realization of a kingdom of righteousness and blessedness. The Christian ethics gives unity and completeness to life and furnishes us with an ideal, and is perfectly satisfactory.

Finally, in considering the religious

The Workers' Column

OUR RIGHTEOUS ADVOCATE

J. A. Ressler.

Text, I Jno. 2:1

I. Our Need of an Advocate Because of Sin.

1. Written to believers.
 2. If any man sin.
 3. All have sinned.—Rom. 3:28.
 4. Condemned already.—Jno. 3:18.
- Illustration.—A medical student who thought he had consumption.

II. Self-Inability.

1. An advocate necessary for those who are charged with crime.
2. Extenuating circumstances.—Ill.—The boy who said Christ's blood blotted out sin.

III. The Advocate Is with the Father.

1. No longer in Gethsemane.
2. No longer on the cross.
3. No longer in the grave.
4. Coming again for us.

IV. Jesus Christ the Advocate.

1. This same Jesus.—Acts 1:11.
2. I Jno. 2:22.

V. The Righteous Advocate.

1. "Which of you convinceth me of sin?"

THE LEVITICAL PRIESTHOOD TYPICAL OF CHRIST

D. Kauffman.

I. The Law and the Gospel.—Jno. 1:17; Gal. 3:24; Heb. 10:1, 9-14.

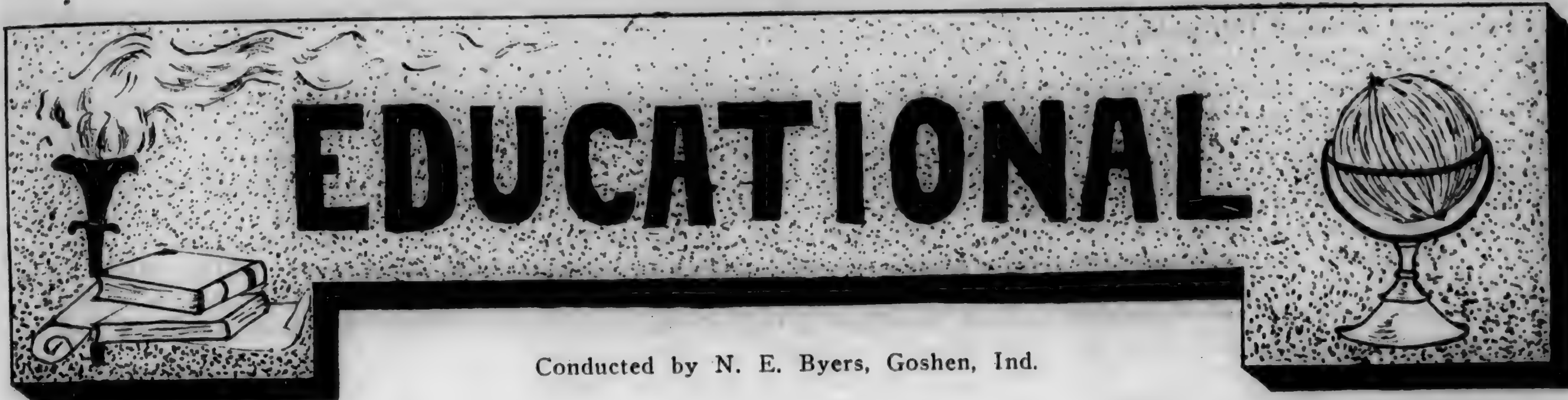
II. Points Typical.

1. Appointed by perpetual statute.—Ex. 29:9; 40:15; Heb. 7:17.
2. Of the true seed.—Num. 3:10; 16:40; 18:7; Matt. 3:17; 17:5.
3. Sanctified for their office.—Ex. 28:3; 29:44; Eph. 1:22.
4. Purification.—Ex. 29:20, 21; Lev. 15:30, 31; Heb. 10:14; I Jno. 1:7.
5. Without blemish.—Lev. 21:17-23; I Pet. 1:19.
6. Encouraging others as they go out to war.—Deut. 20:1-4; Matt. 28:18-20.
7. Sacrifice.—Heb. 9:19-28.

III. The Two Priesthoods Compared.—Heb. 7:8.

characteristics of the theories it was noted at the outset that Materialism recognizes no God but atoms. Recognizing the fact however that man as a thinking, self-conscious being is religious, that religion is involved in man's very nature, it substitutes for God, ideals, because the universe with all its lack of beauty and harmony cannot commend itself as worthy of worship. How far this falls short in providing for the needs of the human soul is seen in the fact that our finite intelligence not only seeks to transcend itself, but seeks to find itself, to refer itself to an absolute intelligence in which absolute trust is to be reposed. In the one, unchangeable, omni-

(Continued on page 151.)



Conducted by N. E. Byers, Goshen, Ind.

CONSERVATION

In recent years there has been much agitation with reference to the conservation of our national resources. Forests, mines, soil-fertility, water power, etc., should be conserved for posterity and not wasted by the present generation. We have been blessed with such bounty that we do not appreciate the real value of our natural wealth and have been reckless spenders. This shows not only a lack of good business sense but a lack of regard for future generations and even of gratitude to the Giver of all things.

But all these have value only as they

minister to the needs of humanity. In the final analysis all wealth is human wealth. It is unfortunate to lose material resources but it is a crime to waste human life. Every child has a right to be well born, fed, trained, educated. Society has no more sacred duty than that of insuring the welfare of every child and aiding it to develop into full manhood or womanhood in full possession of all its powers and able to serve society and glorify God.

Our readers will be interested in the articles on the "Conservation of childhood." This is a subject that concerns every one. What can I do to help the children?

CONSERVATION OF CHILDHOOD

I

C. HENRY SMITH.

We are living in an age of progress. Not only in the field of mechanical inventions and industrial evolution but in every department of investigation and human effort, great progress has been made in recent years. I think it is safe to say that in the past twenty-five years we have changed our conceptions of, and attitude toward the great problems of life more fundamentally and completely than during any equal period of years in the history of the world. This is true of science, philosophy, philanthropy and every other field of research and thought. It is not a matter of surprise then to find that great interest has in very recent years been developed in the question of child-welfare—a question which until a few years ago evidently was not considered worthy of serious attention by philanthropists—Organizations by the scores, national and even international in scope, have been founded for the purpose of studying the various phases of child life. The most recent advance in our own country in this direction is the establishing by Congress of the Federal Child Bureau, which finally places the national government on record as regarding the health of its children of equal importance with that of the conservation of its forests and the preservation of its coal lands. The work of this Bureau will take away the reproach expressed in the classic story of the farmer who wrote to the Secretary of Agriculture regarding his sick hogs and received prompt advice which saved his stock, while a neighbor who

wrote concerning his sick child was told nothing could be done for him.

This previous indifference to the health of the nation has been due largely to the fact that our problems of material and economic life have been more conspicuously before the public than have the problems of health. But even from the gross materialistic and economic point of view it would pay the nation much better in dollars and cents to conserve its human resources which are valued at \$250,000,000,000 than its resources in pork which are valued at only \$250,000,000.

This recent interest in the subject is due partly to the growing humanitarianism of the age, but also largely to the scientific spirit of our day—the spirit which tries to probe to the very foundation of things—the spirit which tries to discover and eliminate the causes of all maladjustments in society. This is the day of preventive measures in philanthropy, as well as in medicine. Philanthropists have learned that it is much more economical and humanitarian to prevent in early childhood the development of the germs of delinquency, dependency, and degeneracy than to remedy these conditions when they have once freely developed.

Then too we are beginning to regard all questions of human welfare from the social, rather than individualistic point of view. Every private individual act and right must be judged by its relation to the welfare of society as a whole. No individual lives to himself alone. Against this

background, then, let us briefly examine the forces which are at present making for the conservation of childhood, physical, mental and moral.

HEALTH

In the first place every child has a right to a fair chance to life and a reasonable degree of good health. Much progress has already been made against children's diseases. When we learn that one hundred years ago fifty per cent. of the population of England died before the age of twenty years and that at present one-half of the people live to be fifty-four years old we realize that a considerable advance has been made against the ravages of diseases. Within the memory of the youngest person here the mere mention of diphtheria, small pox, scarlet fever and numerous other diseases peculiar to young people and children struck terror into the hearts of parents and children alike and the appearance of these diseases in a community meant sure death to a very large portion of those affected. The average annual death rate for the entire state of Indiana during the past ten years from the dreaded disease small pox has been 47—1-80 the rate from pulmonary tuberculosis, 1-34 that from deaths by accident, 1-2 as much as the number of murders per year, and 1-3 the death rate from measles.

But in spite of this progress the rate of infant mortality is still unnecessarily high. From the best sources available we learn that the number of deaths of infants under one year in this country is approximately 250,000 annually—one-fifth of all deaths, and in the summer months in the congested districts of our large cities it rises as high as one-half of all the deaths. About 400,000 children under five years die annually, one fourth of all the deaths. One out of every seven children born is doomed to die before it has reached the end of its first year. Based on this estimate the annual infant death rate for the civilized world is about 3,000,000. The chances for a child to live one week are less than those of a man of ninety; for living one year they are less than those of a man of eighty.

The United States is in advance of some countries, but far behind others in the lowering of its annual infant death rate. In Manila the deaths of children under one constitute 48% of all deaths. In Chile the infant death rate per 1,000 is 323; in Russia 263; in Prussia 190; in Japan 155; in

the United States 150; in England 138; in Switzerland 134; Scotland 122; Ireland 98; Norway 82; New Zealand 62; and South Australia 61. Among negro children the rate is 371 as compared to 150 among the whites. A large part of this death toll is unnecessary and preventable. The most conservative authorities say that 50% at least of all children under one year of age who die could be saved by a little care and attention from parents and the community. The Indiana State Board of Health places the waste as high as 75% of all deaths.

The Indiana State Board of Health is also authority for the statement that, 42% of infant deaths are caused by Stomach and Intestinal diseases.

23% of infant deaths are caused by Impure air diseases.

16% of infant deaths are due to Congenital defects.

6% of infants deaths are due to Tuberculosis.

11% of infant deaths are unclassified.

Of these there are preventable of Gastro-Intestinal diseases 90%

Bad air diseases 75%

Congenital defects 50%

Acute contagious and tuberculosis 100%

The causes of preventable deaths are largely improper feeding, unsanitary conditions, such as bad housing and over crowding, ignorance of parents and parental neglect, inadequate quarantine system, occupation of mothers and parental influences. Improper feeding is largely a question of impure milk. Milk as is known forms an excellent culture for the growth of Bacteria, and in its journey from the uninspected dairy in unsanitary freight cars and stations, to the tenement kitchen in the city slums, the average can of milk has plenty of opportunity to pick up nearly every germ in the calendar. In nearly every large city in America there is being carried on a vigorous campaign for dairy inspection, sealed cans, refrigerator cars and city milk inspection. The results are everywhere highly satisfactory.

Rochester, New York, is a classic illustration of what may be accomplished in child saving by a system of thorough milk inspection. The excessive death rate among children under five called for an explanation and an investigation disclosed the fact that unclean milk was responsible for this heavy mortality. Dr. Goler, health officer, of the city found "that the stables were dirty, festooned with cob-webs and badly drained; the surroundings, sinks of mud and refuse; utensils dirty, often containing layers of sour milk with an admixture of countless millions of bacteria; the milk itself so imperfectly cared for and badly cooled that it often soured before it reached the consumer." Dr. Goler after serious political opposition secured effective legislation providing for pasteurization, inspection, bottling of milk, establishing of municipal milk stations with trained nurses in charge. The result was marvelous. In a few years the infant rate was reduced to 1/2 its former rate in spite

of the fact that in the meantime the city had grown considerable in population.

Other cities have since followed the lead of Rochester with the same results. In Baltimore a milk fund association provides sanitary milk from inspected dairies, accompanied with advice from trained nurses to mothers, to certain sections of the city. It is found that the death rate from these sections is 50% less than among the other children of the city. In New York several years ago a Child Welfare Association was formed for the purpose of coordinating the efforts of about 150 smaller welfare organizations. During the year 1911 there were 1,981 less baby deaths than during the preceding year. And by the middle of 1912 there were already 700 less than in the year 1911. The city last year appropriated funds for establishing 55 municipal milk stations.

A large percentage of these needless deaths are to be found among the very poor, due to over-crowding, bad housing, malnutrition, greater ignorance, and inability to secure proper medical service. An extensive study of the subject which was made in Erfurt, Germany and which extended over a period of twenty years shows that the death rate for children during that time stands—among the working class 505 per thousand, the middle class 173; the upper class 89.

The relation of bad housing to infant mortality and physical degeneracy is shown by a number of studies made in both Germany and England. A study of 2,700 deaths in Berlin shows that 1,792 or about two-thirds of all came from families living in one room apartment; 754 in two rooms; 122 in three rooms; and only 94, about 4% lived in apartments containing four or more rooms.

A study of over 72,000 children in England of a certain age disclosed the fact that the boys who lived in one, two, three, and four room apartments respectively weighed 52, 56, 60 and 64 pounds, and in height averaged respectively 46, 48, 50 and 51 inches. That is, the difference in height between the boy who lives in a four room house and one who lives in a one room house is nearly five inches. In weight the difference is nearly 12 pounds, 25% of the whole weight.

It is evident from these scattered facts that what we need among other things is effective, legislation and education—right milk inspection laws and compulsory registration of births which would make it possible to give expert advice to mothers on infant feeding and care and efficient housing laws.

They say you can not make people good by legislation. That statement needs modification. You can make well by legislation, and in that way greatly contribute to their goodness.

In England during the last ten years by means of laws securing thorough milk inspection and a compulsory registration of births the infant death rate has steadily fallen from 151 per thousand in 1901 to 106 in 1910. A reduction in ten years of

29% for the entire nation. At this rate we could save in one decade in our country 1,000,000 children, an accomplishment which would go far toward alleviating the fears of those who feel that our country is committing race suicide.

(To be continued.)

Goshen, Ind.

TEN REASONS WHY YOUR BOY SHOULD HAVE AT LEAST A HIGH SCHOOL EDUCATION

1. Because he is your boy and you as his father are under obligation to give him the best preparation you can for his life's work.

2. Because the high school period (from the age of 13 or 14 to 17 or 18) is the time of development and self-revelation. If a boy's powers are not revealed and his ambition not aroused then, there is danger that they will never be.

3. Because most men who are doing things nowadays have had at least a high school education.

4. Because the average high school graduate makes from two to three times as much money in his life-time as the man who never attended a high school.

5. Because it will render him more capable of enjoying the companionship of helpful books and of cultured men and women.

6. Because he will probably find out in the high school the work for which he has the greatest aptitude and in which he will find the greatest pleasure.

7. Because he may want to go to college. A thorough course in a good high school will fit him for entrance to any college.

8. Because it will help him acquire the power of concentrating his mind upon the thing he is doing.

9. Because it will help him form the habit of putting his best self into everything that he does.

10. Because it will increase, perhaps manifold, his power to render effective service to the community in which he lives. —The Educator-Journal.

SCHOOL NOTES

Goshen College

Spring term opened with an enrollment of 161. A number of teachers will enter after the public schools close. This reaches the high water mark for Spring term attendance.

Special preparation is being made for celebrating the Decennial Anniversary of the opening of the College in Goshen. A large number of visitors are expected. The exercises will be held during commencement week, June 15-20.

Summer School opens June 2 and continues twelve weeks. Because of a new law in Indiana requiring Agriculture to be taught in all the schools special work in agriculture will be given this Summer.

The annual mission Sunday will be held this year on May 18. The brethren, G. J. Lapp and J. W. Shank will be the chief speakers. A full program for the whole day has been arranged. All visitors will be welcome.

REMBRANDT'S MENNONITE PREACHER

D. S. GERIG.

Among the great masters of the brush there is perhaps none that is greater and more generally known than Rembrandt. He was born in Leyden on the Rhine in 1607. He was the son of a miller but early showed no inclination to follow the occupation of his father. Allowed to choose his occupation for himself, he at once determined that his calling as well as his talent lay in the field of art. He began to work diligently and tirelessly with his brush and produced no less than 400 canvasses. Many of these have long since become world famous and because they are masterpieces from the hands of a master

is "Doppelbildnis des Mennonitenpredigers Anslo und einer Frau" (portraits of the Mennonite preacher Anslo and of a woman.)

Biographically it stands at the beginning of the artist's third and most mature period and it shows marked changes in respect to the treatment of light effects in the painter's art. Historically its subject attracts attention. The canvas while not large is of considerable size, perhaps 4 ft. x 6 ft. As indicated by the title there are two portraits on the canvas. The preacher Anslo has the central position. He is portrayed in a sitting posture with his right

his faces into the eyes and mouth of his subjects and so the serious purpose of the man is portrayed by the earnest look of his eyes.

His attire consists beside the hat already mentioned, of a broad white rouge collar, a black mantle or toga whose edges are trimmed with a heavy roll of fur. It is worn open and thrown back somewhat over the right shoulder thus exposing the black waist-coat worn beneath. His whole demeanor is one of seriousness with marks of earnest tenderness and deep emotion due to sympathy. He is of middle age and apparently somewhat younger than the woman sitting at his side. The character contains no irrelevant stroke and in its spiritual-mindedness and deep fervency of



workman, they are almost priceless gems of the galleries in which they are found. A few of the most famous among his works are the paintings known as "The Night Watch," "The Anatomy Lesson," "The Cloth Makers," and others.

But it is not the purpose of this sketch to give either a history of the man himself or a description of any number of his great works. It attempts a brief description of a single one of his paintings which hangs on the walls of the large Kaiser Friedrich Museum in Berlin. Its subject

arm lying idly upon the armrest of the chair. His extended left arm with palm of hand upturned in pleading manner is raised in earnest gesture as his kindly large eyes are sympathetically fixed upon the woman at his side with whom he is engaged in earnest admonition. The lines of his face except the expression about his eyes are obscured by the full beard he wears. The heavy broad-brimmed hat while it adds dignity to the wearer also obscures the clearer look of his noble brow. But Rembrandt it is said puts all the expression of

feeling and sympathy have found adequate expression. It requires but little imagination to learn that weighty spiritual matters are being discussed.

In attire the woman does not differ greatly from the man. She like he has a somber garment and like his mantle, hers too, is trimmed in a roll of fur though not so heavy as his. There is the same broad white collar about her neck. On her head she wears a white covering. Her hair is thin and silvery, thus setting their ages in

(Continued on page 151.)



Conducted by J. R. Shank, Carver, Mo.

WHERE ART THOU?—Gen. 3:9; Heb. 4:12, 13

Topic for May 4

MOTTO

"Let us search and try our ways, and turn again to the Lord."

OUTLINE OF TOPIC

- I. **Some of Your Surroundings.**
 1. The Omnipresent God.—Psa. 139:1-12.
 2. The world which lieth in the wicked one.—I Jno. 5:19 (R. V.)
 3. The Church, the witness bearing body.—I Tim. 3:15, 16; Phil. 2:15, 16.
 4. The Bible, the inspired Word of God.—II Tim. 3:16, 17.
 5. The Holy Ghost, the reprover and comforter.—Jno. 16:7-11.
 6. Two ways.—Matt. 7:13, 14.
- II. **Where Art Thou?**
 1. Which way?—Jer. 6:16.
 2. What think ye of Christ?—Matt. 22:42-45.
 3. Are you saved?—Rom. 10:9, 10.
 4. What are your relations toward the world?—I Jno. 2:15-17.
 5. How are you standing with the Church?—Matt. 16:18, 19.

STUDY OF THE TEXT

Gen. 3:9

God's question, "Where art thou?" is intended not so much for the information of God as for the awakening of Adam to his condition of lost friendship.

Heb. 4:12, 13

God's Word stands with the same purpose as God's query to Adam at the fall. To search man out and reveal his condition to himself and to make him know that he cannot hide from God.

PERSONAL THOUGHT

Am I daily coming to the place of fellowship where God can "search me" and "try me" and "lead me?" If not I am sure to be on dangerous ground. There is no way to know our state without Him.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Where** or **Whence**.
2. Which Way Would You Go?

For Young People.—

1. How to Find Out where We are.
2. How to Get Where We Ought to Be.
3. The Way that Seemeth Right.

For Older People.—

1. Our Place.
 - a. In Relation to God.
 - b. In Relation to the Church.
 - c. In Relation to the World.

THE LORD SEEKING THE LOST

P. J. Shenk.

What emotion fills the heart as one ponders deeply the thought of the Lord seeking the lost! It carries the mind of the Christian back to the time when God sought and found him. It causes the sinner to think of the One who is seeking for him. Thus God has sought, is seeking and will continue to seek in the rubbish of sin for precious souls.

Great is the contrast when we think of God as the Seeker and man the object sought. In God there is fulness of wisdom, righteousness, love and power; man is a creature of unrighteousness, helplessness, darkness and defilement. Where is the secret of it? Is it shrouded in unfathomable mystery? Verily, nay. All mists clear away as we listen to one declaration of His word, "God is love." This is the key-note of salvation's plan—the Lord seeking the lost because He so loved. Love seeks the object of its love.

God has a purpose in seeking the lost. That purpose is to lift humanity to a likeness of Himself; to cleanse, to refine, to purify, until man becomes perfect as He is perfect.

To accomplish this he must often use ways that seem cruel to us. His Spirit must convict and bring man to a place where he can see the awfulness of his sin, so he can truly repent. He must be shown the exceeding selfishness of self, and must yield to a crucifixion. Perhaps we must pass through fiery trials, but whatever His means employed, divine love is back of it.

May we emphasize the fact that God is seeking NOW. The Jews believed that God would send a Redeemer, but do not yet believe that He has come. Many people today believe that God will save the world during some future age, but God says, "Now is the accepted time; now is the day of salvation." Titus says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Out in the world of sin God is calling souls who do not recognize His voice. Have you longed for a life so large and bright, beside which your present life looks hollow and dark? Do you feel a dread of the future, a warning that you should be

different? Know, then that the Spirit of the living God is seeking your soul. It is the Spirit of conviction calling, "Come home."

Oronogo, Mo.

SEED THOUGHTS

Heaven is a place where the fruits of a holy life are garnered. Earth is a sphere for preparation.—Sel.

This then, is the doctrine of Scripture—the command which the Scripture gives to the believer is to live in the world as one who does not belong to it, as a stranger in it and a pilgrim through it, as a foreigner whose "citizenship is in heaven."—P. Mauro.

The very first words of Him whose holy law had been broken and whose love had been suspected and spurned, reveal Him as seeking His fallen creature.—P. Mauro.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.—The Lord to Israel (Deut. 30:19).

KEEPING THE LORD'S DAY HOLY

Ex. 20:8; Acts 20:7

Topic for May 11

MOTTO

"The Sabbath was made for man."

OUTLINE OF TOPIC

I. What Is the Lord's Day?

1. The day of the resurrection.—Mark 16:9.
2. A day observed by Christians as a Sabbath to the Lord.—Jno. 20:19, 26; Acts 20:7; I Cor. 16:2.

II. What Is the Sabbath?

1. A day set apart for the Lord.—Ex. 16:23; Lev. 26:2.
2. A sign to Israel of their relation to God.—Ezek. 20:12.
3. A memorial of the rest from creation.—Gen. 2:2, 3.

III. How Was the Sabbath to be Kept?

1. The law from Sinai.—Ex. 20:8-11.
2. Concrete examples of its violation.
 - a. Gathering manna.—Ex. 16:27.
 - b. Gathering sticks.—Num. 15:32.
 - c. Conducting business.—Neh. 13:15-17; 10:31; Jer. 17:21-23.
3. It was to be a delight.—Psa. 118:24; Isa. 58:13, 14.
4. The Spirit of its observance interpreted by Jesus:—
 - a. Not restricting mercy and good-

ness.—Luke 13:16; 14: 4, 5; Matt. 12:1-8, 10-13.

b. Used as an occasion for teaching.—Luke 4:16, 31; 6:6.

5. How they were prepared to observe it:—

a. By remembering it.—Ex. 20:8.

b. By preparing on the preceding day. Matt. 26:42; Ex. 16:29.

IV. How Keep the Lord's Day Holy?

1. By keeping it as a Sabbath to the Lord.—(Div. II).

2. By keeping it in the spirit of Jesus.—(Div. III).

3. Not in the bondage of the spirit of those under the law.—Gal. 7:6.

STUDY OF THE TEXT

Ex. 20:8

We see in the Ten Commandments the fundamental principles that should characterize the life of man; 1st, In his relation to God, and 2nd, In his relation to his fellows.

Remembering the Sabbath Day, is a law involving the first. It is essential to our highest well-being that we do not forget our need of God, and especially our need of giving definitely appointed time to worship and service that is unmingled with secular interests.

Acts 20:7

This text incidentally tells the custom practiced by the early Church. They came together for worship on the first day of the week instead of the seventh as practiced by the Jews. They observed the fundamental principle of the Law, in the spirit of the Gospel, choosing willingly the day suggested by the practice of Jesus after His resurrection (Jno. 20:19, 26).

PERSONAL THOUGHT

One day in seven to devote wholly to the interests of our spiritual relation to God. How we should delight in devoting this day, especially and without grudging, in meditation and prayer and exercise for the feeding of the spiritual life.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Sabbath**.
2. What the Lord's Day Means to Me.

For Young People.—

1. Practical Preparation for the Lord's Day.
2. Spending the Lord's Day in the True Spirit.
3. A Misspent Lord's Day.

For Older People.—

1. The Jewish Sabbath Compared with the Christian's Day.
2. The Sabbath Interpreted by Christ.

THE SPIRIT OF SABBATH OBSERVANCE

E. J. Zook.

Perhaps we can better decide with what spirit the Christian Sabbath should be observed if we first consider the source from which it came and the purpose for which it was instituted and the spirit in which it was observed.

The original word sabbath signifies simply rest, cessation from labor or employment. So we read in the story of creation that God "rested on the seventh day from all his work." And it is not likely that He worshiped either Himself or His creation.

In a religious sense this term came to signify more than simple rest, for God said, "Remember the sabbath day to keep it holy." Here it was to be kept sacred. Again it was to be "for a perpetual covenant" and "as a sign between God and the children of Israel forever."

The Old Testament gives many references and specific directions for observing the Sabbath and to these directions the Jewish Rabbis added many traditions and injunctions of their own until the strict observance of the Sabbath became burdensome to many. These special precepts refer to the Jewish Sabbath, the last day of the week. When Jesus came and the Pharisees found fault because His disciples plucked the ears of corn on the Sabbath He said, "the sabbath was made for man and not man for the sabbath," by which He meant to say that the Jewish Sabbath was made that man might have a time to rest but man was created for a much nobler purpose than simply resting. Too many people today are resting on Sunday when they ought to be engaged in the Lord's work.

Our Modern Christian Sabbath or Sunday, which in the teaching of the twelve is called the Lord's Day, was instituted at a later time, and was first set aside and observed by the early Christian Church to commemorate the resurrection of the Lord, which took place the first day of the week. It was not necessary to set aside or annul the Jewish Sabbath and no doubt there was at first no ordinance or edict which especially set aside the Lord's Day as a day especially hallowed or sacred, but on this day the early Christians assembled to pray and recall to memory of their risen Lord by the breaking of bread, and other solemn services. They came together because they wanted to do so, and were moved by a glowing love for Christ. They delighted to be reckoned as His followers.

In the Old Testament God clearly sanctions and even commands a day of rest for man. Christ in His teaching also sanctions it and we think it is fitting that this period of rest should come on the Lord's Day, but if we follow the true spirit of the early Christians, if we have the real spirit of Sabbath observance our first motive, our first incentive will be worship and the idea of rest will become secondary.

Goshen, Ind.

SEED THOUGHTS

The streams of religion run deeper or shallower, as the banks of the Sabbath are kept up or neglected. A preacher in Holland called the Sabbath "God's dyke," shutting out an ocean of evil.—Calcutt.

I feel as if God had, by giving the Sabbath, given fifty-two springs in every year.—S. T. Coleridge.

A holiday Sabbath is the ally of despotism.—Hallam.

O day of rest! How beautiful, how fair, How welcome to the weary and the old! Day of the Lord! and truce to earthly care! Day of the Lord, as all our days should be.

—Longfellow.

UNDER THE LAW—BONDAGE

Rom. 7

Topic for May 18

MOTTO

"The truth shall make you free."

OUTLINE OF CHAPTER

I. The Christian Is not Under the Law.

1. Sin is judged by the law of grace.—Rom. 6:14.
2. But that will not license one to sin.
 - a. Because sin was the cause of bondage and will cause it again.—Rom. 6:15-23.
 - b. We now have a new relationship and new obligations.
 - (1) Like the relation of a woman whose first husband is dead and marries another.—7:1-4.
 - (2) The law, our old master, simply aggravated our disease and brought forth the fruit of death in our sinful nature.—V. 5.
 - (3) We are now freed from the condemnation of sin under the law and are serving our Liberator.—V. 6.

II. The Law Was not Evil of Itself, It only Was Intended to Point out Evil in Us.

1. The Law reveals the nature of sin.
 - a. By teaching what is right and wrong.—V. 7.
 - b. By stirring up strife in the sins of the flesh.—Vs. 8-11.
2. But the law remains unblamable.—V. 12.

III. The Law did not Cause My Death; It Was Sin Working in Me by the Law.—V. 13.

1. The law is spiritual but I am carnal.—V. 14.
 - a. I do the things I know to be wrong.—V. 15.
 - b. When I do what I would not, I acknowledge that the law is good.—V. 16.
 - c. It is sin in me, that causes the troubles and not my knowledge or wishes with respect to the law.—Vs. 17-20.
2. The Law has revealed the "Law of sin" in my flesh.—V. 21.
 - a. This "law of sin" brings me into captivity.—Vs. 22, 23.
 - b. It causes me to seek a deliverer.—V. 24.
 - c. It prepares me to welcome Jesus Christ.—V. 25.

PERSONAL THOUGHT

As long as I see the Law as a standard which I by my own efforts must reach, I find myself enslaved by the power of another law in my members, even the "law of sin;" but when I get my faith fixed upon Jesus I have deliverance from the penalty of the Law, and power over the "law of sin."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word **Law**.
2. Sin in us Makes us Do Evil.

For Young People.—

1. How Are We Free from the Law?
2. What Is the Use of the Law?
3. Describe the Law of Sin.

For Older People.—

1. Who Shall Deliver Me?
2. Serving in Newness of Spirit.

"WAS THEN THAT WHICH WAS GOOD MADE DEATH UNTO ME?"

"If only you had kept still about this, all

this trouble would have been avoided," says some one who is plagued because he does not like to meet with the application of Christian principles to his daily life. "You are so particular about everything and you bother the conscience of people so much that we can get no one to help in this enterprise. We can't make a success of business in the world and pay attention to these little things."

Some one feels wounded in feelings and the earnest messenger of the truth is blamed because the truth was brought home to where it interfered with some detail of our life that it is desirable to cling to. Preachers are sifted out by this process, till some one is found to serve the congregation "that won't pry into things he has no business." (?) Church organizations are culled over till one is found that can be adjusted to the kind of life one wants to live. Associations are sought that talk of the great things of the Christian religion without making searching applications. Men go thus through life believing themselves pretty fair Christian men.

But they have taken the back track and are getting farther from the truth. It is the truth that "shall make you free." The man who becomes a disciple indeed desires to come under the search light of truth, and if it does reveal sin working in his life, he will not blame truth for it. A man is just as dirty with unwashed face after dark as he is in daylight although he may not **feel** like it. But because he **feels** dirtier in daylight is no proof that daylight is an evil thing. It only reveals the need and should rather cause him to seek cleansing.

Since the Gospel came to the community some men are more wicked than ever. Was the Gospel, therefore, evil? Far from it. It served only as a light while sin, in order not to be overthrown, was compelled to darken the windows of conscience that it might continue its soul destroying work. The Gospel was good, even superior to the law, because it not only revealed sin but showed a way of freedom from sin. Those who are hardened against the Gospel are in a more desperate state than the sinner under the law could be. Sin under the law led men to despair of their condition fitting them for deliverance; while sin against the Gospel makes men like devils fighting against the love of God. "And this is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil."

"Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions (by allowing the choice of the devil's lying wonders) that they should believe a lie: That they all might be damned who believed not the truth but had pleasure in unrighteousness."

SEED THOUGHTS

God's salvation is not superficial but thorough. He is not a physician who is content to leave the seeds of the fatal disease in the system so long as their pres-

ence is not conspicuous. He uses devices to bring all the evil there is in us duly to light, in order that He may rid us of it.—Bosworth.

Do you think of Jesus Christ as your **Savior**? There are unrealized possibilities of evil in the mysterious depths of our being from which no other can save us.—Bosworth.

The law of God is what we must do; the Gospel is what God will give.—Luther.

Laws can discover sin, but not remove it.—Milton.

THE HEATHEN AT OUR DOOR

Rom. 16:25, 26; Acts 11:1

Topic for May 25

MOTTO

"Enlarge the place of thy tent."

OUTLINE OF TOPIC

I. Heathen.

1. One who worships idols, or does not acknowledge the true God.—Gal. 4:8; I Thes. 1:9.
2. All not in covenant relation with God.—Ezek. 44:7 (non-Israelite); Eph. 2:12 (non-Christian).
3. From Gr. **Ethnas**, meaning a nation or a people when used in the singular; in the plural it is used for heathen or Gentile.

II. God's Plan for the Heathen.

1. Salvation to Jew and Gentile.—Isa. 49:6; Gal. 3:13, 14.
2. The call sent out.—Isa. 45:22; Mark 16:15.

III. What Heathen Are at Our Door?

1. Foreigners ignorant of God who come to us.—Rom. 10:12-15.
2. Untaught children born in our country.—Cf. II Tim. 3:15.
3. Misttaught people both natives and foreigners.—Tit. 1:10-14.
4. Heathen from choice.—Jno. 3:19; II Tim. 2:25, 26.

STUDY OF THE TEXT

Rom. 16:25, 26

V. 25—"The preaching of Jesus Christ."

The message Paul delivered was not a message out of his own imaginations. It was in line with the prophets of the Scripture. Jesus was the key to the whole of revealed truth from God.

V. 26—"According to commandment of the everlasting God made known to all nations."

Paul recognized the "Great Commission" as the command of God. "To all nations." The word "nations" is the same as that translated "heathen" (Gal. 1:16) and "Gentiles" (Rom. 15:16) in other connections. It is the word applying particularly to non-Israelitish people.

Acts 11:1

"The Gentiles had also received the word of God." Here was an evidence unmistakable testifying as to the will of God for them, because they also in turn received the gift of the Holy Ghost (11:15).

"Gentiles." This is the same word translated "heathen" (Acts 4:25) and "nations" (Matt. 28:19) and again "Gentiles" (Acts 4:27), in the references given. We as Gentile Christians can only look upon the world as Christian and non-Christian, or Christian and "heathen," figuratively speaking.

PERSONAL THOUGHT

Are we occupied with our own class only? Does the need of those who come under our observation appeal to us as a call to willing service, as much as lieth in us?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Gentile**.
2. Helping Others to Know Our Jesus.

For Young People.—

1. Blessed to Be a Blessing.
2. To Whom Am I Debtor?

For Older People.—

Select topics from Division III in "Outline of Topic."

THE HEATHEN AT OUR DOOR

H. J. Harder.

When we think of the heathen we generally think of those people in foreign countries who are worshipers of idols of wood or stone. But to the Christian all people who do not believe and accept Christ as their Redeemer and Savior are heathen, whether they be far away or at home, whether they worship idols made with hands or not. We find these heathen at our very doors. We come in contact with them daily in our social and business life. Some of these people are held in unbelief, having a wrong conception of Christ, the Bible, and Christianity in general. Others are so absorbed in the cares of this world that they have no time to think of Christ and His claim upon them. Still others have heard the Word, and, like the spirits by which they are bound, "believe and tremble," but they are not ready now to confess and accept Christ as their Savior but like Felix of old wait for a more convenient season. These three general classes include all the heathen with whom we daily meet. All are lost and doomed to eternal destruction unless brought to an acceptance of Christ as their Savior. Our relation to and duty towards these heathen souls about us should be clear and a matter of study and concern to us.

In studying our Christian relation to these lost souls three things must be taken into consideration: First, their own sad, lost, wretched and miserable condition without a Savior. Second, that Christ is the only relief for this condition, He is the only balm for the weary, the only satisfaction for the longing soul. Third, we are ambassadors for Christ to manifest to this lost world a Savior, and entreat them to accept Him.

Are we acquainted with their sad condition? Do we, like Christ, see them as sheep having no shepherd? Do we see them as captives held in cruel bondage by sin and wickedness, by Satan in all his cruel snares? Do we realize that to relieve this sad condition Christ died the cruel death? Do we realize that Christ came to heal the sick, raise the dead, give sight to the blind, hearing to the deaf, and to set the captive free?

These questions we as Christians should ask ourselves as we study our relation and duty to the lost world about us. Then re-

alizing that we are ambassadors for Christ, that we are witnesses unto Him in Jerusalem, Judea and Samaria, and unto the uttermost parts of the world, may we arise to our calling and duty. To us is given the charge, yes the privilege, of relieving the oppressed and distressed. His promise is with us, "Lo, I am with you always, even unto the end of the world." May we fully realize our duty and relation to the heathen at our door and arise to meet it.

Excelsior, Mo.

SEED THOUGHTS

By what law of life are we interested in the welfare of Heathen ten thousand miles away, and overlook the needs of those around us?

Genuine compassion for the lost is not kindled particularly by crossing the ocean.

The condition of the heathen at our door should arouse an interest in the heathen farther away.

LETTERS TO ISABELLE

(Continued from page 130.)

"I never saw anything like it." "That's the best cloud picture I ever saw." "I did not think that that could be done with a camera." "How beautiful that is, how did you get it?" "I don't think your clouds are as dark as mine." "That is like sunshine to me." "I like to look at the clouds." And my little niece four years old, after looking at the picture queried, "Uncle Max, how does it come that the clouds move?"

A lady from the city was taking a summer outing and one day entered my studio. After looking over many landscape views and pictures she was shown this cloud picture. She heaved a sigh, began to shed tears and wept for some time before she spoke. So people look at our dark clouds and observe different tints of them. Some may behold only the dark side of the cloud. To some they may appeal only as smoke. Smoke to them may mean only wasted gas of no worth. Though others may observe smoke that pours out of a heavy freighted locomotive in inky banners like so many gosamer webs of filmy texture carrying their message of unspent energy skyward as if defying the cunning of man to yet discover a way to harness its value.

I myself may question why such a dark cloud should be hung in the sky and at just such a particular spot. Then answering my own question say, "I know not," but in the language of the ebony colored brother of the dust with his undesirable color say, "But this I feel sure of that it has been placed there by the Power Dat Be."

I know that out there through the open window beyond those dark clouds in that vast azure dome there are the stars and the moon and there lies the land of bright sunshine and skies ever blue.

Yours truly, cousin,
Max Leo.

STOP! READ! REPLY! NOW

"Procrastination is the thief of time." When through reading this, in order to outwit this thief, take pencil and postal card and do as requested before you turn to the next page.

We have received a number of responses to our appeal in the April issue for the name and address of the superintendent, if any, or member of the program committee of Y. P. B. Meetings. To these have been sent the series of questions mentioned the answering of which will be of value to the committee appointed to arrange the topics for 1914. In addition to those responding we have sent a number of letters to individuals known to be active in this work in communities known to have a Y. P. B. M. At this writing 43 letters have been mailed, a few of which may have gone to parties connected with the work in the same congregation. However there are yet a number of communities using the uniform topics which have not received these questions. This is especially true of the Western and Middle Western states and some communities in Canada. We are very anxious to have a report of conditions from every congregation supporting a Y. P. B. M. We earnestly appeal to all who have not yet responded to do so at once so that the committee will not be delayed in their work. The fact that the committee is so widely scattered will necessitate that much of the work be done by correspondence, hence the necessity of having these reports in promptly and early. They should be in our hands by the middle of May. Send for these questions, report your conditions so that we may be guided thereby in arranging the work for next year so that it will be of the greatest possible value to you. Before you read the next article (superintendent or member of program committee) send your name, address, and name of congregation, to the Christian Monitor, Scottdale, Pa., and receive the questions by return mail with our thanks,

Committee.

MENNONITE PREACHER

(Continued from page 147.)

contrast and adding weight to the notion that it is an aged widow whom he is comforting. Her eyes are intently fixed in deep meditative mood on some indistinct object and her attitude is that of rapt attention to the words of the preacher. Both hands are lying idly in her lap, in one of them a handkerchief is loosely held. Her

countenance bears the expression of subdued grief and there is the slightest suggestion of some sorrow borne. She seems comforted at the words of the speaker. Rapt in attention her face like that of her comforter shows its most marked features in the expression of the mouth and eyes. The whole expression of the slight features of the woman who listens, is in bold contrast with the noble imposing portrait of the preacher whose features and powerful silhouette in the center of the picture possess monumental greatness and powerful fervency.

The left third of the picture is given over to objects of still-life. These belong to the best that Rembrandt has painted. They are realistically and effectively represented. They consist of a stand or perhaps a pulpit, a heavy coverlet for same, two volumes and a candalabrum. Over the stand is thrown the coverlet from heavy material with figures neatly wrought into it. One of its corners seems thrown aside as if to reveal to view the two large volumes. Of these one is open near its middle and from its size and position the only natural suggestion is that it is the Sacred Volume from which the preacher has read and now speaks comfort to the woman. The only other object in distinct vision is a candalabrum having room for two tapers but containing only one.

This completes the picture the whole effect of which is at once simple and striking. It not only reveals the ability of the artist but also the careful detail of objects. The fidelity of delineation of the Dutch character and the atmosphere of deep religious feeling which pervades the entire picture show that he was an exact student of human nature and that in this subject he has faithfully transferred to canvas a number of qualities that have historically been a mark of the sect which his brush and skill have here immortalized. The unaffected piety and sincerity of the man and the unconscious simplicity of the woman stand in this picture for traits of character and staunch virtues that have oft been repeated in fellow believers of these subjects since this master set them down on canvas with his skillful and famous brush.

Goshen, Ind.

MATERIALISM VS. CHRISTIANITY

(Continued from page 144.)

present, eternal, omniscient, omnipotent, God the Christian realizes himself and in this way Christianity meets the needs of the human soul.

Sources

Spirit of Modern Philosophy.—Royce.
Philosophy of the Christian Religion.—Fairbairn.
Why is Christianity True?—Mellins.
Modern Philosophy.—Rogers.
Introduction to Philosophy.—Paulsen.
Introduction to the Philosophy of Religion.—Caird.
Goshen, Ind.

OUR SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

I. Located and Defined

A. M. EASH.

It was a fortunate day for the Church when one of her workers discovered the fact—and had the boldness to proclaim it—that the holding of a weekly or bi-weekly preaching service did not constitute the performance of her entire duty. The wide-awake worker of today, in trying to conceive of a Church which is not engaged in the various lines of present day Church activities—such as publicational, educational, training, and missionary work—will soon conclude that he has not yet caught the vision of the Master. "Failure" is not too strong a word to write across her record. The histories of many individual congregations and entire denominational bodies emphatically support this statement. It is even a sad truth that can be stated in part in connection with the history of the Mennonite denomination. How many times has the real work of the Church been almost entirely neglected and her energy spent in controversies over minor questions, and how many are those of the world and the young people of the church who have been lost to her service because of such neglect?

One of the lines of church activity, the one that has perhaps done more for the cause of Christ and that is today making a greater impression upon the world than any other, is the SUNDAY SCHOOL work. The Christian Church has almost universally come to recognize the importance of its work. Among those who are slowly, but very definitely, becoming willing to give such recognition stands the Mennonite denomination. This statement may be prematurely made but there is every reason to believe that the day is not far distant when the work of the Sunday school will be recognized in its true worth in both the local congregation and in the State and General Conference organizations.

The primary reason for giving this recognition to this department of church work, and even placing it above some others, is because it is the department that stands entirely for the giving of religious instruction. While the purposes in giving this instruction are several, the great work of the Sunday school is THE GIVING OF THE INSTRUCTION. The minister must pardon the Sunday school worker for believing and asserting that, if no other religious instruction were given in the Church except that which is

given through his sermons, the store of religious knowledge on the part of the average individual would be very limited. Without in the least minimizing the work of the ministry, it is entirely safe to assert that the average sermon cannot be considered pedagogical except as the knowledge given in the Sunday school is taken into consideration. This knowledge forms the basis for many of the minister's appeals for convictions and decisions both in accepting Christ and in Christian development. When one considers that there can be no intelligent attitude taken on any subject unless there is first a definite knowledge of the subject, he readily recognizes the place the Sunday school holds in the great work of carrying on the work of the Master.

The Sunday schools have done, and are doing a great work, and many have, because of the instruction received through its ministry, been brought into the Church and are living true Christian lives and rendering much valuable service. The influence and helpfulness of the Sunday school was, however, limited to those who actually attended its sessions. Its leaders were very conscious of the fact that they were not fulfilling the great commission until efforts were put forth to reach the unchurched masses and the establishment of HOME CLASSES—or the HOME DEPARTMENT WORK—in connection with their other work was the natural outgrowth. It is this phase of the Sunday school work that is to be considered in the present series of articles.

Having located the HOME DEPARTMENT—one phase of Sunday school work—in its relation to the other church activities, we can proceed with a statement of its purposes and manner of working in greater detail. It is defined by the Massachusetts State Committee as follows: "It is the lengthening of the cords and the strengthening of the stakes of the Sunday school, by taking it as a religious educational institution, with its two-fold purpose of bringing souls to Christ and of building souls up in Christ, into the home to those who for any reason cannot or will not attend the regular sessions of the school." To state its purpose as given by Flora V. Stebbins in her book, "The Home Department of Today," is only to enlarge upon and

possibly help to define the foregoing definition. She writes as follows:

1. "To make membership and fellowship in the Sunday school possible for every one;
2. To secure systematic Bible study on the part of every one;
3. To secure recognition and due appreciation of the family and the home in our church work;
4. To bring into the home a truer ideal of family life and privilege;
5. To secure the deepest possible interest in the Church and all its work.

"Not the individual but the family is the unit of society, and the HOME DEPARTMENT of today, true to its name, aims to unite in common interests all the members of the family in the study of God's word, His teachings, His love and His care."

A brief canvass of every community will reveal two classes of people who are not attendants of the regular sessions of the Sunday school; some who ARE NOT ABLE to attend and others who WILL NOT. In some communities, especially in the cities, the first named class is a large one and can again be subdivided into the "shut-ins" and the "shut-outs." The "shut-ins" are those who are confined to their homes, some because of sickness, others because of family cares, and still others for other reasons. The "shut-outs" are those who, because of social conditions, are required to be on duty while the Sunday school is in session, among whom one could name the patrolmen, the street-car employees, trainmen, mail clerks, etc. The second group mentioned, those who WILL NOT attend services, is a large one everywhere and contains all classes, ages and both sexes. It was the fact that these people were living in such large numbers within the reach of Sunday schools but were not directly benefited by its influences, that the Sunday school workers added the HOME DEPARTMENT to their regular organization and are seeking to enlist everyone possible into its membership. Through its extension, everyone who will not or cannot attend the regular sessions of the Sunday school can enjoy the privileges of full membership in the school by meeting the several conditions enjoined upon its members.

The subject of the next article will be, "THE HOME DEPARTMENT of a City Sunday School Organized and at Work." Chicago, Ill.

Is it rainy, little flower?

Be glad of rain.
The sun that veils itself from thee
Will shine again.
The clouds are very black, 'tis true;
But just behind them smiles the blue.

Art thou weary, tender heart?

Be glad of pain;
In sorrow sweetest things will grow
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

—Mary F. Butts.



GUARDING THE PUBLIC HEALTH

Karl de Schweinitz.

When soldiers enter a town where there is rioting, they stand guard in groups of four at the intersection of the streets where there is danger. The soldiers face each other, each man watching one street. Each one looks ahead for signs of trouble knowing that his comrade is doing likewise. Thus each man guards the other from attacks from the rear.

Why not apply this rule to the battle against disease? Urge upon your neighbor the importance of co-operation. Protect him from disease and expect him to do the same for you. Don't spit lest your neighbor be harmed; wash your milk bottles so that your neighbor by your example may be encouraged to do likewise. Wherever you have an opportunity insist that your Board of Health enforce its regulations. If your neighbor has tuberculosis, see that his home is disinfected when he leaves it. Insist that the milkman serve clean milk. Don't buy food stuffs that are exposed to dust. Take an interest in your water supply. See that it is not contaminated. Demand that trolley cars, conveyances, public halls and other places be properly ventilated. Keep the air in your own home fresh so that visitors may be encouraged by your good example.

In other words, be a good citizen; think of the health of others. Guard your neighbor; take an interest in the public health and you will be protecting your own health in the best possible way.

Rules of Health

Every school day every public school child in New Jersey looks at the following rules of health which are hung on placards in the school room. Read these rules, apply them to yourself and keep well:

"Fresh air and sunshine are necessary to good health. Cold or damp fresh air does not harm if the skin is kept dry. Night air is as good as day air. Breathe only through the nose. Avoid hot, crowded, dusty, dark or damp rooms. Breathe deeply and throw back your shoulders frequently.

Live on plain food and eat regularly. Eat slowly, chew thoroughly, and avoid fried food. Drink water freely (not iced). Have your own cup if drinking fountains are not provided at school. Go to bed early and sleep with the windows open. Regular exercise is essential to good health.

Wear loose clothes. Wear no more clothing than you need for warmth. Never sit with wet feet or in damp clothing. Consumption and other diseases are spread by

careless spitting. Spitting on the floors of roofs, halls, stores and cars will certainly be breathed in the form of dust. Keep your finger nails clean, and wash your hands and face before you eat. Clean your teeth after each meal and before going to bed. Never hold money, pencils, pins or other things in your mouth."

BLESSED IS THE MAN WHO DOES NOT CROWD IN THE YOKE

A crowding ox makes it hard for himself, hard for his mate and hard for his master.

In the olden times of this country, when few farmers had horses and the work was mostly done with oxen, sometimes you would see a team which had a way of pushing hard in the yoke toward the middle; each ox seemed to try to see how hard he could lean in and crowd toward his yoke-fellow.

It was difficult to break oxen of this habit when once it was fairly established; and they both went home a great deal more tired at night than they would otherwise have been, and they had not done as much work, either. They tired each other all out crowding.

Why do some farmer folks win where others make a miserable failure of it? Just because the man and woman in the first instance always pull together, while the others are forever crowding in the yoke.

You have been in homes where things always went right, haven't you? Never a clash from morning till night. Just smiles and kind words and helpful deeds clear through the day. It was like baked apples and cream to your tired heart just to be in those homes for a little while. You went away rested and blessed and ready to be a better man yourself.

And things went well in those homes out on the farm.

The other day I heard an old man, well past the eighty mark, say: "There is something in luck. Two young men may start out in life together, they may have about the same advantages; one will win, the other will fail. It is the luck they have."

Now, maybe I do not know what luck is, as the world talks about it. Sometimes I think I do not. What is luck, anyhow?

Luck is always pulling true.

If you could be somewhere, so that you could always watch those two young men who are beginning life together, you would find that one of them keeps his shoulders squarely against the bows of his yoke and

leans straight ahead to the very end of the furrow.

He is the man who wins. This is his luck.

The other crowds every step of the way, and he fails of reaching the best there is in life.

Life—real life—is a good, straight-away honest game. We must all do our best at it, and our success or failure will be in exact proportion to the integrity we put into it.

That is all there is to luck.

The ox that makes a business of crowding hard against his mate all day long is apt to come in at night with big galls on his shoulders and lame from head to foot. It is not the plowing which does it; he could lean hard against the yoke from sunrise to sundown and come out of the field ready for his supper and glad another day is coming.

It is the crowding and the worrying and the trying to get the advantage that take the strength and make life a burden.

Do you and your mate pull together? Do you go out every morning with a brave heart to your work, knowing that you are leaving behind you for a little while a heart which is beating true to your own, helping just the best she can to further every right effort you are making? And is that the way you feel toward her—that you have a worthy helpmate, and that to be true to yourself you must be as true as steel to her?

Then your luck will be to win.

Do you pull straight with every man in the world, big and little? Are you true to your obligations as a member of society and a citizen of the republic?

Do men love you, and love you because you are worthy to be loved? Your yoke never will gall you; you will do your day's work with joy in your heart and win because you will deserve to win.

Blessed is the man who does not crowd in the yoke!—Sel.

SLEEP

"Investigation by scientists of the nature of the sleep of persons in normal health shows that it varies according to the daily diet and the different hours at which sleep is begun. Altogether, the ideal hour for retiring is ten o'clock. The sleep of a person going to bed regularly at approximately this time gradually augments in intensity for the space of an hour. It then suddenly becomes very profound, reaching its maximum intensity at about eleven-thirty o'clock. Within five or six minutes from this time it has been found that the sleep begins to be less deep. In an hour the sleeper is again in the same condition of slumber as at about a quarter after eleven. From this time until after two o'clock the rest is steady and light; from two until four it augments, and then it consistently diminishes until it ceases at the customary time of rising."

THE HOME HOPE OF THE FUTURE

In all the experimenting that is going on to ascertain what human action will make the power of the home stronger than it is now, there is one truth not to be overlooked: children of the home do not belong to it exclusively. Their life purposes have in the end other connections than those with mother and father.

Since the mother is the main child educator of the home, the one upon whom the pleasures and burdens of rearing children falls, she has the painful and yet profitable lesson to learn, if she is to be a mother in the highest sense, that her children—boys and girls—must be trained not only to gratify her pride but to be companions and comrades, workers with others.

No daughter should be reared in a home with the single thought that her whole life's end is to be "mother's darling." No son should be brought up with the isolated thought that his only duty in life is to his parents. The world of people is too big for that kind of nonsense to be preached without disastrous results.

A daughter's real development and growth within her home is toward that time in which she becomes the wife of a man who never lived within that home and, in most instances, never knew the parents until after he had met the daughter, the woman he loved. He respects the parents because they brought into the world the woman he loves, but his sense of responsibility is not for them but for **her**.

The wise mother realizes this early in the life of her daughter and bends her training energies to having that daughter fit to meet the expectations, not of herself, but of the man who will some day be her husband. She develops the daughter to be a factor independent of herself, something that will work in harmony with a yet unknown man to produce a unified home of religion, labor, and love.

It is, of course, a high right on the part of a mother to know that her daughter is entering into married life with the right kind of a man—a man with faults, but also with work capacity, bravery, chivalry. But she has not the right, after knowing such is the situation, to impose herself upon the daughter or the lover. Her work has been to give to this man who through all the years has been coming toward the daughter something that will make life better for having had her guidance. In other words, she bore her child for the happiness and good of others, not for her own selfish ends.

Thus, too, with the son. It is not right that he should be brought up dependent upon his own home or with the sole thought that the motherhood behind him gives the protection of petticoats for his own mistakes of heart or brain. He must be made to understand that he will eventually be an independent factor in life, thinking and acting for other people. He will have sweetheart, wife, children, home and church, to guard as he grows older, and the mother who is leading him in the early

days must feel, no matter how selfish her personal love for him is, that he is being reared for the good of others than herself. She is giving him to humanity.

When in some future day mothers will grasp truly this thought we will have a new home hope and security provided that is missing now through selfish parental thought as to the place of the child in the world. Children do not come into this world to provide selfish pleasure for the parent, to be a shield only for a mother, but to take up loving and great duties with others, to meet human nobleness and human weakness outside of the home, and to contribute all they can to the right side of the living of all humanity.

Children do not belong to their parents, but to the world of their day.—Sel.

THE OPEN-AIR IDEA

With all the advantages which the country home has for light and air, the farm family probably has less of them than city people. The house is usually surrounded by large shade trees, frequently grown so thick that the building is damp and moldy. The shades are kept drawn or shutters closed to keep the place cool, with the result that the sun never has a chance to enter. It is cooler in such a house, to be sure, but it is also damp and certainly not the place to keep a baby.

On the other hand, the traditional method of clothing children has its serious faults. Though a very young child needs to be kept warm, in hot weather he does not need to be swathed in heavy flannels. The modern idea of fresh air has gone to extremes in many respects and some of our children are suffering from exposure, particularly in the winter; but in the hot summer there is no danger in the young child's sleeping in the open air, provided it is not exposed to direct, strong drafts.

Very often I have attended mothers who wanted to keep their babies in the bed with them, in a tightly closed room, fearing the least breath of cold air. I have invariably insisted that the child be placed in another room, on the side away from the windows, and then that at least two windows be wide open all the time. It is not exposure to air that causes colds, but frequent changes from hot, confined atmosphere to the open air. Nor is there danger in night air, as many suppose. The fact is, it is merely cooler than the air in the day, and that must be taken into account; but night air, merely as air, holds no poison, nor is it any more germ-laden than when the sun is shining.

There is usually a shady porch, one end of which may be readily screened off with cheap mosquito netting or fly screen as a sleeping-room for the children. The tent is a good idea for older boys but is not convenient for young babies. Another plan I have seen followed with success was to remove the sash entirely from three windows in an upstairs room and put on a canvass curtain to keep out the rain in case of a storm. At night these windows are kept

wide open, which assures complete ventilation, especially if the room has windows in two directions. This is a splendid scheme for the boys' room.—Sel.

TEACHING CHILDREN TO BE THANKFUL

A mother cannot begin too early to inculcate in her children the habit not only of being thankful for their blessings, of perceiving and realizing them, but of expressing their gratitude to people as well as to their heavenly Father.

We sometimes meet children who never seem to realize when anything is done for them, who take everything as their due, who never show a proper feeling of appreciation or gratitude. This very unfortunate habit could have been overcome at the very first if the mother had taken pains to instill this important virtue into her children's minds. It would have made them far pleasanter personalities in their intercourse with the world at large, and it would have been of inestimable value to them in the building of their characters.

It is so easy for a mother to start her children right in this respect. It takes but a little thought and effort. The mother who wishes to impress her children with a deep love for their heavenly Father, makes this subject of gratitude to him for his mercies of the greatest importance.

A spirit of thankfulness, of appreciation for daily blessings, is easily inculcated by thus taking every good gift as direct from the Father's hand and mentioning it especially to the children, as,

"How good God is to us to give us such a bright, beautiful day!"

"How thankful we should be to God for preserving us from that danger!"

"How kind God is to make these beautiful flowers for us and to send us so many lovely things for our happiness!"

In this way children can be taught to see God's goodness in every little thing and to express their thanks to Him. A mother should keep this thought constantly before her children and she will soon see what an effect it has upon their characters in making them happier and more contented, as well as instilling into them a deep feeling of gratitude to their heavenly Father at all times.

The children should be taught hymns of praise and should be encouraged to sing them as often as possible. From the little kindergarten song, "Father, we thank thee," to the longer hymns in the church hymnals, there are many songs and hymns which have a powerful influence in directing the child's thought to its Maker and instilling the habit of praise and thankfulness.

One mother always begins the day with a hymn of praise. The children are awakened by it and each joins in as he hears it until all are singing happily.

Children should also be taught that every true prayer includes some spoken form of

(Continued on page 158.)

Current Events

After two days of terrific fighting the Turkish stronghold, Adrianople was taken by the Bulgarian troops, on March 26. Shukri Pacha, the defender, resisted the enemy and withstood a siege of 153 days before forced to surrender. Whole companies of Bulgarian troops were mown down before they could reach the enemy's position and drive them out. The same fate befell the fleeing Turks when their own cannon captured by the enemy were turned upon them. The Turkish commander ordered all public and military buildings burned, and soon the city was in flames. Adrianople was once the Turkish capital and is considered one of the sacred places by the Mohammedans. In the meantime Montenegro has been pushing her siege of Scutari, but at this writings has not yet captured the city. Scutari is in European Turkey close to Montenegro, in what is known as Albania. Albania desires her independence and has established a provisional government. The European powers, Austria, Italy, France, Germany, and England favor the political independence of Albania, and consequently demanded that Montenegro discontinue her siege of Scutari. King Nicholas refused to comply with the demand and immediately the five powers made a naval demonstration against Montenegro and repeated their demand. Montenegro again refused stating that the little country would only do so if compelled by violence on the part of the powers. The capture and retention of Scutari is considered essential to the life of the little kingdom by King Nicholas. At this writing the peace of Europe seems to be hanging on a very brittle thread. Bulgaria, Servia, and Greece resent the naval demonstration of the European powers and in a short but decisive ultimatum told them to keep their hands out of the quarrel between Montenegro and Austria. Unless the great powers abandon Austria in supporting her in her contention with Montenegro, or Austria abandons her purpose to coerce this little kingdom, the long threatened European war may be precipitated. The situation is acute and will require the best diplomacy to avoid a conflict and adjust affairs satisfactorily.

On April 1 the Turkish government unreservedly accepted the terms of peace proposed by the European powers. The terms of mediation offered to Turkey and the Balkan allies are as follows:

"First—The frontier of the Ottoman Empire in Europe shall start at Enos, and follow the course of the Maritz River and then that of the Ergene, shall end at Midia. All territories situated to the west of this line shall be ceded by Turkey to the Balkan states, with the exception of Albania,

the delimitation of which shall be fixed by the powers.

"Second—The question of the Aegean Islands shall be settled by the powers.

"Third—Turkey shall abandon all claim to Crete.

"Fourth—The powers cannot favorably entertain the demand for indemnity, but they will admit the allies to participate in discussions of the International Commission in Paris for an equitable settlement of their participation in the Ottoman debt and in the financial charges of the districts to be handed over to them. Turkey is to be asked to take part in the labors of this commission."

As soon as all the countries engaged in the Balkan War accept these proposals hostilities shall at once cease. The allies have not yet accepted the terms offered by the powers nor are disposed to do so. They fear the European powers will deprive them of what they consider their legitimate fruits as the result of the war.

The assassin's bullet claimed another victim when King George of Greece was shot on March 18 by a Greek anarchist of low mentality. The king was attacked while walking in the streets of Saloniki and died half an hour later. His son Constantine will succeed to the rulership. King George came to the throne October 30, 1863, under peculiar circumstances. Greece deposed their ruler and set up a provisional government. The European powers recognizing that this government would not have the strength to meet the problems, suggested a ruler from Europe to take the throne. King George, second son of King Christian IX, of Denmark, accepted the offer and ruled for almost fifty years. The Crown Prince Constantine was very unpopular with the Greeks, and just prior to the Balkan War there was a sentiment favoring deposing King George and giving the throne to his grandson, Prince George. But Constantine took the field in the Balkan War and the brilliant work of the Greek army under his leadership has won the hearts of his countrymen and he is a hero classed with the ancient warriors of the historic land. King Constantine was born in Athens in 1868. He is a brother-in-law to the Emperor of Germany.

Dr. Russell H. Conwell of Temple University, announced that a new course will be introduced in the training schools for nurses at the Samaritan and Garreston hospitals. The course aims to educate nurses not only in the duties of the profession, but also give them a wide knowledge of subjects which will make them agreeable companions for invalids and others who will need their services. In addition to their professional duties they are to be trained to talk entertainingly and intelligently with their patient on various subjects, to read books that will interest the patient, and to entertain the patient in different ways so as to distract the mind of the patient from his or her ills and thus make the work of the physician easier and more certain of beneficial results.

An announcement was recently made in London "of what in well informed quarters is thought may prove an epoch-making invention in the steel trade. It is alleged that a process has been discovered for converting iron ore of any grade (even the hitherto quite useless iron sands, of which hundreds of millions of tons exist ready for working) into steel of excellent quality without the aid of a blast furnace, the steel being produced direct in a single operation. Tests have already been made of the steel so produced at an experimental plant, and the results obtained are something quite remarkable. By the new process the saving will be enormous. In the first place no blast furnace is required, and therefore no coke, which means an initial enormous saving of capital expenditure as well as economy in production, while ores can be used which at the present time have no market value whatever. The ore is reduced by heat obtained from a gas, which in turn is produced by slack. It is claimed that steel can be made at one-third of its present cost."

During the last week of March Indiana and Ohio were visited by an unprecedented rain fall which caused the streams and rivers to overflow their banks and leave devastation and destruction in their wake. Dayton, O., probably suffered the greatest loss, although numerous other cities and towns suffered great loss. The disaster at Dayton was at first attributed to the bursting of a reservoir, but investigations proved that the flood was not caused by the breaking of any dams, but simply by an unusually heavy fall of rain. The loss will run into many millions of dollars. This disaster has resulted in a discussion and consideration of the means of preventing floods. There are those who blame the Federal government for not providing for an efficient drainage system for our inland streams. Movements are on foot for the organization of a National Drainage Federation to work for the construction of a proper drainage system so as to prevent destructive floods in the future.

Postmaster General Burleson is working on a plan for the reorganization of the postal service, which is said to be the most radical change ever proposed for this service. The highest ambition of Burleson is to take the postoffice department completely out of politics and place it on a basis of the highest business efficiency. He proposes to place all postmasters under civil service, and require them to pass an examination for admission, retention, and promotion. Postmasters shall be transferred without regard to locality. The postmaster general believes that postmasters should be a professional class trained in their duties and devoted to the service as a life work, and not simply hold the appointment as a political office and give their time and attention to private affairs as many now do. President Wilson is said to be heartily in favor of the plan and will do all he can to have the reorganization effected.

When the Connecticut legislature ratified the amendment for the popular election of United States senators on April 8, it became a part of the constitution of the United States. Connecticut was the thirty-sixth state to ratify it thus making the necessary two-thirds. The amendment was adopted within three months after the legislatures began assembling in January thus giving evidence of the popular demand for the change. The movement for this change began about ninety years ago, but Congress, and in later years especially the Senate, prevented the reform. The amendment gives the state legislatures the right to prescribe the methods of electing the senators. The change will enable the people to have a voice in electing their senator thus depriving boss controlled legislatures from doing so and thwarting the will of the people. It thus curtails the political power of large business corporation and makes the senators accountable to the voters.

In addition to the already heavy taxation for military purposes both France and Germany are outlining a policy that will make them still greater. The French ministers of war and finance are calling for \$100,000,000 to be appropriated by Parliament at once "for the renewal and increase of armaments and war materials." The property owners of Germany are alarmed because the Emperor has announced that this year's taxation will be the heaviest ever demanded in times of peace. It is stated that \$150,000,000 will be needed for the projected increase of Germany's army and for new fortifications on the Russian frontier. It is threatened that many of the old people of Germany who are living on incomes derived from small capital accumulated by years of toil and thrift will leave the country. Many of them will take up residence in Switzerland. Both Germany and France it is reported will increase their standing army.

Great Britain has just announced her naval estimates for 1913-1914. A total of \$231,546,500 is asked for as compared with \$225,377,000 for last year. The new building program provides for 5 battleships, 8 light cruisers, 16 torpedo-boat destroyers and a number of submarines. The personnel of the navy is to be increased to 146,000 officers and men. The first of this month there will be under construction 11 battleships, 3 battleship cruisers, 13 light cruisers, 35 torpedo-boat destroyers and 21 submarines. During the year now closing 4 battleships, 3 battleship cruisers, 5 light cruisers, 15 destroyers and 3 submarines were completed. The burden imposed upon the English subjects for the sake of maintaining her naval supremacy is extremely heavy.

At this time of the year there is a considerable increase of immigration to this country. During the week ending April 19th twenty-three transatlantic steamers are due in New York having on board about 25,000 immigrants. A further increase of

immigration is expected after peace with the Balkan states will be restored. The steamship companies are preparing to offer facilities for the return to America of great number of Balkanites, especially Greeks, who went back to their native countries to fight the Turks.

On April 3 a German military airship while undergoing a test unknowingly crossed the frontier between Germany and France and landed on the parade ground in the midst of French riflemen. The airship and crew were at once seized and held until a satisfactory explanation was given by the German authorities. The airship was searched by the French but no military equipment nor maps of French fortifications were found. It was evident that the Germans had lost their way not knowing they had crossed the frontier. After paying customs duties to the amount of \$2,000 they were allowed to depart. But the greatest loss sustained is the disclosure of the zealously guarded constructional secrets on which German supremacy in the matter of rigid airships rests.

Public recognition often comes late to those who have rendered valuable service to humanity, and sometimes is delayed until after the death of the benefactor, he dying in penury and unknown. Charles Tellier, the inventor of the system of cold storage now used all over the world, has recently been recognized and found living almost in penury, at the age of eighty-five. A subscription of \$15,000 was raised for him so that the remaining days of his life might be spent in comfort. Like many another inventor he sacrificed everything to carry out a brilliant idea. In 1876 he built a ship which took a cargo of frozen meat across the Atlantic, the first consignment of what has since become an industry of world-wide trade.

One of the most striking social changes inaugurated under the administration of President Wilson is the prohibition placed upon the use of intoxicants in the White House. Nearly the entire cabinet taboo the intoxicating cup. This action will save hundreds of thousands of dollars annually to those who entertain frequently. Not since President Hayes occupied the White House have intoxicants been forbidden. This action is highly commendable. Would that all executives had the courage to take similar action. It would mean much for the advancement of the temperance cause.

An amendment to the national pure food law, passed in the closing hours of the sixty-second congress, compels the manufacturer to mark all packages containing food with the quantity of the contents. The amendment goes into effect at once, but no penalties will be enforced because of violations for eighteen months. This will be of advantage to the consumer as he will be able to determine more readily whether he is securing standard weight or measure for the price paid.

On April 14 approximately 200,000 workmen went on a general strike in Belgium. It was predicted that possibly 500,000 would join the strike. Unlike most strikes this movement is not for an increase in wages or a betterment of working conditions, but it is in protest against the refusal of the government to grant the workers manhood suffrage. Belgium gives one vote to those who have attained the age of twenty-five; at the age of thirty-five if married or a widower with legitimate offspring, and pays five francs of direct taxes the voter gets a second vote; two extra votes are given for property qualifications, official status or university diplomas. The maximum voting power of an individual is three votes. The Socialists who are conducting the strike want one vote for each person. This strike will be watched with keen interest as it will demonstrate its practicability as a political weapon.

During the second week of April about five hundred scientific agriculturists, financiers and economists met for a three days' session to consider problems of marketing agricultural products and farm credits. It is conceded that the farmer does not get his legitimate proportion of the price paid for his product, that the middlemen secure the greater per cent. of the profits. A committee was appointed to go to Washington and present to President Wilson the conclusions of the body and appeal for the establishment by the government of a bureau for the thorough study of markets, crops and cost of transporting food-stuffs. They will also ask for federal loans to farmers.

President Wilson broke the precedents of more than a century when he in person appeared before both houses of Congress on April 8 and read his message. Not since the time of John Adams, the second president, has this been done. His message was brief, a clear and concise statement of his convictions as to the duty of the party in power in carrying out their pledges regarding the reduction of the tariff so as to destroy special privilege and yet maintain legitimate business. Thus far the President has given evidence of a fixed purpose to administer his office in the interest of the public and not betray the interests of the people into the hands of predatory interests.

Mrs. Emmeline Pankhurst, leader of the militant suffragettes of England, was recently tried on a charge of bomb throwing, growing out of the attempt to destroy the home of Lloyd George, a high government official. She was found guilty of instigating and planning the outrage, and was sentenced to three years' imprisonment. She conducted her own defense and declared that she would refuse to eat if imprisoned. The British suffragettes seem to be getting more desperate in their attempt to secure the right of franchise. Their methods are anarchistic, diabolical, and diametrically opposed to good government.

Miscellaneous

SIMPLE TESTS FOR FOOD PURITY

From time immemorial the freshness or otherwise of an egg has been a perplexing problem to the housewife. Even at the present time it is probable that the majority of people do not know how to tell whether an egg is good enough until they have broken it. This is strange inasmuch as the method of finding out the condition of eggs is so simple that anyone can follow it; moreover, the test given is one which is relied upon by the trade and may therefore be taken with confidence. All that is necessary in order to carry out the experiment is a dark room in which a candle has been placed. Now take the egg and hold it up between the eye and the light. A new-laid or very fresh egg will show clearly an air-space in the larger end between the shell and the lining membrane. If the egg is really new laid this should be very small, for it tends to increase as the egg is kept. All the rest of the surface shown should present a homogeneous and translucent appearance; if the article is positively bad, a number of dark spots will be visible. Once the test has been performed there is no reason why anyone should ever be taken in over the egg question. There is little doubt that milk, especially in towns, is still subject to the time-worn practice of adulteration with water. If skilfully done this is not very easy to detect if the mere appearance of the liquid is considered. There is one very simple test which will tell us at once whether the milk is of good quality and rich with a proper amount of cream. Take a sample of the milk and place it aside in a receptacle; a small tube is good for the purpose. Stir the milk well and then take a thick bright knitting needle. Plunge this to a depth of several inches into the milk and hold it steadily slanting downward. If the milk is of a rich quality the fluid will slowly gather in a drop at the end of the needle and this will remain, for rather a long time. On the other hand, supposing water has been added the drop will hardly form at all, and even if it should it will not stay but will quickly fall. Poorly fed cows on occasion will give a milk which is so lacking in cream that it will not pass the test under mention. It cannot, therefore, always be said that the milk has been fraudulently watered, although in any case where the result of the experiment shows a poor article it would be well to change one's milkman.

It is idle to deny that there is a great deal of "butter" sold which if it is not margarine, is an indifferent substitute of doubtful composition. Of course, pure margarine, made as it is from vegetable oils, is at any time better than poor quality butter, although there is of course nothing like the genuine article, on nutritive

grounds. Happily it is not a difficult matter to distinguish between margarine and all other butter substitutes, and the pure article. The so-called "spoon" test has been commonly employed by analytical chemists for a long while, and is very reliable. A sample of butter two or three times the size of a pea is placed in a large spoon and heated over an alcohol burner, or if this is not available an ordinary lamp or gas burner will do as well. Good fresh butter will boil very quietly, producing a number of small foamy bubbles. On the other hand, margarine and most examples of made-up butter will crackle and splutter, making a noise very similar to that which is caused by the placing of a green stick on a hot fire. Still another point of distinction is to be noted if a portion of the sample be placed in a bottle and this is placed in water warm enough to melt the butter. If this is kept warm for half an hour the fat will either be cloudy or entirely clear. In the former case the material is certainly margarine or at any rate not pure butter; in the latter instance however, the article may be adjudged to be of a high standard of purity and freshness. Some of the cleverly made process-butters which are on the market do not always give very definite results but a little study of the matter will enable the experimenter to judge the extent of adulteration of which he is the victim.

Of the commonly used breakfast beverages there is little doubt that coffee is the most widely adulterated. Fortunately, again, there are some simple tests by means of which anyone may determine the character of the article which he buys. When the admixture of foreign matter is carelessly done an examination of the grains with a powerful magnifying glass will be sufficient. Absolutely pure coffee should give an entirely uniform appearance, but the presence of adulterants which may take the form of ground peas, beans or a host of other articles is readily observed. Chicory, which of course may have been openly employed is recognized by its dark and gummy grain; this is very harmful if it is present in large quantities. Further, nearly all the adulterants employed present a shiny appearance, whereas coffee always looks somewhat dull. A more rapid way of testing any kind of ground coffee is to take a tumbler of water nearly full to the brim and scatter about half a teaspoonful of the grains upon the surface of the liquid. Pure coffee contains a large amount of oil and on this account the grains will float with a very few exceptions. Practically all the adulterants in use will sink to the bottom of the tumbler. The presence of chicory in the sample is at once known by the almost instant coloring of the water a deep brown shade. If the tinting is very intense chicory has been added to a positively unwholesome extent. Pure coffee grains will not color cold water, at any rate not until the passing of a considerable interval. In these experiments it is interesting to include a few samples of the so-called coffee-substitutes, many of which will be found to

contain a large amount of coffee and this in spite of the assertions of the manufacturers.

The only means by which illicit additions to tea can be detected is by an examination of the dried leaves after one has become fully acquainted with the genuine article. Leaves of many kinds of plants have been employed in this connection, of which those of the wild plum are perhaps the most commonly used. Nowadays, however, at the place of its production tea is so cheap that it scarcely will pay the manufacturer to do much in the way of adulteration. Cocoa is rather different, however, and there is little doubt that huge quantities of this substance are sadly behind what it should be in the way of quality. Some form or other of starch is a very favorite adulterant with certain sections of the trade. This may be at once detected if about a teaspoonful of the powder is placed in a cup and boiling water is added. If any starch is present the liquid shows a very marked thickening, a happening which should not be noticeable to any extent in the genuine cocoa essence. A much more harmful adulterant is the addition of cocoa shell; unfortunately the presence of this is not very easily discovered save by the help of a microscope. If the powder has been carelessly ground it may impart a slight grittiness to the mixture, though of course the skilful manufacturer will take great pains to avoid this.

There are perhaps no articles of food which are more commonly adulterated than jams and jellies. It is not an exaggeration to say that very little of the material sold of this nature is simply the fruit named on the label embodied with pure sugar. Most of the adulterants, such as those used for coloring and adding to the bulk of the jam, are fairly harmless, though none is of course desirable. Starch is a very common adulterant in jam though owing to the clouding properties which it would give to a clear jelly it cannot be used with much effect in this article. In the case of jam it is impossible to detect its presence without a small test. Dissolve a teaspoonful of jam in half a teacupful of hot water. Through a piece of muslin strain away any solid matter which is left. Now add drop by drop a solution of potassium permanganate until the mixture is practically decolorized. In some cases of artificially colored jams the decolorization may not be very complete, but this can hardly affect the final stages of the test. When the liquid has quite cooled down add a single drop of tincture of iodine and if any starch is present the solution will turn a decided blue color. Even more commonly used than starch is glucose, and to determine the presence of this adulterant a slightly different test is necessary. Again the same quantity of jam or jelly should be dissolved in warm water; in the former instance it will be necessary to strain away the insoluble matter as before. Now allow the solution to become quite cool and then add an equal amount or possibly a little more of strong alcohol. In order that the sub-

sequent stages may be closely observed it is as well to carry out the experiment in a glass vessel. If the sample is a pure fruit one there is very little precipitation except perhaps the smallest amount of proteid bodies. On the other hand should glucose have been employed in the manufacture a cloud of dense whiteness separates from the rest of the solution, and finally settles down at the bottom of the tumbler. This may be taken as conclusive evidence that glucose has been used as an adulterant.

In order to render the appearance of the pickles more attractive, copper, to a greater or less extent, is frequently employed in the preparation of pickles. This may not have been directly added in every case, for the practice of boiling the pickles in copper jars is quite sufficient to account for its presence. Scalding vinegar has a powerful effect upon copper, a fact that should be noted by every cook. Even when only present to a small extent this mineral is highly injurious as of course it is a rank poison. Pickles of a very bright green color should always be suspected and put through the following test. Mash some of the material with a fork until it is well crushed, and then place the material in a stoppered bottle. Add to this a solution composed of ammonia and water in equal parts and shake the whole well. If there should be the smallest trace of copper the ammonia turns a blue color. Copper is often used to deepen the green of imported canned goods such as peas, beans, spinach, etc. In some articles of this nature it has been found to a really alarming extent. A very interesting experiment to detect its presence is one involving the use of hydrochloric acid, a strong corrosive which of course must be used with extreme care and kept away from contact with the skin or clothes. Still the test is so curious that many people will be interested to try it. Mash a sample of the vegetables and place a teaspoonful in a tea-cup; add thirty drops of hydrochloric acid. Set the cup on the stove in a saucepan containing boiling water, drop a bright wire nail into the cup and keep the whole boiling for twenty minutes. Stir the mixture all the time with a splinter of wood. At the end of the time stated drag out the nail, when if copper has been used with the vegetables, the article will be found to be heavily plated with that metal.

A final word on the subject of canned goods may not be out of place. These are used so widely nowadays that the laws controlling their preparation are rightly stringent. Still, now and again, for no very clear reason something goes wrong with a tin of goods. This is almost always shown by an alteration in the external appearance of the package. The top or the bottom appears more or less "blown out" and when this is the case even to a small extent the contents should be unhesitatingly condemned. There is always grave risk attending the consumption of articles contained in unshapely tins.—Scientific American.

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In going over our subscription lists of the various periodicals—**Gospel Herald, Christian Monitor, Rundschau, Words of Cheer, etc.**—we find that there are several thousand subscribers in arrears. We appreciate the promptness with which many have renewed their subscriptions, and also the frankness of those who wrote us that they would renew as soon as they could. We are only too glad to extend credit to all who find it a burden to meet all their obligations promptly. However, we believe that very often it is a mere oversight on the part of some that they get in arrears on their subscriptions. Many who find their papers overdue often send us enough to cover arrearages and extend their subscriptions several years in advance. Our policy, as has been frequently stated, is to continue sending the paper until we are notified to stop it. This we do for the convenience of our subscribers, nearly all of whom mean to be permanent subscribers. We aim to send out letters about once a year to those whose subscriptions have expired and have not been renewed, soliciting their renewal and offering to correct any errors in credit that may have

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We take this opportunity to furnish our readers a brief statement of facts, in order that we may work together in bringing our accounts into the best shape possible preparatory to making our annual report, April 30, to the Publication Board and the Church. A prompt renewal on the part of all who are in arrears so that all subscriptions will be brought up to date will mean an addition of at least \$5000 to the proceeds of the House. Those who find it inconvenient to remit by draft or money order may send by personal checks or bills at our risk.

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TEACHING CHILDREN THANKFULNESS

(Continued from page 154.)

gratitude and acknowledgment for past mercies as much as it does petitions. No mother should neglect to teach her children to express themselves in gratitude in this way. In family worship, too, the giving of thanks should be an important part of the service, and mention should be made of any especial cause for thankfulness.

This habit of thankfulness is a growing one and one which is easily instilled in the children's minds. Every mother should realize the necessity for it and foster it to the best of her ability.—Sel.

(Continued from page 133.)

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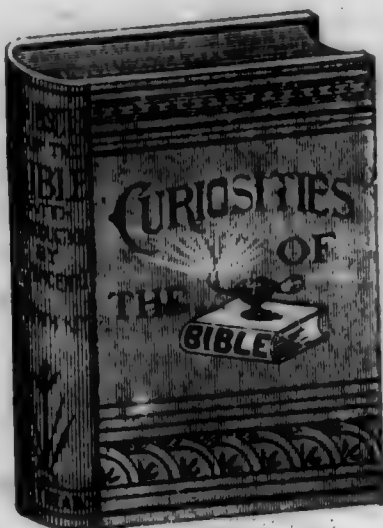
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9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This is my covenant, which ye shall keep, between me and you and thy
27 And all the men of his house, and bought with the stranger, were circumcised.
181 CHAPTER 18.
Abraham entertaineth three

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19. The Teachers' Meeting
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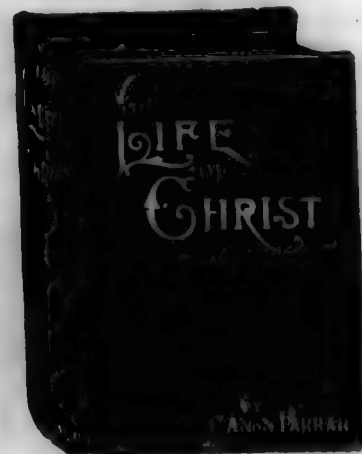
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CHRISTIAN MONITOR

JUNE, 1913



NOTHING is so practical as thought; our view of life moulds our life; our view of God moulds our souls; and the clearer and richer the spiritual world to us, the more practical and loving, the more full of high aims and lowly services will our lives be.

—Anonymous.

SELECT READING

A STORY FOR MOTHERS AND DAUGHTERS

The last week of August was drawing to a close; consequently, the children who had been spending the heated term at a well-known resort in Northern Michigan were preparing to flit by crowding every moment full to overflowing with amusements.

The day I have in mind was hot, in spite of the location, and so, I had sought out a leafy bower where I could see the lake, dotted with white sails, and yet be unseen by passer-by. I was thus absorbed when I was diverted by hearing:

"Tell my mother, Pauline! No, indeed! I know too well what would follow."

"But I shall tell mine the minute I get home. Telling mamma everything that happens to me is half the fun, for she enters into everything so, just like she was a girl herself, the old dear!"

There was no sound for an instant except the swish, swish of the waves, until prefaced by a sigh that seemed out of place mid such surroundings, the other said, in rueful tone:

"If only I had such a mother I would not keep things back, either, but mine is a—a—, anyhow, she never seems to understand how girls feel, like your mother. So I try to hide things I'd really love to tell her if she didn't make it so bad for me. Oh, dear! I know I will have a horrid toothache to pay for sitting here while my clothes dry, but toothache is easier to bear than scoldings!" Then spreading out her wet skirts afresh, she added: "But I know my mother better than you do, so I will take the risk of toothache rather than make worse trouble for myself, for if I should appear before her in this condition she would not listen to excuses."

"Why, she would not blame you, surely, when you told her how that horrid Jack Stanley caught our oars from us just as we were about to start, and then pushed our boat off, and how we just had to wade back or be drowned," said her companion, excitedly.

"She would scold me, anyway I could fix it!" retorted Ruth, in a bitter tone, "and insist upon it that it was my own fault. So I will save myself one scolding by staying right here until I can get home without her knowing what happened to us. Wouldn't you, Pauline, if you were in my place?"

"Maybe, if I was in your place, truly," was the hesitating reply, "but I can't even make believe that mamma would scold when I wasn't one bit to blame!"

"What would your mother say if you should go home now?" was the evasive query.

"Why, most likely she would sing out,

'what has happened to my girlie?' Then, when she had heard my story, she would look frightened-like—maybe kiss me—and say it didn't matter about my clothes as long as I was only back all right."

"Oh, dear! no wonder you tell your mother!" said Ruth, sighing again. "I would tell mine every little thing too, if only she did not make me feel so uncomfortable. She talks just as if I lie awake nights to study up improper things to do on purpose to mortify her."

"But my mother thinks more about my happiness than proprieties, thank fortune!" said Pauline with a merry laugh. "She says she knows just how it is, for she was a girl herself just the other day, and a tomboy at that."

Ruth listened to this with wide-open eyes, and then said in so emphatic a way that her unseen listener had to hold on to herself to keep from laughing aloud:

"I can't make it seem as if my mother was ever anything but grown up and proper!"

Meantime, though hidden from view myself, I could plainly see the half-grown speakers who had seated themselves on the winding rustic stairs beneath me, where they would have the benefit of what I was trying to avoid—the rays of the sun. The bright faces of the girls had become familiar to me during previous weeks, as they often passed my haven of rest; but in justice to the unseen listener I will add that the mothers were unknown, else I would have considered it disloyal to hear what I now pass on.

"Oh, but your mother will make allowance this once, I am sure," urged Pauline, "so let's start for the hotel at once, and get some dry clothes on."

"The very thing for you to do," was the sorry response, "and I advise you to go; but please keep mum about me until I can follow without making my mother blush."

At that Pauline loosened a lichen close at hand, and throwing it a bit spitefully said:

"I don't blame you one bit, Ruth, now, for not telling your mother things! And I own up that us girls haven't been just fair in thinking you oughtn't to keep things from her."

But Ruth was evidently loyal, in spite of what she had let slip, for she hastened to say:

"Well, mother is nervous, and—and I suppose I am trying."

"Indeed you are not!" said Pauline, with a decided shake of her golden curls, "you are the best of the whole bunch at this resort. You never have dreadful things happen to you like the rest of us girls. Just think how I ran and pitched headlong

into that wild-rose bush last week, and just ruined my prettiest white dress mamma had been weeks making, before I could free myself from the horrid thorns!"

"My, that was dreadful!" said Ruth in a tragic tone. "I felt so sorry for you when you started for home! What did your mother do to you?"

"Do! Why, when I told her how it happened, she said, 'Mother is sorry, dearie, but of course you are not to blame.' And then, to make it easier for me, she told me how unfortunate she was about tearing her dresses when she, too, was a romp. Oh, I have the best mother in the world! and I just love to cuddle up to her and have it all out."

Ruth did not provoke a quarrel by asserting that hers was "the best mother in the world," and insisting upon it that her mate should agree with her and accord her own mother second place, as the woman looking down foolishly did in her childhood, until her too yielding companion consented, under protest; but Ruth wisely kept silent until, as the whistle of an incoming train sounded on our ears, she sprang to her feet with a look of relief, exclaiming:

"There, I can return in safety now, for mother goes to Petoskey on that to buy Indian curios to take home; so, thank goodness! she will never know of this!"

Youth rebounds so easily that the speaker as well as her companion disappeared from view, at this, laughing merrily, and then it was the turn of the one left to sigh, as she thought:

"One light of heart because a scolding does not await her; the other—fortunate child! glad, with abiding gladness, because blest with a sympathetic mother who has not forgotten that she was herself once a faulty girl.—Helene Thomas."

"MEBBE 'TAIN'T SO"

"Mebbe 'tain't so," reads a striking placard which greets the eye and brings the smile as one enters a certain printing office where they believe in looking on the bright side of things.

The comfort-compelling phrase originated in a story of a grouchy old Scotchman who, by his unfailing ill forebodings and gloomy observations about things in general, and the work around the office in particular, got "on the nerves" of his fellow laborers. Desperation brings inspiration. They thought of a plan to cure him. Every time he came around with his pessimistic prophecies and "Gloomy Gus" comments on things, they said never a word, but solemnly presented him with one of these placards, which they always managed to have at hand.

They were effective and his cure was complete. When things are looking blackest, when we are in a state of nervous apprehension bordering on panic, and things appear to our blurred vision to be on the verge of disaster, it might be worth our while to recall the inelegant but optimistic little phrase, "Mebbe 'tain't so,"—Deaconess Advocate.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALE, PA., JUNE, 1913

No. 6

LETTERS AND PICTURES FOR ISABELLE

VI

Mt. Nebo Studio, Feb. 3, 1913.

To Isabelle,

St. Louis, Mo.

My Dear Isabelle:—

February in the country might seem to you rather a dull time. A time when a gloomy curtain covers the winter months, or hides the door of springtime, either way we might figure it. A time when all outdoor life is silent and the robin's return from the land of sunshine and flowers seems a weary waiting. Yes, Nature sleeps, and takes her long recreating rest in winter whether we wish her awakened or not. Her wonders are locked away in her underworld, waiting for the touch of the fairy's wand to restore new life and cause Jack Frost to put off his underwear and slink off on a summer vacation.

Tap gently with your hand my beehive by the studio door and listen. From within comes a deep responsive murmur of life and hope. Down beneath the soil in the tiny portals of the great bare trees the sap already begins to wake and stir, and the buds on the lilac bushes are showing signs of resurrection life and a time as the prophet Isaiah puts it, "When all the trees of the field shall clap their hands."

I think winter teaches us a grand lesson of work. Winter gives us a season to lay up knowledge rather than cents and dollars. Perhaps you will not like the word fairy in the way I have used it. If you want to read a good fable of the trees, a fairy tale, turn to the book of Judges 9:8-15. But, to discriminate, I would say that I do not advocate an extensive reading of ancient or modern or old wives' fables as a necessity to soul salvation.

Let me tell you one thing, Isabelle, the snow out here is not contaminated with the soot from ten thousand belching smoke

stacks and besplashed everywhere with nicotine so much so that it cannot sparkle. It does not wear a sooty, sorry look. I wish you might climb out here on this knoll and take a broad view of all that lies below, listen to the horn pipe of the wind and once more get a taste of winter and of high life.

Here we are not compelled to drink sulphur suds or something stronger. We would drink together a cup of clear cool water or a cup of cocoa just as you liked. And when it were too cold to go out of doors we might sit by the fire and talk

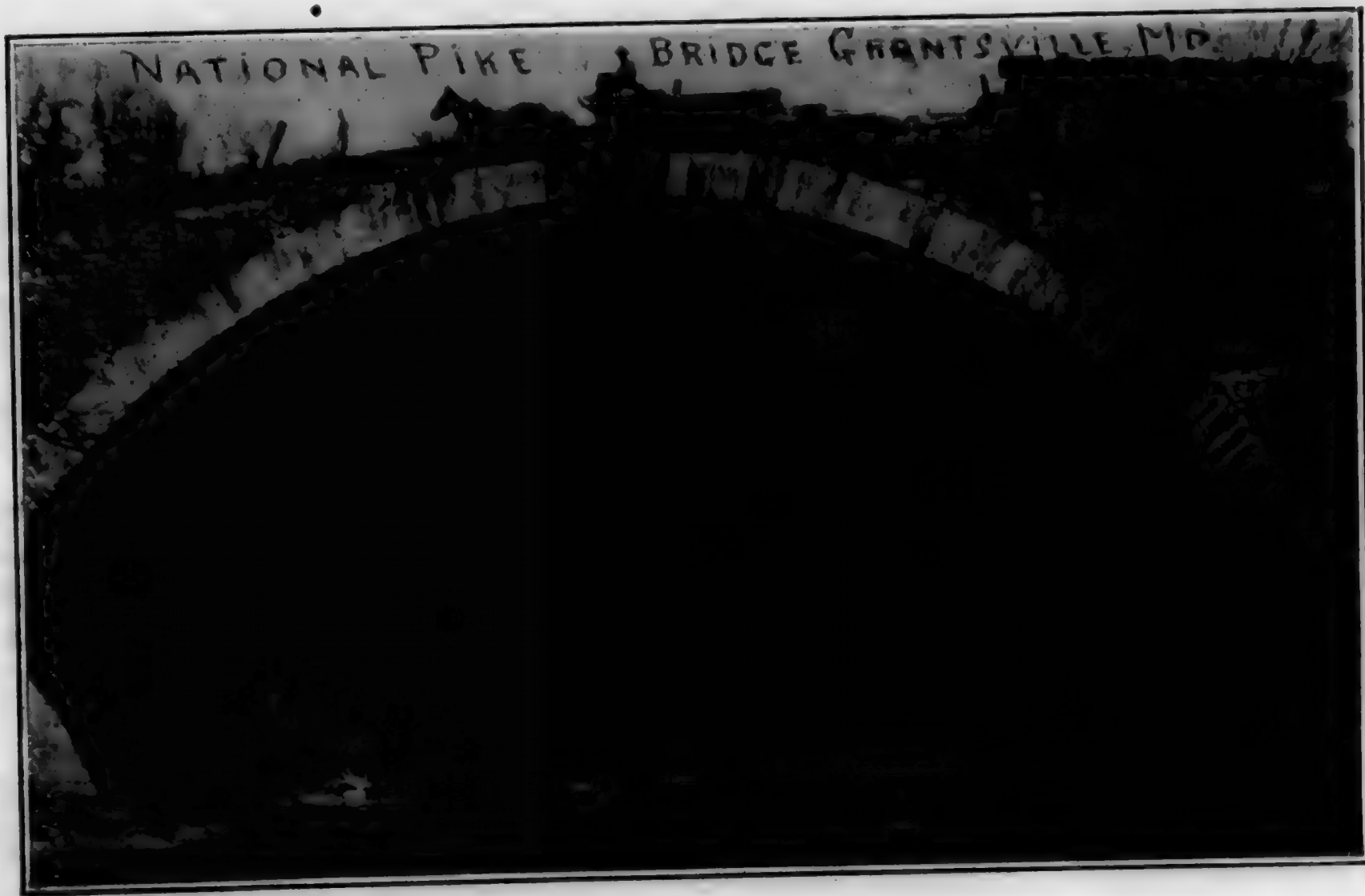
miles, and I may see tall trees on the summit of Negro mountain ten miles away, and beyond those and to the right in the misty distance are dim outlines of hills. From the winding ravine of the Casselman, farm after farm and groves of large maple trees climb the gentle slopes of the Maryland and Pennsylvania hills six miles to the north. While the Casselman valley goes stretching along before my very eyes carrying the Casselman river on its rippling, winding way by hill and dale towards Meyersdale.

Often when my fire is started, and I stand by the stove with my hands crossed on my back, as men will, I am compelled to look out this window over this vast ex-

panse. The National Pike crosses at right angles to my vision, and I may see dim outlines of two telegraph poles and cross arms. A cliff of rocks marks the spot of the great stone arch bridge on the pike. Are you aware of the fact that our grandfather helped to build this bridge? So I have before me a local, national, and classic view. Some day I expect to see airships sailing across this vast gulf of space on their way to our national capital, Washington, D. C.

Days may come and go, but my pic-

ture gallery of these hills is ever before me—from my studio window, from my bedroom window, in the evening, morning, noon, or night as the seasons come and go. I may behold, observe and study Nature in her different moods. My picture gallery! God's picture gallery wide as the hills and meadows, high as where earth and heaven meet, all covered with a constant changing canopy, more versatile in color than the paintings by the great Raphael, is never monotonous—is never in the same garb. Many things are beautiful when we once know it. Nicht wahr? Not always are these hills covered with beautiful snow but sometimes with leaves and acres of sheaves. And when we may

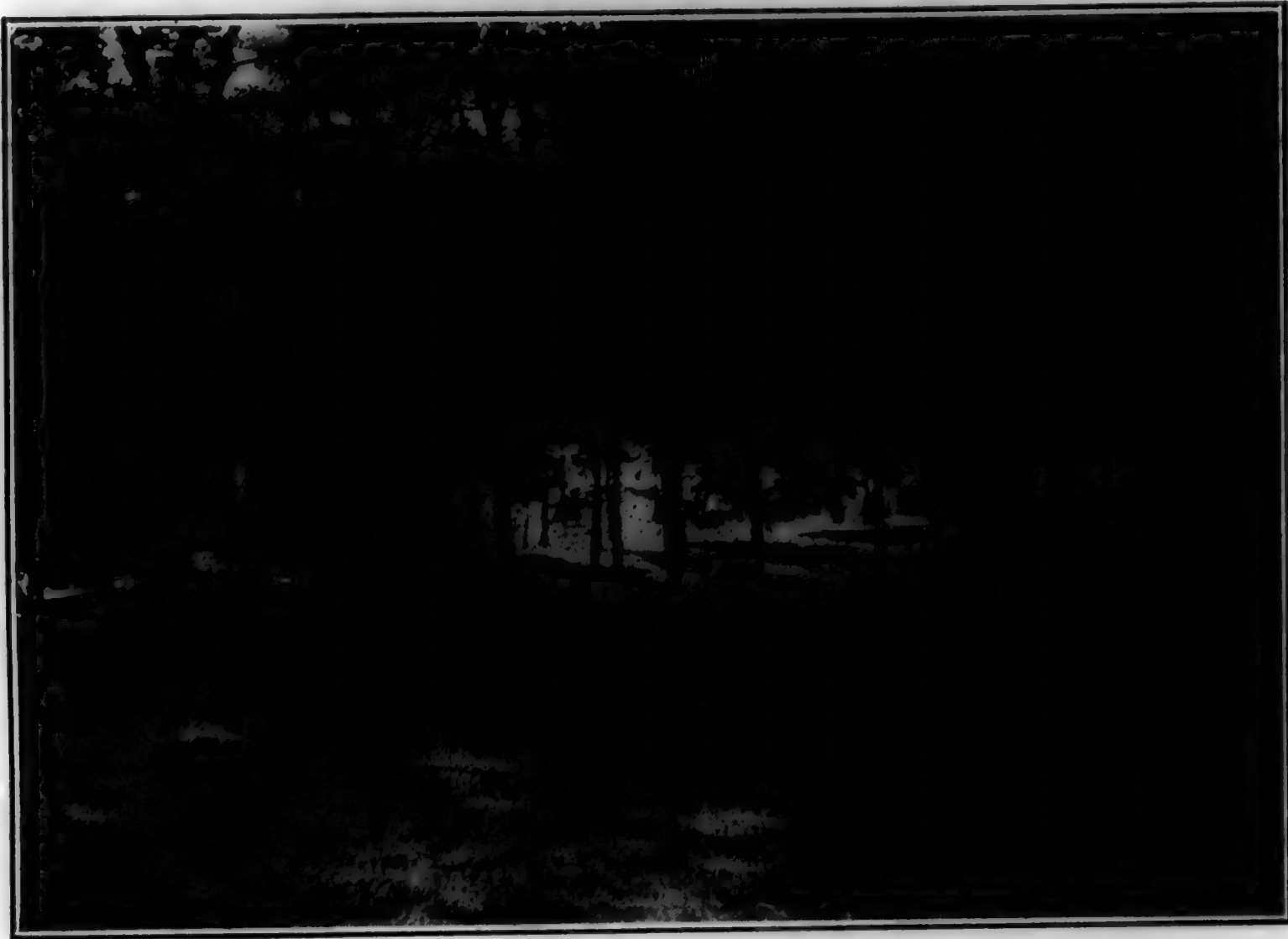


over old times as we used to when I was a long-haired, freckle-faced lad, and when we sat by the cook stove on top of the wood piled in the old wood box in our old "loghouse" while Becca fried buckwheat cakes. I might also show you the guy that makes the wheels go round at the Mt. Nebo Studio and show you some real snow pictures. Hope you will not get disgusted to again see me mount and gallantly ride my old picture hobby.

You see I have no window on the south side of my studio. All the glass is on the north side for soft light effect and the common window by my retouching stool is close by the stove and overlooks the Casselman valley stretching to the north for

not find the weather favorable to go afield or I do not find myself willing to record a picture with my camera, I may turn to my old fountain pen, the servant of thought and the handmaid of much of my pleasure. Dear Isabelle, and this may be the sequel to my hobby. But some day even all this

in Maryland, the balance in Pennsylvania. He sets 2,400 on the east side of the Casselman river and 1,600 on the west side. His largest gathering of maple sap in one day last year was 408 barrels. The whole amount of water or sap by his two camps was 5,000 barrels for the season.



Light Beyond the Shadows

beauty, all this mystery, shall pass away.

Since we have looked at the artistic side of this picture let us also look at the commercial and profitable side. The maple sugar making season will soon again be upon us. Here we live on a knoll in the Casselman valley where I can see the sun set over old Negro mountain and at the same time may see it cast its dying, bloody shadows on Meadow mountain in a region where there is more sugar made within the radius of four miles than another section of equal area in the world. Farmers Bulletin No. 516 on Maple Sugar in the United States for 1910, issued by the Department of Agriculture puts the value of the crop above \$5,000,000. New York, Vermont and Ohio each produced more than \$1,000,000 worth. It is in Garret county, Maryland, with the adjoining county of Somerset, in Pennsylvania.

In 1911 I gathered a report from over half of the producers of their crop in this section within a radius of about four miles. If all had reported, without doubt the product would have reached 300,000 pounds. This crop was sold at 10 cents per pound, the highest price for years. Don't you think, Isabelle, this crop would have sweetened the water in the river all the way to Pittsburg if not to the Mississippi?

I wrote a sugar story at that time for the public press that may interest you and your city cousins. Enclosed find it.

* * *

Elijah Livengood the acknowledged "Sugar King" is the largest producer and sets four thousand keelers (vessels for catching sap) of which one thousand are

The Sugar Trees

To those who are not acquainted with maple sugar making let me say, the water, or sap as it is often wrongly named, from which maple sugar is made is procured from the sugar maples. The trees are natives of this section, and grow like other large forest trees. There are two species—the red and white. The red-flowering or scarlet maple is the first tree to bloom in spring in North America and gives the honey bees the first opportunity to gather honey and pollen after their long sleep.

It is a beautiful sight in summer to behold a grove of these trees waving their plumelike branches like true soldiers with

palms of victory. They are generally large in this section, and when the season opens in February the farmer goes from tree to tree with a three-eighth inch auger and bores holes in the tree two or three feet from the ground and not deeper than the white wood. At this day the keelers are hung on a wire girding the tree or on the modern patent iron or tin spiles driven into the holes the farmer has bored. Spiles are also made of elder sticks; in either case the spiles convey the sap from the tree to the keelers. Tin keelers that are used a good deal at this day are an improvement over the wooden ones which often dry out so that the sap leaks out as fast as it leaks in, and are more difficult to keep clean.

Gathering the Sap

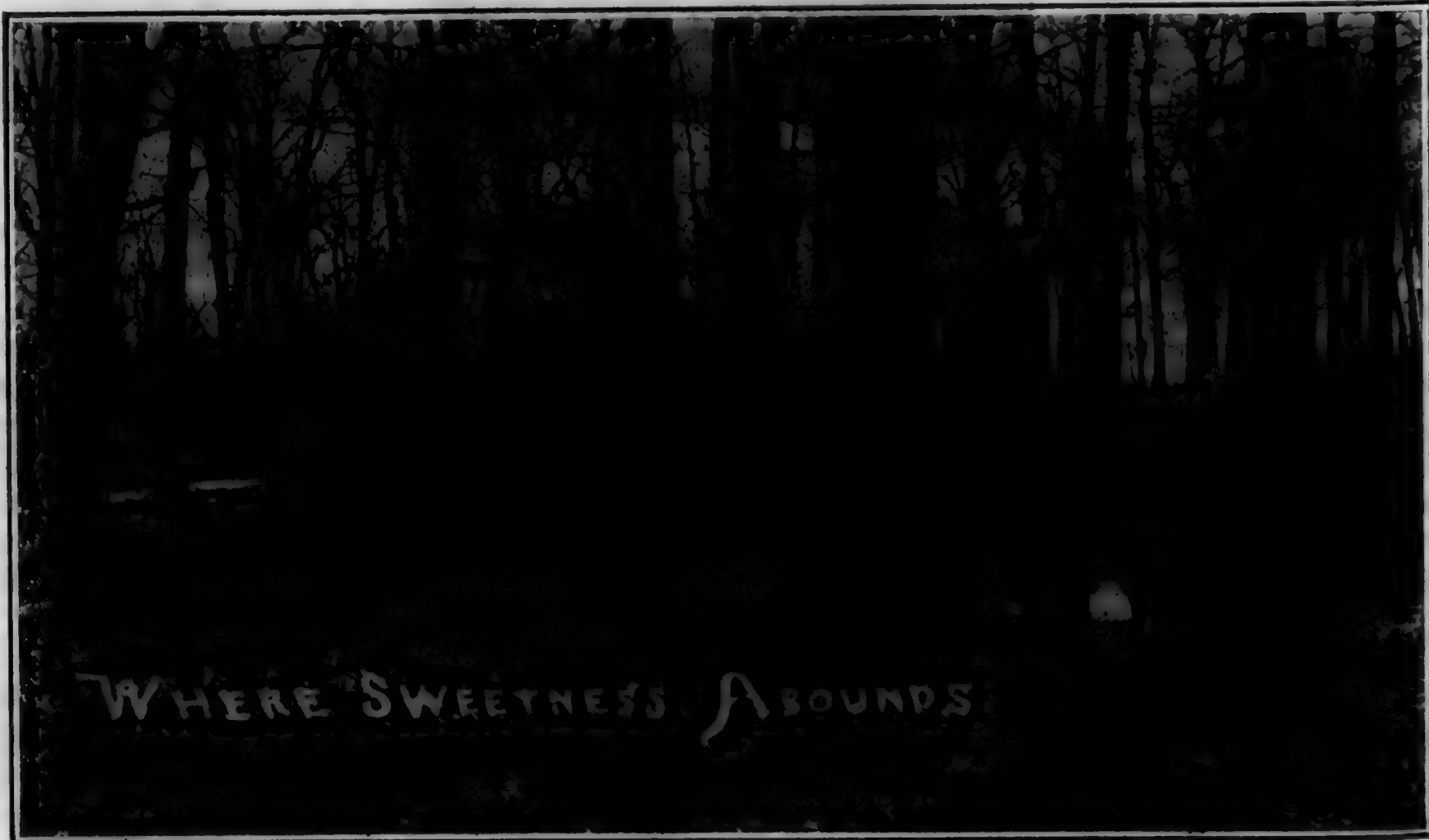
The water does not run out as may be supposed, but on a favorable day it drops as fast as one can hurriedly count. A bright day with a temperature of 45 to 60 degrees or more, with a south wind after frosty nights, tends to make the sap flow freely. A thawing night allows the sap to drip all night and overflowing vessels next morning means a very busy day, from daylight until long after dark, to the farmer. When the temperature goes to freezing point the sap soon stops dropping, and when the weather gets warm enough to start buds and blossoms on the trees the season is over.

A large tub or cask which holds from three to six barrels is used for gathering the water from the trees in the groves and for hauling to camp. The larger camps employ three or four of these hauling tubs. Usually there is a good deal of rain during the sugar season and during a big run those that gather must needs be out in the most disagreeable weather all day.

Evaporation

When the gatherer gets to camp with a load he pulls a plug from his tub and lets the sap run out into spouts leading into the camp into a large tank holding many bar-

(Continued on page 191.)



EDITORIAL PAGE

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THE VALUE OF A GOOD HITCHING POST:—

There are few things so mean as to be devoid of value as a practical illustration of some moral teaching. Even a hitching post is not without suggestion.

We recall reading a book some years ago, the title is forgotten, which contained this thought: The value of a hitching post is to be found in the fact that if once located you always know thereafter where to find it.

The ideal hitching post is well grounded; it is firm, but not rigid; it is resilient, capable of yielding to severe strain without breaking; it is a permanent fixture, safe, dependable, secure—one to which you do not hesitate to tie.

There are individuals who may be compared to such a post, although they are comparatively few. Once locate these individuals, you always know where to find them. You know the principles determining their conduct under all conditions. Have you in seeking advice relative to some matter refrained from asking a certain person because you anticipated his counsel? Why? You knew his controlling principles in life and that he would advise accordingly. He had taken a position, his position was known, and he was known to be firm. Like a good hitching post—you knew where to find him.

The ideal hitching post is resilient, giving way slightly under pressure, yet remaining in position because it is well grounded. The need of the day is for men and women who are firm but have the characteristic of resiliency; the fine quality of distinguishing between a principle and the fact that it may be applied differently under different circumstances without violating it. The Apostle Paul exemplified this for he said, "I am become all things to all men, that I may by all means save some." R. V.

We need those who have thought their way through conflicting opinions and have come to a satisfactory conclusion concerning questions perplexing to many; those who see clearly the underlying principles and have become firmly embedded in the same. While the conflicting opinions rage about them, they will yield slightly here and there *but never sacrifice principle*. They are immovable, firm, but resilient.

Many a man has limited his sphere of influence and usefulness by being absolutely rigid. He came to a definite conclusion concerning a matter on which there is no definite teaching in Scripture, believed his conclusion to be the only correct one, failed to recognize any merits in the opinions of others, proceeded to force his opinions upon others, with the result that people distrusted his counsel and would no longer tie to him. He was absolutely rigid. A post without any

resiliency will break under a comparatively light blow. So the man who is so firm and absolutely rigid may suddenly be found missing—he changed position in a night. He is unsafe, insecure, not dependable, people will not tie to him. But the man grounded in principle, open to conviction on matters of secondary importance, recognizing that circumstance may justify different applications of principles, is the safer man of the two. He has the quality of leadership. He is the shepherd, not the drover. He is the one that will stand firm in a crisis and will be an anchor for many who would otherwise fall. Be an ideal hitching post.

THE PASSING OF "THE SICK MAN OF EUROPE:"—The Balkan War is of absorbing interest to the student of history and prophecy. The dissolution of the Ottoman Empire is at hand. The loss of Tripoli in Africa and that of European Turkey immediately following is a staggering blow to Mohammedanism. Its political power, a thorn in the flesh of Europe for over five centuries, is destroyed. Its political power gone the disintegration of Mohammedanism as a religion will be accelerated.

For more than five hundred years Turkey has held sway in the Balkan Peninsula. From the time that Adrianople was made the capital, in 1367, and later, in 1453, Constantinople, Turkey has ruled with a cruel and bloody hand. The history of his reign is one of constant oppression and bloodshed. There was no educational, social, or industrial progress. The Turkish refugees who are returning to Asia, return just as their ancestors entered Europe—uneducated, with the same primitive agricultural tools, without any moral or spiritual progress. Mohammedanism prevented them from assimilating any of the customs and practices of modern civilization nor was able to make any advance morally or spiritually. These returning Turks are a sad commentary of Moslemism. The passing of the "sick man" is pathetic to behold. Absolutely rigid in adhering to antiquated customs; refusing to heed the political and social progress of the world, his power today is destroyed.

From the prophetic standpoint present events in the Balkan peninsula are of unusual interest. Is Turkey suffering punishment for laying cruel hands upon God's chosen people? What effect will the result of the present war have upon the political conditions of Palestine? Is the time near at hand when Jerusalem shall be rebuilt and Palestine again become the possession of the Jews as foretold in Scripture? Is "the latter time" of the kingdom of Greece spoken of in Daniel 8 about to be fulfilled? God alone knows. It behooves us to watch and be ready for His coming.



CHRISTIAN LIFE



A CRY FROM THE PEW

The writer has been in the pastorate and in the pulpit of a city church for over a quarter of a century. In those days he had very little opportunity of occupying the pew in the house of God. But since the Lord pushed him into the Jewish mission field his opportunities in the pew have been varied and many. He takes liberty therefore, to voice this cry in the name of the multitudes who now and then have been sharing this burden with him. It is a cry from the pew to the pulpit.

Brethren in the pulpit:

1. **Do not feed the flock of God purchased by His blood, with the straw of sociology, politics, history, and economics.** Some of your hearers are more at home in some of these subjects than yourselves. They study and ponder and worry over these things the whole week, and when on the Lord's day they wend their way to the house of God they expect a message that shall open up to them the treasure-house of the deep things of God.

2. **Give your hearers the bread of life.** They are hungering for it. They are famished. You are laboring under a delusion if you think that in this age men will not be attracted by the simple gospel of a crucified and risen Christ. He is the same and the human heart is the same today as of old. The human heart even of the twentieth century is made by Him and for Him, and will find no rest until it rests in Him. This is the testimony of Augustine of old, and also of the writer, who was wretched without Him and has at last found rest in Him. You wonder that many of your flocks are leaving, seeking better pastures among the dangerous isms of today. There are certainly other causes for men getting itching ears, but if the people are not taught in the Word, how can they discern the spirits whether they be of God? They naturally become the victims of every false prophet that comes along with a new gospel.

3. **Study the Word.** Some ministers cannot preach the Word if they try. A prominent minister told the writer once at a Bible conference that he, the occupant of a prominent city pulpit, was more competent to edit a country paper than to teach the Word of God, for he had studied political and economic conditions more than

God's Word. A great many ministers have been taught in the seminary much about the Word, but little of the Word itself. On this foundation many are building hay and stubble of human philosophy about the Word, and then think they are feeding souls when on the Lord's day they exalt their own denominational theories and methods to the sky, and plunge those of others into the pit.

A mother complained lately that she had driven 7 or 8 miles to the church, hungry for a message to bring her into real touch with her God, but had only heard a tirade against evangelism and revivalism and similar things on which good Christians differ. She will stay at home next time and read the Word of God in her closet.

The writer is happy to know a German pastor whom to hear now and then was his privilege and his delight. That man is a profound student of the Bible. He does not exalt some things in the Bible to the detriment and neglect of others. He sweeps the whole horizon of revelation. Prophecy is a live message to this preacher and he shows to his hearers the wonderful light God has given him in his prayerful study of the Word. The second coming of our Lord is to him "the blessed hope" of the church, of Israel, and the Gentile world. His people have learned to pray heartily with him: "Come, Lord Jesus, come quickly!" His church is full, and his missionary contributions tower high above similar congregations in his own denomination. The secret of it all is a pastor yielded to the Lord and to His Word.

The writer often attends a little church of an English pastor. The building is painfully plain and humble. No choir, no attractive music, no oratory; the preacher tramples every known homiletic rule under foot. "He does not preach at all," as some one said, characteristically; "he simply teaches the Bible." But the writer travels for an hour to hear him, others do the same, and of the \$60,000 a year for missions that go through his hands, his little congregation contributes one fourth.

What has this cry from the pew to do with Jewish missions? Much every way. Listen! In Jewish missions there is no glamour of romanticism or distance that lends enchantment to the view. There is the Jew before your door, and the natural

Gentile heart does not like him. Who shall evangelize him? An unfed and underfed and wrongly-fed church can never pray for the peace of Jerusalem and never agonize for its salvation. It cannot know Israel's place in God's plan with the race, and cannot love as Jesus and Paul did love.

Moreover, suppose the good Lord gives us some Jewish souls in spite of our unworthiness, will these souls not be frozen out by a cold, frozen church? If the pulpit does not bring the bread and the water of life, what will the Jew gain by joining such a church? Will he not fall from the frying-pan into the fire? This nondescript message of "the fatherhood of God and the brotherhood of man" is something he can hear in the modern synagogue or in the Masonic Temple just as well. Why undergo the hardships of becoming an apostate in the eye of his own brethren?

Oh, ye men of the pulpit, hear the heart-rending cry of the pew: Give us the bread of life or we perish. We are getting weary in our struggle with sin, the day of our toil is far spent and gone, the evening is coming on apace, soon will the cry be heard: "The Bridegroom is coming!" How can you meet Him, how can your flocks meet Him, when you have been providing them with lamps smoking and empty?

Let us turn to the Lord and to His Word. Let us do it now. Oh God, give us a revived pulpit, and we shall have a revived pew. Then Jewish missions will become the work of the church, as it is now the work of God and of only a few of God's people.—A. R. Kuldell in *Serving and Waiting*.

True Sympathy

A beautiful tribute was paid to the memory of Dr. Norman Macleod, the venerated Scottish preacher and writer, who was such a means of grace to Queen Victoria. A blacksmith said of Dr. Macleod, after a pastoral visit, "He spoke to me as if he were a smith himself, and he never went away without leaving Christ in my heart." It is difficult for us all to use wisely and well the opportunities of visiting people, but blessed is the man of whom it can be said, "He never went away without leaving Christ in my heart."—Exchange.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

TRAINING WORKERS

Training native workers necessarily occupies more time and effort in the foreign field than in the home land where Christianity has wrought such permanent results. It also presents a somewhat different problem because so many of the pastors and teachers, catechists, evangelists, or Bible Women hold no official position, nor receive remuneration for their services. This work of the Church is often done in silence with no public recognition and demands careful trained workers under special supervision.

This training is necessarily varied in kind and extent according to the individual capacity and the demands of work to be engaged in. The pupil usually starts in a class designed for their own advancement in Bible knowledge and the testing of their capacity for receiving instruction.

The most efficient work in training is done among the women. A great number of those who later become the Bible-women started in classes intended for their own personal benefit but as the study advanced they gave evidence of real usefulness in teaching. Those who manifest a special adaptability for teaching are provided with longer and more extensive courses. One difficulty in this work which is also quite general is that many have not had the advantage of elementary training. As a result of this much of the work must be simple and informal, but the informality usually affords an opportunity for the influence of personal character and the imparting of spiritual impulse.

In Japan there is a highly organized system that gives a two or three years' course of instruction to women, who then do work among women and children. In Korea the missionaries have organized classes for men and women usually lasting about twenty days.

In China the various missions have regular courses of three years or more for the training of catechists, colporteurs, and evangelists. The students come from all classes—scholars, farmers, artisans, and merchants. In this country again much attention is given to the training of Bible women.

The missionaries in India are doing much in educating their people. Those who are to be the future teachers and evangelists are sent to institutions for systematic training where they receive special instruction for their life work. Those that might be named as leading out in this work are the catechist training school at Palamcottah; Marathi Mission of the United Free Church; the Welsh Mission in the Khasi States; the society controlling the London Mission Seminary at Nagercoil; the Evan-

gelical Lutheran Mission, Leipzig; the Evangelical and National Missionary Society; and Serampore Baptist College. If space would permit we might name a number more. Training in devotional Bible study is the great need and considered one of the most effective methods in building up the Church.

So far we have mentioned that kind of training only, that must, because of the nature of the case, be superficial and hurried. The theological training for evangelists and pastors in the mission field makes even larger demands upon the efforts of the missionaries. Yet this phase of training has been sadly neglected by many of the missions. The present lack of theological training in some of the missions, that have extensive work, is the reason for lack of growth in intelligence and Christian fruitfulness among its members. There are places where there are provisions made for this training but even where this effort is made the need of more missionaries hinders in carrying out the most effective work. In some cases missions of different communities unite in order to make the institutions more efficient. Among the missionaries the idea of co-operation for ef-

ficiency seems to be gaining quite rapidly in many places.

The young men are becoming more desirous for opportunities for receiving fuller equipment for their work. The advance in civilization constantly offers positions of usefulness along other lines such as commerce, government employ, etc., where the wage is higher. As a result of this the supply of qualified theological students is kept inadequate. Some have even given this as an excuse for inferior training for religious work, and established schools "of a humble grade," where men are trained to be catechists, who ultimately become evangelists and pastors. This condition is characteristic of our time especially in China, Japan, and India.

The tests of fitness for entering the Seminary are such as preparatory courses leading up to the more advanced work, attest of character. The preparatory course furnished opportunity for testing the Christian character and zeal.

Many of the students live in the college to which they belong, and their expenses are paid by the mission or in a few cases by local churches. Many of the college students engage in preaching or other practical work while in school. In some cases where the period of study extended over four years it has been found advantageous to send students out for one year between the second and third years.

The present great need in the foreign field is more trained leaders to carry forward the great work begun by the missionaries.

MEMORIES FRESHENED FROM DIARY LEAVES

IX A Religious Beggar

LINA Z. RESSLER

Diaries are inclined to be fragmentary. The times when we have sufficient leisure to write diaries are usually very uneventful, while the days when things "happen" which should be recorded find the diary writer busy with other things than diaries. This accounts for the unsatisfactory leaves which make us wish for more.

I remember a missionary on her way to her field of work who during the voyage, wrote regularly in three different books, classifying the happenings of each day and describing them with great minuteness. I need hardly tell you that this practice ended rather abruptly when the problem of life in a heathen land and work on a foreign language came in earnest.

It is surprising, yet quite natural, how the realities of life shape themselves as we face them and begin to grapple with the problems. Things look so strange when we first meet them, and their meanings are so different from what our inexperienced minds can understand. The life and thrill of returning spring-time recall to our minds some of the beautiful growing things in India. Nature certainly is lavish in her treatment of the faithful tiller of the soil

when her conditions are properly met.

I was thinking this morning of a great pipal tree just at the edge of Dhamtari. It was a large, wide-spreading, splendid tree, and often afforded shelter to the traveler and refreshing shade to the weary pedestrian. But to the heathen mind it meant more than this. One day as we passed by, we noticed a strange figure in a conspicuous position under the tree. A religious beggar had come to take up his abode under the beautiful, spreading branches. Indolent looking and disgustingly filthy, there he sat, threatening to stay until he had collected five hundred rupees from the superstitious people who feared to incur his displeasure. His long hair was matted and dirty. Gray streaks of ashes were all about his face and bare, brown shoulders. There he sat, calmly waiting for his booty, pretending, and perhaps really feeling, that he was doing a meritorious act in thus giving his fellow mortals an opportunity to win religious merit by giving him of their hardearned money. And, will you believe it? they brought the money, too.

A wealthy and influential man of the town lived only a short distance away. The

figure of the beggar must have been disgusting to his people, so whether it was real charity of a desire to get rid of the fellow, the beggar got at least fifty rupees of his money. Others must have done likewise, for it did not seem to take very long to gather the required amount. Remembering that a rupee is worth about thirty-two cents and represents from four to eight days of hard toil, we can form some idea of the position such beggars hold in the eyes of the poor, ignorant people of India.

Begging in India is followed as a profession. It takes but little thought to realize something of the influence it has on the character of the beggar and of those who are duped by him. The best and

easiest way to make a living, is a problem that many are facing. With no real conscience in the matter of right and wrong, with no definite responsibility to God and to those about us, there is almost no limit to the inconsistencies to which such a standard of life may lead.

After all what is the importance of this frail, present life, when compared with things eternal? Have you ever heard of ministers or others who were in Christian work, who made a "poor mouth" and talked of their "sacrifices" in the hope of securing personal gain? Is there anything in conduct of this kind that bears comparison with the work of the professional beggars of India?

Scottdale Pa.

IN SOUTH AMERICA

Missionaries at Work

J. W. SHANK

Instituto Ingles

It is vacation time at the school, Instituto Ingles in Santiago, during the few days I am stopping here. One can see, however, that it has been a busy place, and, judging from the repairing and cleaning that is in progress, it will be so again. Dr. Browning and family, also a number of the teachers, are still on the premises and all are ready to entertain a visitor from the United States. They show me through the building, into the classrooms, the large dining hall the sleeping rooms of the boys, and the big play yard.

During the hours of twilight we sit on the broad portico overlooking the Avenida and there talk of the great work of missions. Mr. Browning tells of their seventeen years' experience in the field, during which time he has been president of the large boys' school. He is interested in his boys, not only those who have been in the school most recently, but in the hundreds of boys who have grown to manhood and have gone out among their own people carrying with them the principles of truth taught in the school. He is interested in Chile, in the improvement of her public schools, in the bettering of conditions among the poor in city and country, in the improvement of the government and in the reform of the low moral system and religious ideals of the country. The missionaries are working at a great problem and they feel with joy that something is being done, though it is a constant struggle to banish the wrong and lift high the standard of right.

A Walk through the Slums

It is a bright morning in January. The sun beats warm on the stone pavements and a warm summer breeze finds its way between the masses of low buildings. Out beyond the city districts the air is laden with the scent of ripe peaches and cherries, but here it has the smell of the city, and, especially in the slums it does not smell

sweet and pure. But Mr. Scott and I did not start out this morning expecting to enjoy the freshest of air. We came to visit some other missionaries and incidentally we must see the dirty little baker shops and grocery stores or the half clad children playing in the filth of the streets.

We knock at a door along one of the narrow streets and it is opened by Miss Aeby, a missionary lady who formerly lived

ing at the bedside of her sick friend and the rest of the time waiting until it is advisable for the remainder of the missionary family to return.

It is sad indeed to learn of the death of a consecrated worker, but this is the way of life. We express our sympathy and offer encouragement to the brave little missionary whose heart has not failed her in these weeks of trial.

Out on the streets again and into the glaring sunlight; past many more little shops and homes of the poor; around corners to the right and left; over roughly paved streets where open sewers send up unpleasant odors—and we again stand at the door of a little mission. This is the station in charge of Mr. Weiss, a Pennsylvania German. He has gone to another part of Chile to attend a missionary conference, but his wife and children are at home and we are invited to step inside. This is a new station, started only a year ago. It is only a one story building, the mission hall and the living rooms all being on the ground floor. It is a pretty little assembly room very simply furnished with movable benches and its walls being decorated with scripture verses. Mrs. Weiss is busy entertaining a family of Chilean visitors from a distant city, and in this has an opportunity to exercise her real missionary character.

Mr. Weiss and his corps of missionaries are at work in a hard part of the field, but



A Familiar Scene in the Slum Districts of Santiago

in Pennsylvania. She receives us somewhat shyly though very cordially. After a few moments' conversation we discover the cause of her shyness. With tearful eyes, she tells of the sickness and death of a sister missionary of the dreaded disease—small pox. She has been alone in the house for three weeks, during two of them watch-

there is room for a noble work among the poor and downtrodden of these cities; and these are the kind of missionaries who are fitted to such a task. They are simple in manner of life and are willing to come to the lowly people with real brotherly sympathy.

I return with Mr. Scott to my room at

Instituto Ingles, happy to have had the privilege of seeing more of the real work of consecrated missionaries. May God aid

them in their earnest endeavors to bring light into the dark places.
La Junta, Colo.

CAREY, THE CONSECRATED COBBLER

II

CRISSIE YODER.

It does seem strange that up to Carey's time both the laymen and clergy felt no sense of obligation for the conversion of the non-Christian world to Christ. Through his unremitting efforts however and the contagion of his burning altruism. Carey led them out of their bondage of narrow religious sympathies into the world-wide conquest of souls for Christ, which is now so universal a conviction and passion among them.

Silenced by his brethren Carey made use of the press and wrote "An Inquiry into the obligations of Christians to use means for the Conversion of the Heathen." This inquiry has a literary interest of its own, as a contribution to statistics and geography of the world. It is written in a style such as few university men of that day could have produced, for none were impelled by such a motive as he had.

In 1792 at a ministers' meeting Carey seized his opportunity again, and preached a sermon with Isaiah 54:2, 3, as his text. From the vision of the widowed church's tent stretching forth until her children inherited the nations and peopled the desolate cities he drew two lessons which applied to the reluctant brethren and have since become the two great missionary maxims—

"Expect great things from God."

"Attempt great things for God."

At the close of the service the ministers were leaving when Carey grasped the hand of the chairman, and with an imploring look and in a tone of deepest concern exclaimed, "Are you, after all, going again to do nothing?" What someone describes as the "much fear and trembling" of these preachers gave way to the appeal, and in four months a small society was established for propagating the Gospel among the heathen. The society chose India as its field through the influence of a Christian surgeon, John Thomas, who had worked there three years. In January 1793, this first purely English Missionary Society appointed its own founder and Mr. Thomas as missionaries to India.

After a delay of eighteen months the missionary party, consisting of the two men, Mrs Carey, her sister, and the five Carey children, embarked and reached Calcutta after a voyage of five months. Arriving in Calcutta they moved about forty miles in on the river Hugli, and Mr. Carey at once began the study of the language, cultivating a small tract of land to provide for his family. Later he was given the superintendence of an indigo factory and this income enabled him to support himself. At the same time he gave Christian instruction to the ninety workmen employed in the factory. From here about two hundred vil-

lages could be reached and Mr. Carey went from village to village, preaching the Gospel, recruiting his Sabbath congregations from them. Two principles regulated the conception, the foundation, and the whole course of his mission work. He had been led to these by the very spirit of Christianity itself and by the teaching of Christ and of Paul. He had laid them down in his "Inquiry," and adhered to them during his forty years in India. These principles are: first, that a missionary must be one of the companions and equals of the people to whom he is sent; and second, that a missionary must as soon as possible become indigenous, self-supporting, self-propagating, alike by the labors of the mission and of the converts. In England he had been a man of the people yet a scholar, a shoemaker and schoolmaster yet a preacher and pastor and now that he was in India he again led the two lives.

The situation of the factory and home proved unhealthy, and the family suffered much from sickness. One of the sons died of fever and grief at her loss unbalanced the mind of the mother, so that from this time until her death in 1807 it was necessary to keep her under restraint. In the midst of these circumstances Carey not only continued his public ministrations and private instruction, but with his oversight of the indigo factory carried on the work of translating the Scriptures into Bengali.

At the end of five years the manufacture of indigo was abandoned, having proved a financial failure and Carey was obliged to seek another residence and occupation. Now indeed the prospect was dark but England had not forgotten his unremitting efforts there and about this time four young men, William Ward, Joshua Marshman, Grant, and Brunsdon offered to go to India to join Carey.

On their arrival the Danish governor gave them all the help in his power and gladly consented to the establishment of a mission in the settlement of Serampore. Carey on his arrival had been forced to take refuge under the Danish flag for commercial England had not yet wakened to her duties in India and was singularly hostile to missionary work claiming that preaching would create a rebellion. These young men visited Carey and their proposal that he remove to Serampore and establish there a mission embracing the various departments of work met with his approval. After 1800 it was from Serampore that Carey directed his missionary work and there it was he found the long-sought opportunity to serve his Master in a heathen land.

Goshen, Ind.

PROBLEMS OF THE MISSION FIELD

An International Inquiry

In order to relate the work of the International Review of Missions as directly and immediately as possible to the actual needs of the mission field, the Editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the International Review of Missions. This investigation will be of great value not only to the International Review of Missions and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thoughts and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the International Review of Missions, 1 Charlotte Square, Edinburgh.

"In the Time of Trouble"

A city man of business, who had passed through great anxieties, was returning home the other day with a heavy heart. He found a copy of the Morning Post on a seat in the train, and took it up listlessly to distract his thoughts. On the front page his eye rested on a verse of Scripture which some good person pays to have inserted occasionally in what is called "the agony column." The text was this: "In the time of trouble He shall hide me in his pavilion. . . . He shall set me upon a rock . . . therefore will I offer sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." In a moment the worried man of business was helped. He remembered his many mercies for which he could "sing praises unto the Lord." His cares vanished as he realized God's promise to hide him in His pavilion. Those words proved God-sent comfort and inspiration at a time of crisis.—Life and Faith.

NOTES

Burning Lepers in China

Thirty-nine lepers, men, women and children, were burned to death on December 14 by order of the President and Taku of Kwang-si province as "the rejected of heaven"—useless encumbrances of the earth. These unfortunate creatures were under the charge of the Catholic Mission, which had bought ground near the city of Nanning and begun building a leper hospital. The plans of the father in charge for gathering the lepers in one place for care and treatment were warmly approved by local merchants. When this priest applied to the authorities for their sanction he was curtly informed by letter, "Forbidden to Europeans to do good here." He learned also from a porter that the President of Kwang-si could not pay his soldiers, and the Catholic Mission had better help him instead of spending money on lepers. The officials perfidiously continued their negotiations with this devoted priest, but meanwhile, as related in the columns of the China Press (Shanghai) by an eye-witness, quoted in the Literary Digest.

"A large pit was dug on the parade-ground, the intended use of which we never suspected.

"One morning, later on we were startled by the report: 'The leper-village was surrounded at daybreak, and all the inhabitants massacred.' The details of this atrocious deed are as follows: More than a hundred soldiers surrounded the village so that none could escape. The lepers were then driven, at the point of the bayonet, to the parade-ground—to the pit that had been so carefully prepared. A thick layer of wood covered the bottom of the said pit, into which all were obliged to descend.

"One by one the poor women, carrying their babies, descended the ladder and took their seat on the fatal pile; then the cry 'Cha,' 'kill,' burst forth, rifle-fire was opened on the poor victims, a copious supply of petrol was poured over them, and a burst of flame announced to the town the victory of our literati!

"This is not all however. 'Man-hunting' has begun; \$10 is the price laid on the head of every leper—\$5 for information leading to his capture, and another \$5 for arresting him. This morning a young man was arrested at his home, among his family, conducted to the parade-ground, shot, and burned."

In issuing a proclamation in which these facts were duly stated, Tsan Hao Ming, the President, concludes with the words: "I assured myself of universal approbation."

Such an atrocious act will have a great influence in deciding the attitude of foreign nations toward the Republic, thinks the North China Daily News (Shanghai).—Sel.

Child Wives of India

As more and more details of the Indian census of March 16, 1911, are worked out, the truly horrible condition of women in that vast, over-crowded empire becomes more apparent. Forty-three millions of the total population of 315,000,000 consist of children less than five years old. In this 43,000,000 there is an excess of 639,000 girls, but between the ages of five and ten the relative numbers are changed until the boys are a million in excess and between 15 and 20 the boys actually outnumber the girls by 3,250,000. After this the proportion of women gradually increases and at the 25-year age period they again outnumber the men. After this, until the age of 60, male predominance again occurs.

Neglect and abuse are the explanation of these curious fluctuations in the number of women in India. Actual murder of girl babies, suppress by the British Government with a stern hand, has ceased, but girl babies, not wanted by their heathen parents, receive little care, and few tears of regret when they die. But even if they survive, they are married, usually to more or less mature men, almost as soon as they have outgrown the cradle. The recent census showed no less than 302,425 girls less than six years of age already married, and 17,700 of these widows condemned to all the sorrows of Hindu widowhood. Of the girls of 10 years, 2,500,000 were married, and of those 16 years old, no less than 9,412,642. There were but 3,500,000 boys of 16 years married. Of the women between 25 and 30 years, 309,000 only were unmarried.

That something more than legislation is needed has been clearly shown in Baroda, Northwestern India, where the "Infant Marriages Prevention Act" has not been a success during the past ten years. The Times of India, in reviewing that period, says, "No less than 22,218 applications were made for exemption from the provisions of the Act, and 95 of them were allowed. Over 23,000 marriages were performed, even without an application for exemption, in violation of the Act. The age returns are notoriously unreliable, but even thus there were 158 per thousand males and 277 per thousand females, married and widowed, under 10 years of age, while the legal minimum ages are 16 and 12 for boys and girls respectively. Something more is needed even than legislation."—Sel.

China's Fierce War on Opium

The Chinese Students' Monthly gives a translation of the terrifically drastic law recently enacted in China, aiming to suppress the use of opium completely. This law actually makes it a capital offense to smoke, sell, grow, or transport the drug. The magazine holds that there is not the least likelihood that the law will be allowed to serve as a dead letter. Indeed, it has already been enforced by the execution of two opium criminals at Changsha.

The statute in English translation is as follows:

"All opium criminals of the first degree will be shot until they are dead. A person or persons who shall be convicted of any of the following offenses will be punished as an opium criminal in the first degree:

"1. A person who shall actually smoke the opium drug.

"2. A person who shall actually smoke the opium drug, and secretly sell the same.

"3. A person, planting the poppy, who shall create any disturbance with force and arms, when government officers are on duty to enforce the opium extirpation law.

"4. When three persons, or more, shall form a combination to smuggle or transport the prohibited drug, and who shall create any disturbance with force and arms, when these persons are put under arrest or detained by authorized officers, or by gentries of the locality where the illegal trade is found."—The Continent.

A Korean Foreign Mission

Under the heading, "The Foreign Mission Enterprise of the Korean Presbyterian Church," in the Christian Observer, R. T. Coit says: "That sounds interesting and encouraging, especially in view of the fact that Christianity has been established here only 30 years. But six years ago the Presbytery of Korea undertook to evangelize the large island of Quelpart, lying several hundred miles south of Mokpo, inhabited by Koreans of a type altogether different from those on the mainland, and with a language almost unintelligible to Koreans. Yi Ki Poong was sent there as the first missionary, and for a while it seemed as tho he would lose his life. The natives are very fierce, especially the women, who are strong and robust, and do most of the work supporting the family. Mr. Yi was stoned and persecuted in every way, while the people stopped their ears at his message and declared him a perverter of their beliefs a destroyer of idols, a traitor to Koreans, etc., and at several times riots were prevented only by police or some wise hand guided by a still wiser Unseen Hand."—Sel.

What One Tract Did

A son of one of the chiefs of Burdwin was converted by a tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in 48 hours he could read the tract through, and was saved. He took a basketful of tracts, and despite much difficulty, preached the Gospel at his home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him, and in one year 1,500 natives were baptized in Aracan as members of the Church. And this through one tract, in the hand of a man who was in earnest!—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

IX A Study of the Epistle

The Benefits of Justification by Faith.—Rom. 5:1-5. In the former chapter, the Apostle proved the merits of faith by pointing to two examples in the old dispensation. Faith is effective in bringing about a condition of righteousness in men which is approved of God. Abraham's faith in the promises of God justified him, while our faith in God's promises through Christ is the means of our justification.

The next step in Paul's exposition of faith, is to show what blessings result to the believer because of his faith.

1. The believer has peace with God.—V. 1. It may be well to note here that justification and righteousness are synonymous as used in this epistle. In the previous chapters Paul has expressed the fact of "righteousness" being attained by faith, and being the object of faith. (See 1:17; 4:2, 3, 19-22 ff.) There is no justification without righteousness, and the "righteousness of God" is the only thing that will justify men before God. It is this condition of peace between the believer and God. The man who is just is a righteous man; and he who is righteous is a just man. His righteousness and justification depend upon his faith in God, and, consequently, his peace also depends upon his faith.

The basis of faith, justification and peace is "Our Lord Jesus Christ." He is the "Rock" upon which every hope and every blessing is based. All of the blessings following in this section are connected with faith in Christ. How much the Apostle centers all blessings in Christ is seen in the first chapter of Ephesians. All things are received through Him, and it is only as the believer understands Christ that he is able to comprehend what there is in the Christian life and in the future glory.

2. The believer appropriates Christ.—V. 1. The Apostle does not speak of Him as the Christ, but calls Him our Lord Jesus Christ. In thus acknowledging Christ the one who trusts in Him appropriates all that He is intended to be for all who trust in Him. He will do far more for us than we are able to ask or even think. The extent of his benefits to men will be only the limits of the Father's will and power. Faith takes possession of the means of blessing. We are not limited altogether to

the possibilities of our little faith. Too many of us would thus fall short of a salvation which is assured to us by the work of Christ because our faith cannot grasp the greatness and eternal glory of it. We cannot divide Christ; we cannot take Him by parts or by piece-meal; we take Him as He is given to us by the Father in all the characters in which He is represented to us, in all the graces in which He is revealed, for all the blessings which have been so surely promised.

3. The believer has access into the grace of God.—V. 2. The subject of grace has been previously mentioned (3:24; 4:16). In these connections justification and righteousness are the objects of grace in opposition to works. Hence, in this connection Christ is the means by which grace is bestowed upon those who have faith. All the merit one may claim for the hope of salvation is found in Christ, the gift of God's grace.

4. The believer enjoys the hope of the glory of God.—V. 2.

5. He glories in tribulations and enjoys its fruits.—Vs. 3-5.

a. Patience.

b. Experience.

c. Hope.

d. Boldness and confidence, because of the love of God shed abroad in the heart.

6. The love of God is shed abroad in the believer's heart.—V. 5. The hearer is enriched with the presence and influence of the richest love ever known. It is God's love which floods the heart and hallows it a sanctuary of praise and worship. Our poor love is meager indeed and scarcely sufficient to kindle us to action in our duties to our best friends. The Holy Spirit brings to us from the presence of the Father a revelation of God's love which fills our hearts and overflows in the nature of Divine love so that our lives become a living power of blessing to our fellowmen and a source of proper devotion and praise to our God.

7. The Holy Ghost is given to the believer.—V. 5. This is the crowning blessing of faith, excepting Christ, who is the source of all the blessings. All of these blessings, the result of God's grace wherein we stand, and the manifestation of His

love, are appropriated by faith, or, faith makes it possible for God to bestow these favors upon those who have peace with Him. The presence of the Holy Spirit is especially indicative of the condition of peace with God since He represents the presence and the indwelling of God.

The Nature of God's Love, or Grace.—Vs. 6-11

1. With respect to man's condition.
 - a. His helpless condition in sin could make no demands or claims on God's grace or duty.—V. 6.
 - b. No merit of righteousness or goodness in man's nature.—V. 7.
 - c. Man's sinfulness, open rebellion against the will of God.—V. 8.
2. With respect to God's provisions or grace.
 - a. Noted man's helplessness and provided for his needs at an opportune time.—V. 6.
 - b. Was directed by super-human motives.—V. 7.
 - c. The manifestation of his love by the death of his son.—V. 8.
3. With respect to atonement or reconciliation.
 - a. Men are justified from the guilt of sin by the blood of Christ.—V. 9.
 - b. Those who are justified are also saved from wrath by the blood of Christ.—V. 9.
 - c. Those who are justified and saved from wrath, and reconciled to God by the death and blood of Christ while enemies to God, after their reconciliation are saved by the life of Christ.—V. 10.
 - d. Atonement through Christ becomes the means of praise to God in the hearts of those who were once His enemies.—V. 11.

In this section, the Apostle magnifies the love of God by enlarging on the unworthy conditions of man and revealing the **much more** abundant blessings which God has provided for those whose sins were forgiven, whose judgments were set aside and whose reconciliation was accomplished by the death of Christ. The justice of God would be fully satisfied by the condemnation of His enemies. The grace of God would be justified by the forgiveness of those who believed in Christ, and saving them from the future wrath. But the exceeding abundant grace, that which passeth understanding, is revealed in the greater salvation which Christ's life—His victory over death—provides for the believers. The glories of heaven are the tokens of the exceeding grace of God and shall bring to Him the eternal praises of the redeemed.

The Efficacy of God's Grace.—Vs. 12-21

1. It is made effective by One who is greater than the one man who

brought sin into the world.—Vs. 12, 18.

2. It was made effective by the gift of grace by One, even as sin became effective by the offence of one man.—V. 15.
3. God's gift of righteousness and life by One, outweighs His condemnation of the offence of one.—Vs. 16, 17.
4. The obedience of One is effective in making many righteous, even as the disobedience of one was effective in making all sinners.—Vs. 12-14, 19.
5. As the law caused sin to be revealed and to abound with its penalty, death, so grace was made to much more abound with its blessings of life.—Vs. 20, 21.

From the above facts noted from the text, it will be seen that there is a regular law followed by the Lord in effecting the salvation of man from the power of sin. Both sin and salvation came by one man. Sin came by the creature, Adam, who was only a figure of Him who was the Only Begotten of the Father. He fell as far short of the glory and power and perfection of the Son of God as did the rest of creation and material things which God used as types of spiritual and heavenly things. He was perfect as a type but not equal in all respects to the anti-type. Sin came through Adam; salvation came by Jesus Christ.

The effects of sin were general as a result of the judgment of God upon all men to condemnation—Vs. 12, 18. So also, by the gift of God to the sinner to the unmeriting, and to the helpless, He gave a free gift by which all men may receive justification of life. (Vs. 15, 18.) Both the judgment and the justification through the atonement are the decision of God and the result of His own mandate. But there is one particular point that should be noted else we come into the great error of universalism. The guilt and condemnation of men were continued because men continued to sin. They were under the sentence of death because they **all had sinned**. (V. 12.) It was not necessary that they should all commit the specific act of disobedience committed by Adam, for other acts of disobedience and violations of conscience were accounted sin from the days of Adam to Moses. This is proven by the fact that a man like Abraham needed justification and received it by his faith. He was not under a specific law, as was Adam and as were the children of Israel from the days of Moses, yet he as well as all other people from Adam to Moses were under sin and condemnation because of sin. Death reigned, but the disregard of its law brought condemnation. Even so grace reigns through Christ, but it is made effective only by faith on the part of those who recognize and yield to the authority of God, and accept the salvation provided for them in Christ. Death of the body is a common judgment upon all men because of sin; and the resurrection of the bodies of the good and the evil will be a common effect of the work of Christ, but the conditions of the resurrected ones after that time will depend solely upon their spiritual

attitude in life toward the gift of God which came upon all men unto justification of life. (V. 18.) Throughout this chapter the Apostle speaks of justification as a general effect as compared with the effect of sin, but in the first verse of the chapter he gives the key to the fact of personal justification by stating that, like Abraham, we must be justified by faith in order to have peace with God. The judgment of sin is universal to all who will not seek to escape from it. Many have escaped; hence it is not in that sense universal. The gift of God through Jesus Christ unto eternal life is universal to all who will avail themselves of it. Many have not taken advantage of its privileges, hence it is not universal, and cannot be so long as faith is made a Divine condition of salvation. The judgment of God against all sin is universal, and the privilege and opportunity of salvation is given to all men.

The offence and disobedience of one man is met and counteracted by the obedience of One. If one man's wrong doing affected the world so disastrously we have the righteousness of another and better character affecting the world beneficially. It represents the triumph of righteousness over sin. "A soft answer turneth away wrath." "Overcome evil with good." These principles are to be found throughout the teachings of the Word. God works in harmony with His Divine laws in all of His dealings with men.

In the former declarations concerning the reigning of sin and death, the Apostle deals in general terms which may apply to all nations and times. We have seen that he also deals specially with the Jews in their relation to the matters of salvation. Concerning the question of the reigning of sin he points out how that they are affected similarly as other nations. The law indeed made a difference between them and other nations, but its effect was not to ameliorate the effects of sin. It was rather the reverse. The law entered in order to enlarge the offence—to make sin more conspicuous. By the law the Jews understood that many things not previously considered sinful were displeasing to God. By the law

every Jew found it impossible to please God in all things. None was found righteous. Sin abounded more under the law than without the law. Yet this fact served to magnify the grace of God which was able to save the greatest of sinners. Grace did much more abound. While the law demanded death on every hand for the transgressor, and all were found to be transgressors ruled over by the power of God's infallible law, the same Divine one made His grace to more abound unto the salvation of those same transgressors. The law magnified His grace.

When searching for the underlying principle of grace we may say that it is effective because it is God's Sovereign will to forgive sinners and save them. We may say that man is irresponsible for his sins and God takes compassion on man. We may say that righteousness triumphs over sin. Each of these facts are true, but do not fully meet the conditions. We must see in grace an adequate answer to the law of sin and also to the law of God's righteousness. The Apostle gives the answer to both in describing the nature of grace. (Vs. 6-11.) Sin and righteousness met before justice at the cross of Christ. The anti-type of Adam suffered death for the offences of many, and justice was satisfied—the law was satisfied. The Righteous One was raised from the dead for sin and the law had no power over him. Justice was again satisfied for there was no guilt found in Him. The just suffered for the unjust and made atonement for the sinner. The **blood** and **death** of Christ are the precious price that was paid to atone for sin and the price was so precious that God in heaven was satisfied with it and signified His satisfaction by raising His Son from the dead and exalting Him to His right hand in heaven. The gift of the Holy Spirit is the earnest of His acceptance with the Father and of the acceptance of all those who believe in Him. The cross is our answer to sin in order to escape judgment; it is our answer to God to obtain righteousness and reconciliation. It is the foundation of the wonderful grace of God.

CHRISTIANITY THE SUPREME RELIGION

1

C. C. ZIEGLER

That Christianity is the highest religion for the varying needs of man, we in America admit. The adherents of Jesus not only admit the worth of Christianity in their own lives, but often make bold statements for it to the disparagement of other religions that now dominate the minds of millions. The fearless statements are often associated with ignorance of the facts, this universal religion has its ardent supporters in its own ranks because it claims much and really carries out what it claims to do. If there are cases when the pulpit is ineffective and the fires of enthusiasm low, that is no fault of this Faith. A re-

ligion that resides in the inner being of man demands attention and activity, for it is in activity and purpose on the part of the individual that salvation is obtained. It does not hinge upon ceremony and sacrifice in the temples and under the groves of our land, but since it is an organic principle in the soul of man, it applies to all races in their varying needs. Observation shows that the great benefactors of the world, those that enthuse and inspire and give outlook to life, are men that have been touched by the spirit of Christianity. Truly the "faith of our fathers" is what gives hope to our present generation.

But we dare not be provincial and narrow in the treatment of our subject. A man claiming to have the best farm in a community may find upon a little travel that there are just as good farms and some even better than his own in some points in other localities. There are other religions besides our cherished Christianity that have dominated the lives of men. If not in youthful America then surely in gigantic Asia. Listen to what Prof. Knox says, "The scientist may ignore the wisdom of Asia, but the Christian cannot ignore its faith."

You ask, are we concerned with those time-beaten beliefs among those unprogressive peoples that for the most part have been in a state of lethargy for centuries? A fair student will not ignore them; further he will consider their merits along with their marks of inadequacy. It should be understood in the outset that some of these Oriental beliefs were in vogue for many centuries before our own was grounded in the hills of Galilee; and the adherents to these in our own day is not small. A few figures show that those included under ancestor worship and Confucianism number 256,000,000; Mohammedans, 176,000,000; Buddhists, 147,000,000; Hindus, 190,000,000; while the Christians number 477,000,000. Of this last number 230,000,000 are Catholic and 243,000,000 are Protestants. These figures do not show actual membership, but rather adherents to the respective faiths.

What do you mean by saying that Christianity is the supreme religion? It surely can not be from the standpoint of numbers, for viewed from the Protestant standpoint the 143 millions is less than the number in any one of the systems mentioned above. Nor can it be from the standpoint of age, for Confucianism had its origin in the VIth century B. C. and Brahminism goes back 20 or 30 centuries from our date. Before casting these religions away in a lump let us consider the outstanding characteristics of several of the great ethnic religions.

Confucianism comes to our view first. This cult has been in the field now for at least 2,300 years and even today dominates millions of men. Its influence has well permeated the life of the Mongolian race. But strange as it may seem its influence has not spread outside of that kingdom. This plainly shows its ethnic character in failing to be applied to other races besides its own. In this connection some facts in reference to the founder will be of interest.

Confucius was born 551 B. C., being a contemporary with Pythagoras the great mathematician and Cyrus the conquerer. At the present time about 40,000 persons claim their direct descent from him in the space of 70 generations. His is the oldest family in existence, except the Jews if we start them from Abraham. It is claimed that this man influenced more people than either Mohammed, Aristotle, St. Augustine, or Luther. It was thru his writing, that

he propagated his faith. As a result of his teachings there arose a profound reverence for parents, strong family affections, and a love for order that underlies all of China's institutions. A few lines will give an estimate of the man as he himself put it. "At 15 years of age I longed for wisdom; at 30 my mind was fixed in the pursuit of it; at 40 I saw clearly certain principles; at 50 I understood the rule given from heaven; at 60 everything I heard I easily understood, and at 70 the desires of my heart no longer transgressed the law." Also some sayings: "Grieve not that men know not you, grieve that you know not men." "To rule with equity is like the North Star, which is fixed and all the rest go around it."

In examining his moral code we must say that many of the vital relationships of life are touched. The weakness of the system is in saying so little about God and immortality. But even Moses did not say much about the latter. Some would say as Mosaism prepared the way for Christianity so Confucianism in a way has done some good and that because of the good that exists in it Christianity can make better progress when it is applied to a people that have at least a part of the truth. Confucius himself seemed to realize that what he did was only preliminary. One of his statements was "In the West the true saint must be looked for and found."

On the positive side Confucianism organized the state on the basis of the family. Christ first brought men into a vital relation with God. The Roman Church is organized on this plan with the pope and priests as fathers of their respective precincts. Christianity also maintains the sanctity of the home as is evidenced by using it in the New Testament as a symbol of the future life. "In my Father's house are many mansions." This highest trait in Confucianism is doubly present in Christianity. The devotees are not helped in all parts of their nature. In this splendid system of ethics, God is ignored, woman degraded, and polygamy sanctioned. The lack is that of initiative force and impetus that spurs the individual to the achievement of better things. In consideration of these facts we conclude that it is a one-sided religion with a few good qualities.

What are the merits of Hinduism? This is an outgrowth from Brahminism and is really based on their philosophy. Holding to the idea of transmigration of souls everybody is subject to death and rebirth in various forms till reabsorbed into Brahma.

While Hinduism regards God as personal, it is far different from what we mean by that term. There is no other reality besides Him, but it is possible that there be other gods. Since there is no other besides God, I am a mere shadow, a dream. If this is granted then it follows that it is impossible for me to know that it is so, for my mind that tells me so is not real, has no existence. Such a system can not

be conducive to high living. Truth, if it should make a slight appeal would be turned off for an unreality. Man holds a very small place in the universe; he is only an emanation from the divine to which he will sooner or later return.

The pantheism of the Hindu removes all moral responsibility. The acts which he does are not his own but God's in whom he lives. This absence of a personal God does away with conforming to his will. Sin also is not known to them in the Christian sense. As much as the Hindu denies the reality of man and his acts, he however can not get rid of the idea of evil in the world and has a great deal to say about it. The greater sin is personal separate existence which would be contrary to the philosophy underlying their ethnic religion. The only way to get rid of the monotonous round of existence is to extinguish the fires of life to be absorbed into the infinite. The unity between God and man finds a more ample version in the Bible where Christ is the vine and men the branches. In the Christian religion the pantheistic unity is displaced by that theistic conception of God. God is not only within us but also above us.

Naturally the next religion to examine is Buddhism. This goes a step further than Hinduism which denies the reality of man and mind. This cult denies both the reality of man and of God. So in such a system there is no reality, "all is change, decay, and delusion." There is nothing in man or God, in animal or vegetable that is permanent. In short there is no **being**, all is only a **becoming**. Man has a very impersonal existence here, He is only a shadow of stored-up energy of past deeds and desires. Longings, desires, and passions are enough of a cause for existence. When such a man dies another being must take up his existence to live out the results of his stored-up energy (karma).

The horror of life is rebirth into another creature. Here again the weary round of existence is the prison house from which the Buddhist tries to free himself. Salvation then is to get free from the "wheel of rebirth." The common man counts for nothing in practical life in such countries. Only the man of possessions is noticeable. Fame is not intrinsic but that which is in the form of some accretion from without. This robs man of stately ideals, and personality is crushed. The chief sin is much the same as in Hinduism. Since there is nothing permanent in the human or divine, the greatest sin is to harbor thoughts of separate, personal existence.

It is noticeable that sin has not the same meaning in non-Christian religions as our conception of it is. For them it is only an error, a delusion, a failure. Man has to suppress all desire, passion, and thought; then he will pass out of this deluded world into the state of **nirvana**, where he is at rest without anxiety—a sort of Epicurean principle.

(To be continued.)

Goshen, Ind.

The Bible Class

THE BOOK OF BOOKS

Susanna Nice.

The reason for the title, "Book of Books" being given to the Bible may be summed up in the words of the statement, "The word of the Lord shall stand forever." No facts or words except those based on the Bible can stand forever. We have books on education, agriculture, business—but the facts of these are valuable only so long as the world shall stand. But the words written by men inspired of God, mostly concern our work in preparing ourselves for the home eternal. Since its message is so vital, it ought to be studied and heeded above all other treatises. "Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me" (Jno. 5:39).

In this Book is found the history of the beginning of creation, and also of the wanderings, laws and fate of the Hebrew nation. It contains works of some of the greatest geni of ancient times. Morey in his "Outlines of Ancient History," says, "The Psalms of David, 'The Book of Job,' and 'The Prophecy of Isaiah,' considered merely as literary compositions are unsurpassed in the literature of any people." This is all included in the Old Testament. But besides its historical and literary value, this part of the book is also valuable on account of the stories of the lives of the old patriarchs. Many are the lessons of patience, perseverance, we may learn if we but meditate on the lives of such men as Abraham, Isaac, Jacob, Job and Moses.

The rest of the Book comprises what is termed, "The New Testament" which is the new dispensation. It is made up of the Gospels, the Acts of the Apostles, and Epistles written by the apostles to different Churches and communities. Gospel means "good tidings," so we at once conclude it contains a more definite message for humanity. The gospels contain, generally, the story of the birth, works and passion of our Lord Jesus Christ. The contents of the book of Acts may be considered as looking back to the previous gospels, giving light on them, and greatly assisting our faith in them. The promises there made we here find made good—particularly the great promises of the descent of the Holy Ghost and His wonderful operations. These were performed both on the apostles, whom we here find in a few days quite other men than what the gospels left them; no longer weak-headed and weak-hearted, but able to say that which then they were not able to bear, and bold as lions to face those hardships, at the thought of which they then trembled

as lambs; and also with the apostles making the word mighty to the pulling down of Satan's strongholds, which had before been preached comparatively in vain. The commission there given, "Go ye into all the world and preach the gospel," we find here executed. Christ told His disciples that they should be witnesses for Him, and this book reveals them witnessing for Him. So we could go on itemizing fulfilled promises, all so plainly proving to us the divine truth of his prophecies and teachings. "There has not failed one word of all his good promises which he promised by the hand of Moses, his servant" (I Kings 8:56).

The epistles written by the apostles contain advice along many lines which is very helpful to us as well as it was to those for whom they were written. Paul has written most of these, the longest and most excellent of which is the epistle written to the Romans from Corinth. This includes the doctrinal part, concerning the way of salvation, also the practical part, wherein we find exhortations proper for all Christians, such as Rom. 12:1, 2. Also there are rules and directions for the behavior of Christians toward one another.

We now have a general outline of the great Bible in mind. But little has been said of the intrinsic value of this message to the human soul. Here the soul, burning with a desire for peace can come and find comfort. Here the soul weary from being tossed about by the waves of sin can come for rest. Here also can the poor in spirit, the lonely, the sad at heart, find cheer and comfort.

"Here search, and great shall be your store:
Here drink, and you shall thirst no more."

But above all, we find in it the story of salvation—how sin came into the world, how Christ came to free us from sin, and how He vividly explains to us what shall be our glory if we faithfully meet the conditions of salvation.

"What has earth like this to covet?
Oh, what stores of wealth are here."

There is no other book of message, written or unwritten, which can so well satisfy, comfort and cheer at any time or place or in any walk of life. No other book has ever helped men to higher, nobler, more Christ-like lives as has the Bible. Many are the instances we have heard related of how a mother presented her son with a Bible when he left home, and how in a time of trouble, perhaps years later, he thought of it, read it and was made to see the light.

Sir Walter Scott, on his death-bed, said, "There is but one book," and asked his friends to read the Bible. Mr Moody says, "This book will keep you from sin, or sin will keep you from this book."

I am sure after considering so long the value of this book, we will all resolve to study it more, that we may learn more of its precious truths.

"Study to shew thyself approved unto God, a workman that needeth not to be

The Workers' Column

RESPONSIBILITY FOR THE LOST

J. A. Ressler.

Text, Luke 10:31

- I. **A Helpless Sinner.**
 1. Priest and Levite unable to help.
 2. Christ the Good Samaritan.
- II. **A More Literal View.**
 1. Law on mercy to beasts.—Ex. 23:4, 5, 12.
 2. Excuses of Priest and Levite.
 - a. Not his business.
 - b. Effort would be useless.
 - c. Other religious duties pressing.
 - d. Danger of ceremonial defilement.
 - e. Some one else might help him.
 - f. Danger from robbers.
 - g. Physical courage lacking.
 3. How the "other half" lives.
 4. Put yourself in his place.
 5. Application
 - a. Human race—man among thieves.
 - b. Satan's emissaries—robbers.
 - c. Formality and godlessness—Priest and Levite.
 - d. Jesus—the Good Samaritan.

CHARACTER STUDY OF MOSES

— — — — —, Scottdale, Pa.

- I. **Points on Child-training.**
 1. Parental influence.—Heb. 11:23.
 2. Under a mother's care.—Ex. 2:7-10; Heb. 11:24-26.
- II. **Historical.**
 1. Parental training.—Ex. 2:7-10.
 2. University training.—Acts 7:22.
 3. Wilderness training.—Ex. 2:11-23.
- III. **Traits of Character.**
 1. Rashness.—Ex. 32:19; Num. 20:8-12.
 2. Meekness.—Num. 12:3.
 3. Unselfishness.—Ex. 32:31, 32.
 4. Faithfulness.—Deut. 34:10, 11.
- IV. **Glimpses of His Life.**
 1. When he lifted up his hand in the defense of his people.—Ex. 2:11-15.
 2. When he saw the burning bush.—Ex. 3:1-5.
 3. When he saw evidences of his people's idolatry.—Ex. 32:19, 20.
 4. When he smote the Rock.—Num. 20:8-12.
 5. When he prayed for the preservation of his people.—Ex. 32:31, 32.
 6. When he viewed the promised land.—Deut. 34:1-4.
- V. **On the Mount of Transfiguration.**

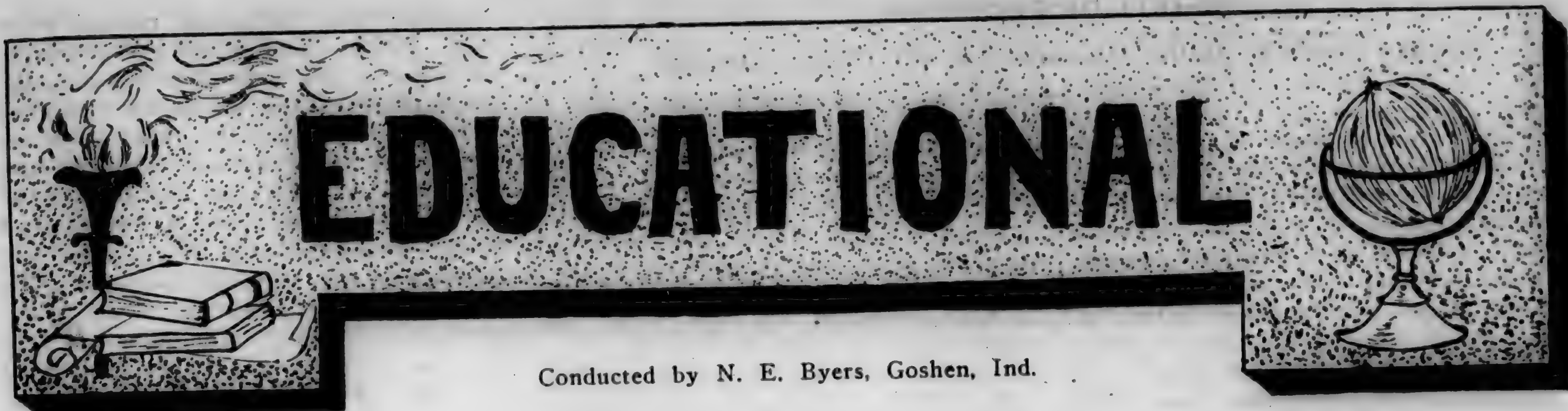
ashamed, rightly dividing the word of truth."

Let us make it a patient, prayerful life study.

"'Tis the best of books, 'tis the book divine,

'Tis the very word of truth.
There is comfort here when the years decline,

There is strength for the tender youth."
Sterling, Ill.



Conducted by N. E. Byers, Goshen, Ind.

EDUCATIONAL PROGRESS

During this commencement season at Goshen and Hesston, in connection with the Decennial Anniversary at the former place and the organization of the Warwick Mennonite Institute it seems appropriate to recall again the words of wisdom of the leader among the founders of our educational work. The Church has perhaps up to this time not had another man who combined the

knowledge of the history and essential principles of his denomination, with a thorough knowledge of the conditions and needs of his own time and a true appreciation of the highest standards of culture, character and religion. Would that we today had another such a leader to unify our forces and guide them forward impelled by the true "Spirit of Progress."

JOHN S. COFFMAN

Foster Father of Elkhart Institute

John S. Coffman in his address at the dedication of the Elkhart Institute building, said "This is but a welling up of a pentup stream that could no longer be suppressed. Disadvantages, opposition, fears of failure, all had to give way before the force that was driven into action by the deep consciousness of duty to God, to the church, to our young people, and to the cause of Christ in general."

The real Institute existed in the ideals, longings, aspirations and prayers of the founders before it was organized as a working institution, and nowhere has the College of today existed more really and with more dynamic potency than in the prophetic vision and consecrated purpose of the subject of this brief sketch.

A man who had within him the power to overcome the inertia due to ignorance, prejudice, conservatism and fear in the presence of real danger, and not only start a new institution but also endow it with high aims for future attainment should not soon be forgotten by those responsible for carrying forward this great enterprise. If we can be made to feel the real quality of his life and purpose he can yet be a real leader among us.

Those of us who were brought under the spell of his charming personality will never forget his dignity and grace of manner, his piercing eye, his strong face and kindly smile. One felt at once that here was an honest, noble, benevolent and inspiring Christian man and

longer acquaintance always increased the admiration and respect. The one quality that was perhaps most characteristic of him was his appreciation and love of the beautiful. This was shown in his many descriptions of beautiful nature scenes in



John S. Coffman

his diary, in his appreciation of good poetry and in the few good hymns that he wrote, as well as by the fact that he always gave a large place to good music in his home and religious and educational work.

While his efforts were mainly along religious lines yet even here it was the beauty of the Christian life that seemed to interest him and he always made an appeal to the highest and noblest aspirations to win men to Christ. His chief success as an evangelist was among those reared in good homes who were eager for the higher things in life. The

grossly wicked, vulgar and outcast classes were never attracted by his messages.

With these interests it is but natural that he should have a large interest in higher cultural education. Under more favorable conditions I believe he would naturally have devoted his life to higher Christian Education, and in a way all his work finally counted in this direction. He had won the favor of the most intelligent people of the Church and better than any other he could get money, teachers and students to start a school.

As one whom he first attracted by discussing high school Latin, won into the Kingdom by his idealistic appeal, encouraged to continue in College by saying that "the Church would soon need those who had gone to the top," and introduced into a life work of great opportunity, the writer refers to this man of God with much gratitude. We may all say, as another of his converts, who is now a well trained and successful worker in another denomination has said, that "it is the height of my ambition to be as efficient and useful in my work as J. S. Coffman was among his people."

Under the Czar

Russia is larger than all the rest of Europe put together.

Less than 10,000,000 of Russia's 163,000,000 population have ever heard a so-called gospel sermon.

The empire comprises more than 25 different languages and nationalities within its confines.

Methodism is preaching in 6 languages. In St. Petersburg is a Sunday school of 300 which meets in a room 20x60 feet.

There are 17,000,000 Mohammedans in Russia. There is being built at St. Petersburg a Mohammedan mosque, which is to cost about \$3,000,000. During the last 10 years 10,000 converts are said to have been won to Islam.

A post card from Dr. Simons says: "Today is another red-letter day in the annals of our mission. Have just dedicated the fourth Methodist chapel in Russia. Some people traveled from 20 to 30 miles by foot to be present. Here one can see old-fashioned Methodism. In nearly every meeting souls are soundly converted."—Sel.

SPIRIT OF PROGRESS

Address Delivered at the Dedication of the Elkhart Institute

J. S. COFFMAN.

One of the definitions of progress is "advancement toward a higher or better state, as in civilization; improvement." "Human progress," says a renowned writer, "consists in a continual increase in the number of those, who, ceasing to live the animal life alone and to feel the pleasures of sense only, come to participate in the intellectual life also."

The spirit of progress was planted into man when Jehovah breathed into him the breath of life and man became a living soul. This spirit has been either in active development or in blighting retrogression ever since Adam spoke of his Master or formed a wooden spade and rake to cultivate the soil in Eden; or even the first seamstress exchanged the apron of fig leaves for the garment of skins. How the first man began to shape implements and other contrivances for convenience and comfort is almost inconceivable to us. In his hand was no polished blade of shining steel, no rude iron axe, not even a stone hatchet. He began with nothing but the spirit of progress. How the first woman could do the cooking without oven of kettle, and make and mend clothes without needle or thread or any other appliances will always be a matter of conjecture. Surely she was ready for different methods if the readiness for change of fashions by the woman of 1896 is any criterion of the disposition of her remote ancestor.

From this rude beginning man has progressed in discovery and construction till the more favorably situated dwell in mansions, and live on the most nourishing and the most dainty foods that the earth produces, no matter how distant the place of production. He has discovered about all that is desirable or profitable in distant lands and beyond the seas. He has invented means of transportation that will bring to his door in a few weeks the products of the antipodes. In a few months he can make in comparative safety, a journey around the globe; and he can send an intelligible message the 25,000 miles in a few minutes. He is now sanguine enough to think of arranging the great electric lights in such order as to signal to the inhabitants of other planets. It is said that in the mountains of West Virginia a professor has been listening to the hiss and thud of meteorites into our glorious sun.

To see that there has been progress in intellectual development we need only remember that from a few ideas the great field of thought has been developed and from a few words have grown hundreds of languages, and almost numberless dialects, many of which have been through the art of learning, transcribed

to tablets and books, until the civilized lands are flooded with multiplied millions of copies. Now the children of the poorer classes, along with the rich, can read their languages, and, through these readily obtainable books, converse with the intelligent thought of other lands and other ages.

That there has been moral progress at many intervals of the world's history is not to be denied. There were times when the inhabitants of the world except a comparative handful, were barbarians. Sometimes man was in constant mortal dread for his life because of hostilities on every hand, of characterless individuals, or marauding neighboring tribes. This accounts for the discoveries of homes and even cities in the seclusion of caves and excavations and in almost inaccessible positions under cliffs and against mountain sides. Many changes have taken place for the better. Man has ceased to rob and slay his fellow man, not because he is powerless or because he cannot find him, but because he has no longer any desire to do so. The husbandman can now enjoy the fruits of his labors because he need not spend almost his whole time in fortifying himself against those who would still be enemies were it not for the progress of civilization.

But there is a specific use of the word progress which means retrogression. A church dignitary becoming disgusted with the impiety and growing immorality of his people indignantly exclaimed, "To your shame you are progressing backwards!" The world has been no stranger to this kind of progress. While invention and discovery and application may have moved along with somewhat steady tread, though sometimes sadly hindered by many reverses and revolutions, intellect and morals were many times defeated and crushed until they appeared to be lost in the darkness of oblivion. This is especially true of the latter. Moral development has not kept pace with the intellectual. But usually when the moral has gone down the intellectual has fallen with it.

"It is a remarkable fact that in every age and in every place there has been no permanent and marked progress when immorality has held sway but when morality has flourished there was progress in every other virtue and in every desirable form of achievement. This proves conclusively that true progress depends on improvement that does more than bring conveniences to man, does more than develop man's intellect, it is a grace that makes man better.

So long as the chosen people of God walked in the purity of the statutes of

the Most High prosperity marked every step. But so soon as they violated the teachings of His Law by yielding to the temptations of the idolatrous forms of worship of their heathen neighbors, reveling with them in luxury, idleness and sensuality, they were on the down grade to ruin. At the time of her highest glory, when probably deep piety and faithfulness to the commands of God was most characteristic of Israel, Solomon could dazzle the queen of the south with the greatness and grandeur of his splendid court, the beauty of the Lord's house and the magnificence of the Holy City. A few hundred years of misrule by wicked kings found her people in chains of slavery in Babylon, her prophets sitting on the river's banks with their harps hanging upon the willows, mournfully saying, "How can we sing a song of Zion in a strange land?" Prosperity and release from captivity came only when they returned to righteousness and the true worship of Jehovah.

Sometimes nations have adopted for their development what writers have been pleased to call culture—the culture which says, "Turn in upon yourself, and get and enjoy the best the world affords." This has made a life of elegance, luxury and ease, but it has never yet made a character which has lived in the world's esteem. It has made many brilliant periods in the life of nations, but never made one to which we can look back without shame. Take Greece for an example. It was the home of beauty. Its architecture was the model of elegance and taste. Its literature has come down to the present day, bearing the dignity of the name "classical." It is read by all who would study the finest models of style. But the moral element died out of this culture, the grossest forms of vice more and more prevailed. Greece became like a gorgeous palace, glittering with beautiful display, gilded and tapestried, with carpets of velvet and couches of ease; a palace whose tables were spread with luxurious and dainty viands, but a palace in which the devotees of pleasure lay day after day, enfeebled with debauchery and indulgence. In the language of a modern writer: "The proper epitaph of Greece is, 'Died of Self.'"

Egypt is another of the countries which has astonished the world with its marvelous evidences of progress. For hundreds of miles the land has been found to be a great storehouse of relics which tell of sciences and arts and literature at so early an age as to strike with wonder the interested explorer of antiquities. But why, in the face of all this evidence of former prosperity, are now found misery, ignorance and poverty among the masses of her population? The answer may be, Wealth and luxury, followed by indolence and a low standard of morals.

Another illustration is Italy during

the period of the Revival of Learning. The dark ages had closed, and a new enthusiasm had developed in the study of the ancient classics. Antiquity was ransacked. The arts were revived. The poets of Greece and Rome were made to sing again. Men have called the period which followed, an age of culture. It was an age of one sided culture, an age of luxury and literature. But this brilliant civilization was built on selfishness, on the idea of getting the most out of life for enjoyment and ease. History tells the sequel by proclaiming this as the grossest and basest era to which she bears record. The life of the time was leavened with no Christian principle. The religions of the people had lost its evangelical elements of service and sacrifice and was powerless. Such was the age—the most brilliant that Italy had ever seen since the days of Imperial Rome, most brilliant and most base. The first army that crossed the Alps swept the enfeebled nation at its will. Such was the outcome of a Godless civilization built on the avowed principle of getting the most possible out of life.

An ably edited article treating of this age, says, "Important as the Revival of Learning undoubtedly was, there are essential factors in the Renaissance with which it can but remotely be connected." Let us remember that the two are not to be confounded. Their work and their effort are widely different. Naturalism and humanism did their disastrous work in the Revival of Learning. Says the same writer, "Love is treated from a frankly carnal point of view. Bacchus and Venus go hand in hand as in the ancient ante-Christian age. The open air enjoyments of the wood, the field the dance upon the village green, are sung with juvenile light-heartedness. No grave note, warning us that the pleasures of this earth are fleeting, that the visible world is but a symbol of the invisible, that the human life is a probation for the life beyond, interrupts the tinkling music as of castanets and tripping feet which gives a novel charm to these unique relics of the 13th century."

"Humanism, which was the vital element in the Revival of Learning consists mainly of a just perception of the dignity of man as a rational, volitional being, born upon this earth with a right to use and enjoy it." This was culture, the central principle of which was not love—the impulse and effort to give and to bless others—but selfishness that wrought out its legitimate and mournful results.

Just now the Renaissance was blossoming into the Reformation. European intellect was reformed and along with it the European conscience. The spirit of real progress was about to strike off the chains that held in slavery a multitude of unwilling subjects. With all the corruption connected with the Revival of Learning, the schools and uni-

versities of Europe opened the Bible; and once more the pious seeker after truth saw an open Gospel of Christ. Yes, the Revival of Learning, with all that is claimed in its favor, made possible, or was at least followed by the dark blot on the page of history which records the horrors, the treacheries, the indescribable tortures, and the murders of the French Revolution.

But along with the Revival of Learning the Renaissance was what its name implies—a new birth. The open Gospel in the schools of Europe burned the truth of Christian piety into the hearts of learned and noble leaders, whose moral power and eloquence touched the souls of multitudes and kindled a fire which threatened to sweep the continent. This was indeed a new birth, but not in the sense of discovering a new religion. It was simply a bounding forth, a broadening out, a wafting on the winds, a moral force whose progress had been held in check by the power which closed the Bible to the common people, enslaved them to a wily priestcraft, and gave to the world a thousand years of intellectual and moral darkness. This was simply bringing to light the truth which had been maintained since the days of Constantine—even the time of the apostles—by dissenters to the state churches. These little bands of despised and persecuted Christians were sometimes entirely annihilated; and when a few escaped they were driven into seclusion among the valleys and mountains, and rocks and caves of the Alps, the Pyrenees, and the Apennines. For many years these pious dissenters were known as Catherites, "pure ones," but later by many different names—Paulicans, Henricans, Petrobrusians, Waterlandians, Albigensians, Waldensians, etc. With them, crushed and bleeding and despised as they were, slumbered the spirit of progress like the dormant fire of an inactive volcano, ready to burst forth at any unsuspected moment.

The time had now come! The lull in active persecution had given time for those who served God from a true conscience to take hope. They could now look back and rejoice anew with the shepherds on the plains of Bethlehem in the birth of the world's Redeemer. They could now feel a thrill of joy as they beheld a revival of that spirit of progress which had been ushered upon the world accompanied by the song of angels proclaiming "peace on earth, good will to men." The mists were scattering and the Light which had shone in splendor for a time, and had then been shrouded for centuries by the cloak of ecclesiasticism, was again brightening the world. Of this Light Thomas McKellar sings:

"The morning of the centuries
Beheld a light arise,
That in their heavenly ministries
Ne'er fell on angels' eyes.

Through all the ancient days it seemed
A planet new begun;
It grew in fullness till it beamed
A sun beyond the sun.

"When earth with clouds of sin was dark,
It made an open way;
E'en where it glimmered as a spark,
Some souls received the ray;

"And they became the sons of God
Amid a scoffing race;
While bloody was the way they trod,
His peace lit up their face.

"They sealed their constancy with blood;
And where the martyrs died
A multitude arose and stood
And God was glorified.

"Till centuries shall be no more,
Its light shall not grow dim;
And Christ's redeemed on heaven's
shore
Shall sing redemption's hymn."

Splendid indeed, now began to seem the figure of Peter Waldo at Lyons and those of his successors, who in the valleys of Piedmont and Dauphiné had suffered for their hope. To his noble and self-sacrificing life over 300 years before it was no doubt due that the "sky of France was now full of morning light." His great work of translating the Scriptures into the tongue of the common people, and giving to all classes the advantage of Bible knowledge, had planted seed that was ripening into fruitfulness in the city and country, even in the university of Paris. Of the learners from Waldo, a Roman Catholic author who had been an inquisitor writes: "Among all the sects there is none more destructive to the Catholic church than the Leonists (Waldenses). This is true for three reasons. (1) Because its origin is the most ancient; some say they have existed since the time of Sylvester (who was Bishop of Rome at the time of Constantine); others that they date back to the apostles. (2) Because they are the most widely spread. There is scarcely any country where they are not found. (3) Because while other sects by their great blasphemies against God terrorize and drive away their hearers, this sect of Leonists show forth a high degree of piety. Before men they live a just life, believing all the goodness of God and all the articles of faith in the Apostles' Creed; only they blaspheme against the Roman church and its clergy." Ah, it was the spirit of progress in Peter Waldo, in John Huss, in Peter de Bruys and their heroic followers that made them offensive to those who understood not his spirit. That they dared to assert the authority of the New Testament Scriptures above the traditions of the clergy, and that they should apply Gospel teaching as a rule of faith and practice, was considered the veriest heresy. According to the laws of both state and church in all countries, adherence to the Waldensian faith was considered a crime punishable by death. Consequently those reformers

who, about A. D. 1520, and later, taught an open Bible, liberty of conscience, a holy life according to the Scriptures, separation of church and state, fell under the same condemnation with the Waldensians of earlier date.

A high standard of progress was set up by these dissenters about the time the Reformation was in full sway. It was, however, only a return to the simple teachings of the New Testament Scriptures. Among the number were many of the most learned men of the day, and a great number of the most pious and zealous defenders of Christianity.

A revival of the doctrines taught by the ancient Waldenses took place about the year 1523, at Zurich, Switzerland. Conrad Grebel, Felix Manz, both learned men, together with George Blaurock, William Reublin, and others were not satisfied with the teachings and practices of the Swiss reformer and founder of the State church. They did not consider his reformatory ideas sufficiently thorough. His looseness in church government was especially offensive to them. They claimed the church should be composed entirely of converted persons who lived saintly lives, and that all who failed to do this should be denied communion with God's people. About this time Hans Denck, of Bavaria, a brilliant light of the University of Ingolstadt taught the same doctrine, and published a number of excellent Waldensian books and other documents showing his faith to be the same as that of the Swiss brethren. He came to Augsburg and found a congenial companion in the learned Dr. Hubmeyer. At Worms, Denck met Ludwig Haetzer and Jacob Kautz, both learned and influential men and able ministers. These men, so far from opposing learning and education, translated the prophetic books of the Bible from the Hebrew language into the German, and published a number of editions about five years before Luther's translation appeared.

About 1531 Menno Simon, then a Catholic priest, began to study the Scriptures, being impressed with the heroism and piety of some martyrs who died for advocating their teachings, and became convinced of his lost condition, repented and was later baptized. He preached the same doctrine with Denck, Dr. Hubmeyer, and other Swiss brethren. Professor de Hoop-Scheffer of Amsterdam, states that "before 1550, of all the non-Catholic religious authors of Holland not one wrote so much as Menno." Because of his great zeal and ability, and the wide range of his travels and work, a large portion of the dissenters to the State church, who accepted the Bible doctrines as taught by the Waldensians, were derisively called Mennonites. We were at first simply brethren in Christ, but our nickname was finally used by our people, and, to all appearance, has come to stay.

Dr. Max Goebel, a theologian and historian of the Reformed Church wrote a most excellent work in 1844-1851, which is distinguished for the impartiality toward all sects and creeds. Of the non-resistant brethren afterwards called the Mennonites, he says:

"The real substance and distinguishing features of these people consists in the stress which they put upon actual personal conversion and regeneration by the Holy Ghost, of every Christian; on perfect liberty of conscience and freedom of worship; on entire separation of spiritual and worldly things—church and state; on representing and establishing a true, holy Christian congregation of the regenerated, through a special covenant of the believers, in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the ban; and in which the Christian principles of true brotherly love by liberal giving and supplying of one another's needs, and by a non-resistant and revengeless life are actually carried into effect. They aimed especially at a full and thorough execution and application of the doctrines of Christ in the heart and life of every individual in the congregation; and consequently there should be an organization of true believers into a pure and holy congregation. That which the reformation was originally intended to accomplish they aimed to bring into full realization without delay in every individual Christian, thus forming a congregation in accordance with Scripture teaching alone, and directed only by the Holy Spirit, rather than by the officers of government and the opinions of men." The same writer says, "Luther reformed doctrine; Calvin reformed the manner of worship—clearing the churches of images, musical instruments, etc.; and the Mennonites reformed the life."

Prof. J. W. Baum, of the Reformed Theological Seminary of Strasburg, Germany, says: "Aside from a number of the erroneous views and principles their only fault was that they lived 300 years too early."

Of their sufferings for these advanced principles, I will quote only one sentence from a late history by S. W. Pennypacker, of Philadelphia, Pa.: "There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of 'bloody' Mary."

The spirit of progress in the land of education was not wanting among the Waldenses, Swiss brethren, or the early Mennonites. They were especially anxious to have their children learn to read that they might know the teachings of the Bible and be so firmly established in the truths of Christianity that they could defeat in argument any one who would dare to attack their doctrine. Few

people at any age were generally so well versed in the Scriptures.

They took advantage of the schools whenever practicable. The Mennonites of Holland established a university at Amsterdam in 1737 which is still in existence. Menno Simon himself owned a printing press when there were very few in operation; and to this press we are largely indebted for the little Waldensian and early Mennonite literature still extant, which was not destroyed by merciless persecutors.

Persecutions against these non-resistant people were so severe, from the combined efforts of at least four classes of professed Christians that their spirit of progress appeared almost entirely crushed. Indeed many of those who escaped the ravages of persecution lived so secluded, so much isolated from the learned that they lost all interest in education further than to be able to read and write so as to be able to transact business pertaining to their farms and to their looms. But not so with all. Books were published and schools maintained at intervals all along down their history. The first book on the theory and practice of teaching ever published in America was the work of that pious Mennonite teacher, Christopher Dock at Skipack, Montgomery Co., Pa., in one of the first Mennonite churches erected in America. This little volume was published by Christopher Sauer, in 1770, and a few copies are still in the country.

That the Mennonites of America were not averse to learning and the publication of books is fully attested by the fact that so early as 1745, amid all the disadvantages of those times and the great expense that it entailed, they undertook and accomplished, in Lancaster county, Pa., the translation from the Holland language into German and its publication the large work known as *Martyr's Mirror*. An edition of 1,300 copies were issued in large folio form. Many of the books are yet to be found in Mennonite families, bound in heavy oak boards covered with strong leather, which seems almost as indestructible as an Egyptian mummy. A curious contravention marks an epoch in the history of these books. In the war of the Revolution a number of unbound copies were captured by British soldiers. Paper was a scarce article then. Those very pages which had printed upon them a history of God's suffering people and their principles of faith, which were, "no war, no violence, no bloodshed," were used to make cartridges with which to kill people.

Progress in the publication of our own literature was surely very slow for over a hundred years. Yet *Martyr's Mirror* was translated into English and a considerable edition published in 1837; and several smaller books appeared occasionally. But it was only 33 years ago that

this line of work received new impetus by the establishment of a church paper, followed soon after by a publishing house in the direct interest of the church. Since then a number of periodicals have been established which appear regularly, and a great number of volumes, large and small, have been produced in rapid succession. The publishing interest appears to be firmly established.

Progress in education was also very slow. Since good Christopher Dock died at his desk on his knees in prayer in the meeting house where he held school 125 years ago, few if any, Mennonite congregations have used their houses of worship for school. Had the church followed up the openings which were presented in educational advantages, and cultivated the spirit of learning which her people originally possessed, we might be a people famed for learning; and our congregations might number thousands where we now count only hundreds. Whatever other forces may have operated against us and caused the number of our people to remain comparatively small, it is certain, beyond question to any observant Mennonite, that one great reason has been the want of intelligent, educated teaching in the English language. The spirit of progress was in the church, but it was lying in great part dormant. Her ideals of character were the highest, her opposition to immorality was the most marked, her censure of irreverence was the most severe, in short her application of Scripture truth to daily life was the doctrine of Christ most beautifully exemplified; but the teaching was too long continued in a language (the German) in which the younger generation had received very little education. Those who became educated in the English language were almost always lost to the church. Because of this some of our most noble hearted people finally became opposed to education.

The Elkhart Institute, with its corps of able teachers, its new commodious building, and this formal opening exercise, which, all taken together, forms but a speck on the great educational field of this broad land, is after all an evidence of the spirit of progress among us in the line of education.

This is but a welling up of a pent-up stream that could no longer be suppressed. Disadvantages, opposition, fears of failures, all had to give way before the force that was driven into action by the deep consciousness of duty to God, to the church, to our young people, and to the cause of Christ in general.

Here we are at an epoch that marks a transition period in our beloved brotherhood. It is really a final crossing over of a large body of our people, the way having been gradually prepared, from the German language into the language of the country.

What will be the result of this transition? We fear and tremble as we think of what might be. Let us never say there is danger! Only the true spirit of progress given, and directed, and kept by the power of God will form a pavilion around about us in which we can dwell in safety from the encroachments of popular opinion and worldly aspirations that will come dashing against us with the fury of a sweeping cyclone. Jehovah will preserve us. But on the other hand we are thrilled with pleasure as we paint in our mental vision the beautiful picture of a multitude of young men and women going out from this institution, the mind stored with knowledge, trained to make the best of all their facilities, possessed with a will to do right that will acknowledge no defeat, armed with a character that will never shrink from maintaining true principles, trust that relies solely on the favor of God for success.

One reason why we know that this effort at higher education is encompassed with dangers is because the generally accepted standard of Christianity is far below the Bible standard. Efforts will be made by well meaning people to lower the standard for the sake of pecuniary and social advantages. Will we yield or will we stand by the Bible standard at the expense of being considered narrow, needlessly conscientious, or even ignorant? We must be as true as steel. We are in an age when ease, laughter, entertainment, and pleasure are considered culture. This is the highest aim of the multitudes. The culture of a consecrated heart and a self-sacrificing spirit are by too many considered out of date. When from this position we take a step forward we find ourselves in a moral stratum where sin, and darkness and death reign. Have we not the spirit of progress in sufficient measure to pierce this cheerless gloom? It is not presuming too much to suggest that this Institute should be like a light upon a stately tower, casting luster far below among the shadows. We might do well to adopt, at this late day, the old Waldensian watchword, "Lux lucet in tenebris."

"Let Light Shine Into the Darkness."

We should permit nothing to prevent us from maintaining the high standard of Christian life that has been defended by the teachings of our Mennonite people through their whole history. We must still teach that the standard of Christianity is so high that the converted man is a true man, that his "yea" means yea, and his "nay" means nay, "that his word is as good as his bond," that he fulfills all his obligations righteously, even if he could by a technicality of the civil law avoid doing so, and thereby secure pecuniary benefit, that he would be horrified at the thought of swearing profanely, that he is too true to be required to swear a judicial oath. We must still

teach that Christianity comprehends a charity too broad and far-reaching to be bounded by organizations, societies, cliques or leagues. That it in itself enforces virtue and temperance, so that these graces will live because of their own beauty and because of the happiness they bring to their possessor. It is as true as ever that ambitious aspirations are contrary to the exhortation which says, "Mind not high things, but condescend to men of low estate." A haughty disposition and pride of position, pride of family relation, pride of personal appearance and of personal attraction are as destructive to a noble Christian spirit as ever they were. The spirit that seeks pleasure only in entertainment and amusement is as degenerating now as in times of the Reformation. Hatred and revenge, and retaliation are as far below the true ideal of progress as when Christ said, "Love your enemies, pray for them that despitefully use you and persecute you." These are doctrines that must be taught, notwithstanding the fact that many good people claim they can never be maintained in an institution of learning.

Sometimes it appears to us that the professed Christian world is slowly learning at least some of these doctrines for which the few have contended through all the Christian age. The recent war threat with regard to the Venezuelan question has demonstrated the fact that great numbers of noble men and women look upon war as the work of barbarians—a thing impossible between Christian nations. When the chaplain of the United States House of Representatives prayed, "O Lord, may we be quick to resent anything like an insult to our nation; so may thy kingdom come and thy will be done on earth as it is in heaven," Chauncey M. Depew in a speech shortly after said, "Such an appeal to the Prince of Peace is a travesty on the Sermon on the Mount." The last week in January, 1896, a petition representing 300,000 persons in the United States was sent to each legislator at Washington, earnestly protesting against the passage of any measure which aims to provide military instruction in the public schools of the country.

The occasional World's Peace Congresses, in recent years, where representatives of all the civilized nations are pleading for the "beating of swords into plowshares," for the settling of all disputes between nations by arbitration, for the reign of universal peace, are but an enlarging of the cloud of witnesses which has been hanging as a "man's hand" in the religious sky for centuries. May it soon break upon the nations with such a deluge of love that will cause even bleeding Armenia to look up with joy and say, "Behold, at last the Prince of Peace reigneth."

The blessed Bible, which has been

ruled out of so many schools, colleges and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught—not as denominational peculiarities, but as the highest principles. May God grant that according to its teachings the true spirit of progress may be exemplified in the character and life of the officers and teachers of this humble institution! There

is a Name above every name. It is the name of One on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper—the name of Jesus, Jesus, JESUS.

CONSERVATION OF CHILDHOOD

II Medical Inspection of School Children

C. HENRY SMITH.

Not only is every child entitled to a fair start in life but it has the right to expect from the community that it shall be guarded from every handicap that may stand in the way of its normal development. In recent years much attention has been given by philanthropists and educators to the subject of medical inspection of schools. Somehow or other, nature did not seem to expect children to be educated in buildings from books. Or perhaps our physical apparatus for carrying on the educative process is still imperfect and needs to be improved. At any rate as soon as our children enter the schoolroom they become sick in body and defective in certain of the sense organs. School life at best in the past has been too artificial, especially in the large cities where the evils of imperfect ventilation, unhygienic seating positions, and lack of exercise among other things have been more apparent than in the smaller cities and country towns. Dr. Woods of Columbia University is authority for the statement that in this country,

400,000 children, 2 per cent have organic heart disease;
1,000,000 children, 5 per cent have tuberculosis;
1,000,000 children, 5 per cent have curvature of spine;
5,000,000 children, 25 per cent suffer from malnutrition.

An examination of school children made at St. Paul recently during one term of school showed that 95 per cent had some physical defect, and 68 per cent needed medical surgical treatment.

Of course many of these children would suffer from these defects out of school. Not all are to be attributed to our unnatural school life. But that a good share of it may be thus attributed is clearly made evident by investigations made in European schools. At Copenhagen 18 per cent of the boys in school were sickly when they entered, 30 per cent after two years of school, and 40 per cent at the close. Among the girls there was an increase of sickness from 12 per cent to 36 per cent in three years; from 12 to 16 years of age the

ill exceeded the well by 10 per cent. In Sweden the percentage of sickness ranged from 5 per cent during the first year of school to 36 per cent the second; and 40 per cent the fourth year.

Interest in this question is only of recent growth. Nothing was known until within the past few years of the great possibilities of preventive medicine. Tuberculosis was an inherited disease; spinal curvature was due to a "fall." Deaf children were heedless or disobedient. Measles and scarlet fever were diseases which all children should have and the sooner the better. The child suffering from defective vision was the dunce of the schoolroom, until growing too large for the grade was driven from school by ridicule or shame.

The germ theory of disease together with the discovery of serums which serve to neutralize the growth of bacteria has revolutionized medical practice and the attitude of society toward many of these diseases which were once thought inevitable and fatal. Considerable progress has already been made by school authorities in the elimination of the more common and dreaded preventable diseases. A strict quarantine usually checks the spread of such diseases as scarlet fever, diphtheria, small-pox and measles. Furthermore these have been shorn of much of their earlier destructive power by medical science. The movement for the abolition of the common drinking cup in the schools will greatly reduce the spread of tuberculosis. Sanitary methods of cleaning and dusting schoolrooms will do the same. In the larger cities many incipient cases of tuberculosis are cured by the open air schools. Sanitary school houses which must now meet certain requirements established by law in Indiana with respect to light, ventilation, hygienic seating, and proper heating will add much to the physical comfort and vitality of the school children of this state.

Good as all this work is, it needs to be extended still farther. There are many less noticeable physical defects which can be detected only by expert knowledge but which need to be re-

lieved in their early stages lest they prove to be serious handicaps to normal child development. An extensive examination among the school children of this country shows that at least 80 per cent of all children now in school are afflicted with physical defects more or less serious. 30 per cent of these had defective eye sight; 50 per cent had defective teeth; 14 per cent were defective in breathing; 12 per cent had adenoids; and 50 per cent enlarged glands.

A number of tests have been made which clearly demonstrate the relation of these defects to school progress. Strange as it may seem those suffering from defective eyesight do not suffer any loss in their school progress. That is they finish an eight year course of study in eight years, so far as their eyes are concerned. This is perhaps to be explained by the fact that those suffering from this defect are over studious and perhaps have developed weak eyes through their close application, so that the handicap that would naturally come from defective eyesight may be balanced by unusual application to studies. Those who suffer from defective teeth lose 6 per cent of their efficiency because of this defect and it requires eight and one-half years for them to finish an eight year course. Defective breathing is responsible for a loss of 7 per cent of efficiency while adenoids cause a loss of 14 per cent and require those afflicted to take nine years to finish eight years of work. Children having enlarged glands lose 15 per cent of their efficiency and must take 9.2 years for an eight year course. If viewed from the economic standpoint alone it would pay the state or city to assume all the expense incurred in the removal of adenoids. If Indiana children have the same number of defects as the children of other states there are about 50,000, in Indiana who suffer from this ailment alone and it entails an added teaching expense upon the state of about \$200,000 per year.

The growth of interest in the question has been rapid in the last few years. In 1890 there was only one city—Boston—which had provided for medical inspection. In 1910 there were over 400. The work is usually carried on either under the authority of the Board of Education or the Board of Health. Sometimes it is divided between the two. The service usually covers inspection to exclude contagion. Examination for physical defects such as enumerated above, and dental inspection, with advice to parents as to the course to be followed in the removal of these defects. The state Legislation of Indiana passed a law in 1911 which now makes it possible for any school corporation in city or country to provide for medical and dental inspection of school children at public expense. There is no doubt that within the

(Continued on page 190.)



Conducted by J. R. Shank, Carver, Mo.

VICTORIOUS LIVING

We find within every man a desire to make a success of life. No doubt many of us have trembled at the thought of the power of evil about us and how its influence has gotten hold of us. As we welcome a friend, so we will welcome the hour of prayer where the blessed grace of God has led us to come crying, "Abba, Father, teach us to pray as we could otherwise not know how." As we gather strength at the throne of grace we then go forth and can stand firm in the hour of trial. Our experience leads us to feel for others who must meet the same battles that we have fought, and we are made to inquire after the safety of their way. Finally we look in triumph to the time when the conflicts will be over and we shall shine with our Redeemer in glory. Will we make the lessons practical?

HOW TO PRAY.—Matt. 6:5-13

Topic for June 1

MOTTO

"Lord, teach us to pray."

OUTLINE OF TOPIC

I. What is Prayer?

1. Calling upon the name of the Lord.—Gen. 4:26.
2. Entreating favor of God.—Psa. 119:58; Dan 9:3.
3. Talking with God.—Dan. 10:17.
4. Making request.—Phil. 1:4; 4:6.

II. How to Approach God.

1. In humility.—Psa. 10:17; Jas. 4:8.
2. With repentance.—Psa. 34:18.
3. With confessions.—Psa. 38:15-18.
4. In reverence.—Gen. 17:3.
5. In faith.—Jas. 5:15; Heb. 11:6.
6. Sincerely.—Psa. 17:1; Matt. 5:6, 7.
7. In the power of the Holy Spirit.—Rom. 8:26; Jude 20.
8. In the merits of Jesus.—Jno. 16:23, 24.

III. What to Say Before God.

1. The longings of the soul.—I Sam. 1:15, 16; Psa. 142:2.
2. What is according to His will.—I Jno. 5:14, 15.
3. Not the sacrifice of fools.—Eccl. 5:1-3.
4. What you will watch over for an answer.—Hab. 2:1; Col. 4:2.
5. Intercession for all men.—II Tim. 2:2; Matt. 5:44; 9:38.

PERSONAL THOUGHT

Not the "how" of words committed to memory, nor the "how" of postures practiced in the body; but the "how" of the heart's attitude toward the Giver, and a

knowledge of **how** He is pleased to bless, will shape the words and direct the body into proper forms.

STUDY OF THE TEXT

Matt. 6:5-13

The virtue of seeking solitude for prayer does not lie in solitude itself but in the motives of the pure heart which can live and work in solitude as effectively as in public. True prayer is more than the attitude of the body.

The value of words lie only in the assistance they give in voicing our desires before God. They do not help God to understand better neither do they avail to make Him hear of themselves. Each sound of the vocal organ must first be tuned of the heart. An unutterable groan thus given is as effective as the most articulate sound of words.

The **how** of prayer is most clearly set forth in the model prayer.

"Our," "us;" the plural pronouns make the prayer an unselfish one.

"Father," expresses nearness of relationship.

"Heaven," expresses the divine nature of the relationship and calls forth the feeling of "Hallowed be thy name," which is an expression of reverence and worship.

Desire for His "kingdom" and "will" are essential to a loyal heart whom God can bless. The need of provision and recognition of God's power to provide. The need of forgiveness places a truly humble one as a confessor of sinfulness not unwilling to bear with the shortcoming of fellowmen. The need of strength in weakness and help in trouble forms an essential part of all human prayers.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Pray**.
2. Repeat the Model Prayer.

For Young People.

1. Whom Do We Approach in Prayer?
2. What Do We Say to God?
3. May We Expect an Answer?

For Older People.

1. Watching What God will Say.
2. What is the Burden of the Christian's Prayer?
3. Acceptable Through Christ.

"LORD TEACH US TO PRAY"

"Lord, teach us to pray." Yes, we feel the need now of being taught to pray. At first there is no work appears so simple; later on, none that is more difficult; and the confession is forced from us: We know not how to pray as we ought. It is true we have God's Word, with its clear and sure promises; but sin has so darkened our mind, that we know not always how to apply the Word. In spiritual things we do

not always seek the most needful things, or fail in praying according to the law of the sanctuary. In temporal things we are still less able to avail ourselves of the wonderful liberty our Father has given us to ask what we need. And even when we know what to ask, how much there is still needed to make prayer acceptable. It must be to the glory of God, in full surrender to His will in full assurance of faith, in the name of Jesus, and with a perseverance that, if need be, refuses to be denied. All this must be learned. It can only be learned in the school of much prayer, for practice makes perfect. Amid the painful consciousness of ignorance and unworthiness, in the struggle between believing and doubting, the heavenly art of effectual prayer is learnt. Because, even if we do not remember it, there is One, the Beginner and Finisher of faith and prayer, who watches over our praying, and sees to it that in all who trust Him for it their education in the school of prayer shall be carried on to perfection. Let but the deep undertone of all our prayer be the teachableness that comes from a sense of ignorance, and from faith in Him as a perfect teacher, and we may be sure we shall learn to pray in power. Yes, we may depend upon it, He teaches to pray.—Andrew Murray.

SEED THOUGHTS

O, Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

—J. Montgomery.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—Hannah More.

Prayer is not conquering God's reluctance, but taking hold upon God's willingness.—Phillips Brooks.

Ah, what is it we send up thither, where our thoughts are either a dissonance or a sweetness and a grace.—S. Irenaeus Prime.

FIRMNESS AS A CHRISTIAN GRACE I Cor. 15:58; Dan. 3:16-18

Topic for June 8

MOTTO

"It is a good thing that the heart be established with grace."

OUTLINE OF TOPIC

I. Firmness Defined.

A quality of character in which a person remains steadfast and fixed in his purposes and principles of life.

II. The Ground for Stability.

1. The faithfulness of God.—Heb. 10:23.
2. The power of God.—II Thes. 3:3; II Tim. 1:12.
3. The promises of God.—Heb. 13:5, 6; II Pet. 1:3, 4.
4. The witness of the Spirit.—I Jno. 3:24; Rom. 8:16; 5:5.
5. The spirit of faith.—II Cor. 4:13-16; 5:7.
6. The place of the affections.—Col. 3:1-4.
7. The nature of the heart.—II Cor. 5:17.

III. What to be Firm in.

1. In the faith.—I Cor. 16:13; Heb. 4:14.
2. Sound words.—I Tim. 1:13.
3. Confidence and hope.—Heb. 3:6.
4. Right conduct.—Heb. 13:16.

STUDY OF THE TEXT

I Cor. 15:58

"Steadfast."—Having a foundation.

"Unmovable."—Not shaken from a position, firm in life principles.

Dan. 3:16-18

"If it be so."—If it is God's will to do so. He is able and will if it is in accord with His wisdom.

"If not, be it known, that we will not serve thy gods."—Life purposes have their foundation deeper than even certain forms of providence. Not only in prosperity, apparently, shall we hold our integrity but even in adversity unexplainable. "Though he slay me, yet will I trust in him."

PERSONAL THOUGHT

To be thoroughly founded in confidence in the Lord, so that in all the acts of His providence I can say, "Thy will be done;" to be fully established in His Word so that when He promises I can say, "I know;" to fully taste of His grace, that I may testify, "I am not ashamed;" this is to have the precious grace of Christian firmness.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Steadfast**.
2. Relate some Story of the Life of Martyrs.

For Young People.

1. Signs of Wavering.
2. Signs of Firmness.
3. Causes of Weakness and Their Remedy.

For Older People.

1. Inspiring Examples.
2. Christian Experience Worketh Hope and Hope Maketh not Ashamed.

FIRMNESS AS A CHRISTIAN GRACE

Oliver H. Zook.

If there is any one thing that the Lord justly expects of us more than any other, it is certainly a faithful performance of our duty to God and man. To always know just what is the wisest and best thing to do is sometimes a question, nevertheless by keeping in close touch with God and

His Word by daily reading and prayer puts us at all times in a position to do faithful work for the Master. To do this requires stability and firmness. A weak, wavering, servant of the Lord never accomplishes much for the advancement of the Kingdom. Because of a keen desire to be helpful along this line and of honest convictions concerning the drift of the churches into worldliness we shall discuss this subject under two different heads.

Ground for Stability

There is no source of information concerning the needs of the soul and our whole duty to God and man that can be compared to God's inspired Word, therefore let us turn to its sacred pages for our grounds for stability. The first reference that naturally comes to our mind is found in I Cor. 15:58, which reads, "Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Three things are noticeable here. First, that we be steadfast, which of course means firmly established, not wavering or fickle, but rooted and grounded upon the Rock Christ Jesus. Second, Unmovable. Not headstrong or stubborn, but just so firm in our convictions of right or wrong that nothing can move us from our duty and our God. Third, Always abounding. Emphasizing "always" we have the idea that there is never a time when we will be justified by negligence or by half-hearted, carelessly done work for the Lord. God wants us to be steadfast, firm and always busy. "Let us hold fast the profession of our faith without wavering" (Heb. 10:23) is Paul's sound advise.

Then again if we take a good, honest look at the Church and notice the tendency of so many persons professing godliness to drift with the tide and then turn to our Bible and read the awful doom of the lost, certainly our only desire is to be firm, active, earnest, constant, and watchful. Seeing then the great need of stability, we pass on to the second division of our subject, namely,

What to be Firm in

We might answer this question with one sentence: Be firm in everything that is right. But since there is such a diversity of opinions regarding right and wrong things, we shall endeavor to name a few things in which God's children should be firm. These are days of spurious doctrines, scientific reasoning, perverted teaching of the Bible, church apostasy, etc. Hence if we want to be true to God and our profession, we must be firm in our teaching the Word of God. Let other things be questioned, but remember that the Bible is unalterable, undeniable, unfailing. By it we shall live, die and be judged. Every word will be fulfilled because every word is true. Stand fast, therefore in every command, every doctrine, every precept, every restriction. Stand by the Bible if you desire to enter the portals of eternal glory. We

believe the Mennonite Church is founded on Gospel principles and rightly interprets the Word of God. Therefore we should stand by the Church and fully comply with her decisions and requests. Though others may invite you to go with them in their sins, refuse to do so. Never become a partaker of other men's sins. Let us remember that in the sight of God "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:23). "There shall be no reward to the evil man" (Prov. 24:20). "But they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

Belleville, Pa.

SEED THOUGHTS

By my tasks of every day,
By the little words I say,
By the friendships which I make,
By the roads my footsteps take,
My allegiance I proclaim—
My allegiance to a name—
Prove my right His cross to wear
Cross and name of Christ to bear.

—G. Klinge.

But far higher than worldly success is heavenly, eternal success; and this also depends upon fidelity. We shall not be true to Christ in the large things unless we are true to Him in the little things; we shall not be faithful where men can see us, if we are not faithful in the dark and hidden corners of our lives.—Peloubet's Notes.

The root of all steadfastness is in consecration to God.—A. Maclaren.

And heaven is kind to the faithful heart;
And if we are patient and brave and calm
Our fruits will last though our flowers depart.
—D. M. Clark.

UNDER GRACE—VICTORY.—Rom. 8

Topic for June 15

MOTTO

"We are more than conquerors through him that loved us."

OUTLINE OF CHAPTER

I. Freedom from Condemnation.—Vs. 1, 2.

1. In Christ Jesus.
2. By the law of the spirit of life.

II. Freedom from Bondage.—Vs. 3-9.

1. By the work of Christ.
2. Through the leading of the Spirit.
 - a. Fleshly desires lead to death.
 - b. The Spirit promptings lead to life and peace.
 - c. Carnality cannot obey God's law nor do anything to please Him.
 - d. Those having the Spirit in them are no longer carnal.

III. Gives a Hope of a Resurrection.—Vs. 10, 11.

1. Death to the body is sure as the doom of sin.
2. Resurrection of the body is sure because of the Spirit life in us.

IV. How Gain the Victory of a Resurrection Life.—Vs. 12, 13.

1. Not by indulging the flesh.
2. But by mortifying the deeds of the body.

V. The Assurance.—Vs. 14-17.

1. Our obedience.
2. The Spirit of sonship, crying Father.
3. Communion of the Spirit.
4. Our sufferings for His sake.

VI. The Victory of Glorification.—Vs. 18-30.

1. Suffering insignificant in comparison.
2. The whole creation groans with the pains of vanity of a bondage of corruption.
3. The Spirit-filled also are longing for deliverance from corruption in the body.
4. The Spirit helps the infirmities by intercessions looking to the glorified state.
5. All things work together for good to the called in Christ.
6. The glory expected is complete likeness with Christ.
7. God's foreknowledge made a plan of salvation that leads to certain glory.

VII. No Power can Defeat God.—Vs. 31-39.

STUDY OF THE TEXT

Laws Enumerated in Chapters 7 and 8:—

1. "The Law."—The requirements of God under the old Covenant (7:1).
2. "The Law of God after the inward man."—The principles contained in the law as accepted and approved in our conscience.—7:22.
3. "The Law of sin" in our members.—The nature within us that keeps us in captivity to Satan's rule.
4. "The Law of the spirit of life in Christ Jesus."—A law put in operation by the presence of the Holy Spirit in the heart of the believer by which he fulfills the will of God and keeps in mortification the law of sin in our members.
- "Flesh."—That part of our being which remains corruptible. In another sense that part of our life that is mindful of the corruptible and earthly lusts and passions. (8:5-8).
- "In the Spirit."—That condition which the saved soul has because of the Spirit within him which enables him to obey the law of righteousness and please God.
- "Quicken your mortal bodies."—Resurrect your bodies that are now doomed to die because of the entrance of sin into the human family. This "quicken" will mean more than simple resurrection to a natural life like we enjoy on earth. It will mean a glorified state like Christ enjoys. This will distinguish the resurrection of the saint from the sinner. (Dan. 12:2; Jno. 5:28, 29).
- "Foreknow."—To know beforehand. God knows all things from the beginning and so knows that there are souls who will accept a plan of grace if it is prepared.
- "Predestinate."—A prepared end designed beforehand for those who will accept.
- "Called."—The plan made known to the people, and God's grace made effectual in all who are willing to respond.
- "Justified."—Made righteous by pardon and regeneration.
- "Glorified."—The end or final destiny of the saints.

PERSONAL THOUGHT

The "first born among many brethren." My Lord has gone before. In Him all my expectation lies. He is the predestined plan of redemption. I, too, am predestinated in Him if I have Him as my life.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, Glorify.
2. Commit Vs. 31-39.

For Young People.

1. The Weakness of the Flesh.
2. The Power of the New Life.
3. Minding the Right Spirit.

For Older People.

1. The Life of Assurance.
2. Our Hope of Glory.
3. Victory Is Sure.

SEED THOUGHTS

A man's enemies have no power to harm him, if he is true to himself and loyal to God.—John B. Gough.

The best assurance anyone can have of his interest in God, is doubtless the conformity of his soul to Him. When our heart is once turned into conformity with the mind of God, when we feel our will conformed to His will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to say, "Abba, Father."—Cudworth.

Christ leads me through no darker rooms than He went through before.—Richard Baxter.

Night brings out stars as sorrow shows us truth.—P. J. Bailey.

IS THE YOUNG MAN SAFE?

II Sam. 18:32

Topic for June 22

MOTTO

"Remember now thy Creator."

OUTLINE OF TOPIC

I. The Young Man's Situation.

1. Inexperienced with good or evil to a large extent.
2. Rapidly developing powers to be exercised in something.—Tit. 2:6-8.
3. The need of a teacher friend who knows and cares.—I Thes. 3:5-8; II Pet. 1:12, 13.
4. Influences strongly appealing to a willful and careless course.—I Jno. 5:19.
5. A self-life to be brought into subjection or to be neglected.—Eccl. 11:9, 10.

II. The Course of Safety.

1. Careful training of parents, teachers, or guardians.—Prov. 4:1.
2. Guidance with reference to the choices to make.—Prov. 4:5-8.
3. Beginning at the foundation.—Eccl. 12:1.
4. A teachable disposition.—II Tim. 3:14; Prov. 4:10-13.
5. The Holy Scripture as a text book.—II Tim. 3:15.
6. Good associates.—Prov. 4:14-19; Psa. 1:1.
7. Wholesome employment.—Lam. 3:27.
8. Holy aims.—I Tim. 4:12; Prov. 4:23-27.

STUDY OF THE TEXT

II Sam. 18:32

"Is the young man Absalom safe?"—These are the words of David concerning his rebellious son. With all that Absalom had done against David, there still rose in him the feeling and concern of a father-heart. David wished even that he himself could have died in his son's stead. (II Sam. 18:19). It was too late to save his son, but the question is a good one to ask before the opportunities of salvation are all past. May the father-

hearts seek safety for their sons in our day before they are beyond redemption.

PERSONAL THOUGHT

Do we give the consideration we should to those who are concerned for our safety in our various relations in life? Thank God for the concern of a father or mother or friend whose hope is nothing short of heaven for us.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, Young man.
2. Commit Eccl. 12.

For Young People.

1. Dangerous Ground.
2. A Friend in Time of Need.
3. The Path of Safety.

For Older People.

1. Responsibility for the Safety of the Young Man.
2. Inquire in Time.
3. Modern Evils Threatening the Young Man.

IS THE YOUNG MAN SAFE?

J. W. Hess.

This is a question that is in the minds of many an anxious father and mother and has been for many generations (II Sam. 18:32) and will continue to cause all true parents to meditate on this important question as long as God sees fit to leave us in this sinful world.

While our text refers to a time of war, when a son rebelled against his father, we also have many in our day who rebel against father, and still father is continually concerned about their safety.

The young man in general is daring or forward and considers things safe that may not be safe. As he travels over life's rugged road he is taught by experience and observation that many things which he earlier thought safe to be unsafe.

The father who has traveled this road is looking back and sees the many dangers, as they can best be seen when past, and as he thinks of the many snares and pitfalls along the way he is made to tremble and ask himself the question "Is the young man safe?"

My dear reader, let us as young men be thankful that we have those who are more cautious than we are, and let us not make light of their admonitions for soon the time will be here that we will be more concerned about those who are coming after us. That beautiful hymn, "A shelter in the time of storm," speaks of the only place of real safety. Since we know that this question is one of much concern for those going ahead let us be concerned by asking ourselves, "Am I safe?" This can be answered by, yes, if I truly believe in that Word that shall stand when all else shall pass away. Let us not try to make ourselves safe by joining in with worldly organizations such as life insurance, secret orders, etc., but let us come to Him who has declared that "all power is given to me in Heaven and earth." Let our vocation or profession in life be what it will, or are we capable of making money by the thousands even by the millions, we are

not safe without Jesus the lowly Nazarene. If you feel safe is not a sure sign unless it is based on God's Word. Do not allow anything else to make you feel safe but accept Jesus and all His teaching which not only makes us feel safe but makes us safe, now and in the hour of death and in eternity.

Palmyra, Mo.

SEED THOUGHTS

No boy is well prepared for rough climbing, unless he is well shod with Christian principles.

Reckless youth makes rueful age.—Moore.

Every period of life has its peculiar temptations and dangers. But youth is the time when we are the most likely to be ensnared. This pre-eminently, is the forming, fixing period, the spring season of disposition and habit; and it is during this season, more than any other, that the character assumes its permanent shape and color, and the young are wont to take their course for time and eternity.—J. Hawes.

THAT BLESSED HOPE.—Tit. 2:13 Topic for June 29

MOTTO

"We are saved by hope."

OUTLINE OF TOPIC

I. What Is Included in that Blessed Hope?

1. The resurrected, glorified body.—Rom. 8:23, 24.
2. Likeness to Christ.—Phil. 3:20, 21.
3. Heirship with Christ.—Rom. 8:16, 17; Rev. 21:7.
4. Heavenly mansions.—Jno. 14:2; Rev. 21:27.
5. Eternal pleasures.—Psa. 16:11; 22:3-5.

II. What Events Usher Us into the Enjoyment of Our Hope?

1. The return and manifestation of Jesus with power and great glory.—
 - a. The resurrection of those asleep in Jesus.—I Thes. 4:16.
 - b. The translation of the living saints.—I Thes. 4:17; I Cor. 15:23.
 - c. The casting down of the power of the evil doer.—II Thes. 5:7-10; I Cor. 15:24, 25.

III. What Such a Hope Should do for Us at this Time.

1. Fill us with rejoicing.—I Pet. 1:5-9.
2. Make us diligent to be ready.—I Pet. 5:13; 4:7; II Pet. 3:14; Matt. 24:44-51.
3. Make us active in exhorting one another.—Heb. 10:23-25; 12:15.
4. Make us patient in waiting and suffering.—Jas. 5:7, 8; II Cor. 4:14-18.

STUDY OF THE TEXT

Tit. 2:13

"Looking for."—The Christian calling not only consists in renouncing evil and doing good but in looking to a goal. Our King is in the heavens. Loyal subjects prove their loyalty by looking to Him there and living as unto Him.

PERSONAL THOUGHT

What is my most earnest desire for the future? Am I living daily in the expectation of its reality?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Hope**.
2. Song, "O Can We Say We are Ready, Brother?" (Gospel Hymns 1-6, No. 659).

For Young People.

1. Heavenly Treasures.
2. Looking for Jesus.
3. "Pressing to the Mark."

For Older People.

1. Our Business in this Present World.
2. Bearing Reproach for Christ.
3. Our Hope.

THAT BLESSED HOPE

Daniel Kauffman.

Life is a pilgrimage. A short journey here, then we come to the brink. Looking beyond the river that lies before, we see with an eye of faith the blissful land where we expect to spend eternity.

Life is a day of opportunity. Since this world has been so miserably spoiled by sin, God does not intend that we should live here always. A better country is ahead, and all the faithful are joint heirs with Christ for the glory and power and holiness and happiness for which that country is known. Just a short time here, then a long time over yonder. This short time, however, is long enough for us to make our calling and election sure, to leave our testimony for the encouragement of others, to gather a few sheaves for the great harvest of souls. But this opportunity comes but once. Satan understands this, and succeeds in interesting the great mass of humanity so intensely in the affairs of this world that they neglect the one opportunity of their eternal existence and come down to the gates of death with the door of heaven forever barred against them.

Life is a battle. The great enemy of souls has his camps on every hill, his destroyers in every valley, his fortifications in every city, and inflicts fearful havoc upon the people of every country. They who would win the everlasting crown and shout the shouts of eternal victory must understand right in the beginning that they must fight the good fight of faith from the moment they enlist under the banner of King Jesus until they are mustered out of the service and received into glory.

Often weary and worn, sad and distressed, burdened with trials, limited by imperfections, disappointed in the shortcomings of fellow men, deceived through the infirmities of the flesh, we are cheered by the abiding presence of the Holy Comforter and look with fond anticipation to the time when Jesus Christ will come again in the clouds with great power and glory to receive to Himself the faithful of all times. Well may the apostle refer to this as "that blessed hope." It is the hope that gives us courage to press on, for we know that when that glorious time does come that we will then be forever removed beyond the power of the tempter and with glorified bodies we shall dwell in the pres-

ence of the great King and reign with Him forever.

May not the glittering things of time and sense dim our vision of "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Scottsdale, Pa.

SEED THOUGHTS

Heaven is not in this world. Our inheritance is beyond, and only the resurrection can bring us to the full fruition of it.—Seiss.

Perhaps you have been thinking too exclusively of the duties and obligations that rest upon you because you belong to Christ. Today think of the deathless glory and power that await you in the endless future because you are Christ's.—Bosworth.

How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and joy of that day when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to this Redeemer!—Isaac Watts.

A SUGGESTION FOR TOPIC FOR JULY 27

"Missionaries of the Last Century" is the topic for the last Sunday of July. Because of the nature of the subject it is well to begin preparation for it at the earliest possible moment. To discuss all the missionaries of the last century would be impossible, even to consider all those who have been leaders in their respective fields would be too great a task. Consequently it is best to consider only a few representative missionaries representing different fields, if a definite impression is to be made in the meeting.

There are a large number of books on missionary biography which would be helpful in gathering material for this meeting, but many of these are lengthy and would require considerable reading to gather the necessary information. A short sketch of a life containing the most prominent incidents and events is desirable for this purpose.

One of the best books we know of of this kind is "Effective Workers in Needy Fields." The book contains a short sketch of five well known missionaries of the last century who labored in different countries. They are among the pioneers who helped to give shape to the modern missionary movement, helping to lay the foundation for much of the present work done in their respective fields.

(Continued on page 190.)

OUR SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

II A City Sunday School Organized and at Work

A. M. EASH.

Having convinced ourselves that the HOME DEPARTMENT is an essential phase of Sunday school work and that, so far as theory is concerned it supplies a real need in the work of the school, it is next in order to consider methods of organizing, and conducting it. Like many other lines of church work, in order to do the work most successfully, the differences in conditions in city and country communities call for different methods of procedure. For this reason it is necessary to write two separate articles on the subject of "The Organized and Working HOME DEPARTMENT," the one dealing with the city school and the other with the one in the country. We shall consider the city HOME DEPARTMENT first.

The first essential in this, as in almost every other work, is that someone sees the need and takes the initiative in promoting the work. Since the need in this instance is the teaching of the WORD to more people, the parties who will first become conscious of it are the wide-awake Sunday school officers together with the heads of the Church. We are ready to admit that these particular individuals are often not the first ones to see the need but wish to assert that this condition is possible only because "wide-awake" is not a characteristic of theirs. In instances where the need is first seen by others than these officials the best and almost only thing to do is to "open their eyes" to the needs.

Supposing that the Sunday school officials are conscious of the need, the next logical thing to do is to locate some individual in the school to whom they can delegate the responsibility of taking charge of the new work. One of the greatest mistakes made is some of our city churches, Sunday schools, and missionary activities has been the opening up of new lines of work without having some capable person to assume charge of the same. The result so many times has been the failure of the effort, the disheartening of the workers, and the loss of confidence of the Church at large in the judgment or ability of those trying to do the work. For that reason in particular we emphasize the need of deciding upon the leader first. Then, also, the one who is to assume charge of the work after once it is launched will be able to work much more intelligently if she has a knowledge of and a hand in the work of which we shall speak as we proceed.

Not all people are good HOME DE-

PARTMENT superintendents. In addition to being able to plan and direct, she needs to be appreciative, sympathetic, affectionate—in fact, have those characteristics which will make her entrance into the home a welcome one, and, in addition, the strength of personality necessary to be a leader in the personal contact.

Having selected the person who is to assume charge of this new line of work, we may next consider the FIELD. While in reality the entire community in which the Sunday school is located is the field, in order to be successful in our efforts it will be necessary to considerably limit its boundaries. To be more explicit, the entire community surrounding the city Sunday school contains so many inhabitants that to make an effort to reach all of them would almost certainly result in a failure to reach even a few. Should it be possible to make a temporary impression upon the community as a whole, the probabilities are that the results would not prove permanent. The individuals with whom a really religious work can be done are those who have been instructed and dealt with as individuals or in small groups. In starting a HOME DEPARTMENT in connection with a city Sunday school, the following several classes will make a large field:

1. The church membership. Every member of the church should be in the Bible study department of the Church—the SUNDAY SCHOOL. Nearly every congregation has at times members who are unable to attend its regular sessions, some on account of sickness, others because of home conditions and duties, still others because of their manual labor or for various other reasons. The Sunday school should feel itself responsible to make every member of the Church who cannot or will not attend the regular sessions of the school a member of itself by enrolling them in its HOME DEPARTMENT.

2. The parents of all the boys and girls who are members of the school. It is the natural thing for children up to and including the Intermediate age to be religious and, when opportunity is afforded, to be in one or more Sunday schools. It is also a most common experience for them to take a skeptical and critical attitude toward religious things in about the middle of their "teen" period and to drop out of the Sunday school. The children and young people need a home influence which will hold them to the school. In no way can this be

accomplished better than by having the parents as members, if not regular attendants then as members of the HOME DEPARTMENT. Then, also, the young people like to do manly things and the relationship of the parents to the Sunday school will very largely determine what the relation of the young people will be. The Sunday school should feel itself responsible to make every parent of every one of its members a member of the school either in the ADULT department or else as HOME DEPARTMENT MEMBERS.

3. The parents of all the babies in the CRADLE ROLL. A city Sunday school without a CRADLE ROLL is like a city water plant without a supply pipe connecting it with the dam on the hillside—the MAIN SUPPLY OF WATER DOES NOT HAVE A PROPER CHANNEL THROUGH WHICH TO FLOW IN ORDER TO REACH THE CITY MAINS. The CRADLE ROLL is the greatest organized natural feeder the Sunday school can find. Every baby has a mother and the recognition given to the baby is almost certain to find a response from that mother. The baby's place in her life is a most vulnerable spot. Because the influence that should necessarily be brought to bear upon the life of the child from the angle of the home needs to be such that only a Christian, a Bible student mother can properly wield it, that mother ought by all means to be enrolled in the Bible study Department of the Church which is planning to become its spiritual director. The mothers of the babies enrolled in the CRADLE ROLL of any Sunday school should be members of the same school either in the ADULT Department or else as HOME DEPARTMENT members.

4. The miscellaneous class of sick, infirm shut-in, etc., which is present in every community. They not only need the helpful influence of the Bible but they are usually glad for it and always greatly appreciate the regular calls of the visitors. The shut-ins in the community should be members of the HOME DEPARTMENT of the SUNDAY SCHOOL.

5. The other class which is so often referred to is that large body of people who, because of the demands of society, need to be on duty while the Sunday school is in session. These are often called the "shut-outs" in contrast to the "shut-ins." They need the helpful influence of the Sunday school and can receive it through the HOME DEPARTMENT.

With a leader for the work selected and the field to be covered clearly in mind, the next step is the soliciting of the members. The benefit of being affiliated with the Sunday school both to themselves, their families and to the entire school should be clearly presented and every possible effort brought to bear upon them. The individuals who will refuse to become members either of the ADULT Department or else of the HOME DEPARTMENT are very rare. As rapidly as the members are

(Continued on page 190.)



HELPING THE BOY

Schemes that Interest and Encourage Him

There are many ways in which boys in their teens who live on the home farm can make extra money if they are alert and ambitious. At that age their full time for crop-working or chore-doing is seldom demanded by their father, and if the youth shows a desire to branch a little from the beaten track of farm work the father, if he is alive to the boy's interests, will do all possible to encourage him, provided the efforts are directed in a proper channel.

One farmer in Oneida County, New York, has a family of five children, the oldest being a boy of 16. About 16 acres of the farm consist of what are locally called the "sand plains," where virtually nothing grows or can be grown but a species of dwarf brake, a few weeds and an abundance of huckleberry bushes. The latter are most productive, and last year thousands of quarts of uncultivated berries grew on those semi-arid acres. For years the berries had grown in the same manner, and after a few pailfuls had been gathered by the owner and a few neighbors the remainder of the fruit fell to the ground and was wasted.

Before the huckleberry season opened last summer this 16-year-old boy—John we call him—after getting his parents' consent, engaged his younger brother and sister, one 15 and the other 14, to work for him during the berry-picking season. He also engaged nine other children of the neighborhood, of an average age of 15 years and with some ambition to earn a dollar or two for themselves, to work on the sandlots for him during the picking season. John agreed to pay each picker four cents a quart for every quart picked.

John's Close Bargaining

Then in company with his father John one day went to the city, five miles distant, and succeeded in making a contract whereby a large fruit dealer, who supplied several smaller dealers, agreed to take all the perfect huckleberries that John could gather. The rate settled on was nine and a half cents a quart. The dealer held for nine cents and John demanded ten. A compromise at nine and a half cents was the result, the dealer agreeing to supply the quart berry baskets and the crates needed to get the fruit to market. The deal was made in the presence of the father, but without one word of advice or interference from him.

When the picking season opened John's father gave him a three weeks' vacation from all farm duties except to take the milk from the small dairy to the city creamery each morning. When he made the daily trip with the milk he also took several crates of berries—the output of the previous day's picking—to the city dealer. The rest of the day the youth spent in the huckleberry patch on the waste sandlots, working with his young neighborhood companions and the younger brother and sister. At the end of two weeks John had gathered and sold 1695 quarts of berries on which he had cleared five and a half cents a quart, making a total profit of slightly over \$93. His father made the sum an even hundred in return for the berries taken for family use. Hundreds of quarts could not be gathered for lack of help.

This season John, now 17 years old, repeated his work of last year, but as the wild berries did not yield quite so well because of the dry weather early in the season the profits were slightly under \$80. He received eleven cents a quart, however, and this increase helped to make up for the shortage in the yield. With the money earned John is planning to take a winter course in agriculture in an agricultural college. His heart is strongly inclined toward farm life; he is strong and ambitious and his future will be worth watching by those who are interested in examples of success that come to young men on the farm.

Another farm boy in Central New York, 19 years old, employed by his father on the home place, while in a near-by city saw that many well-kept lawns had rows of ferns growing close to the cellar walls of the dwellings. While selling eggs and other farm produce he frequently made inquiry of his city customers as to where they procured their ferns. In nearly all cases he learned that the city florists furnished them at a figure which amazed and pleased the youth, for he had an idea of his own.

A small river flows through his father's land which for years had been annually bringing down rich deposits of soil that was distributed on the flat lands when the spring freshets flooded the land. At one point along the river for several hundred yards large trees grow on and near the banks. In the shade of those trees large ferns grow most abundantly. Many of them attain the height of five or six feet and

are the handsomest specimens of wild fern obtainable.

After ascertaining that he could readily sell these ferns in the city this youth borrowed his father's team and a lumber wagon and one morning after a heavy shower and before the ferns had reached their full growth he drove to the river's bank. He dug and carried ferns to the wagon until he had it filled with choice specimens round the roots of which was an abundance of rich dirt. Then he drove to the city and in two hours had sold his entire load. Forty-one perfect plants at 40 cents each netted him \$16.40 for about six hours' work.

The plants were set out by the purchasers and though a few died through ignorance of their requirements and care, enough lived so that the young man was soon importuned by many other city dwellers to bring them ferns. Before the ferns grew too large for successful transplanting the energetic youth had cleared over \$60 for his few days' work.—Sel.

OUR FRIEND THE BARN-SWALLOW

Do you know that the swallow is one of the most beneficial of birds? Dr. Brewer says of the barn-swallow: "There is no evil blended with the many benefits they confer on man; they destroy the insects that annoy his cattle, injure his fruit trees, sting his fruit or molest his person." Barn-swallows are typical birds of the air, wheeling about our barns and houses, or darting, gliding and getting their food while on the wing. They are easily recognized by their peculiarly-shaped tail, which is very deeply forked. Their color is glistening steel-blue and black, with chin, breast and underneath bright chestnut-brown and buff. The tail is dark and the inner webs have snowy white spots.

Swallows eat flies in barns, enormous quantities of winged ants, injurious wheat midges, mosquitoes, spotted squash-beetles, and beetles that work under the bark of trees. They migrate in immense flocks, and last October one flock seen at Atlantic City looked like a vapory cloud.

An old saying that it is going to rain when the swallows fly low, can be credited to the fact that before a storm the air is heavy with moisture, and wing insects, upon which the swallows feed, fly close to the ground. Do all you can to attract swallows. Do not destroy their nests but encourage them to build under the eaves of the barn. Swallows may be induced to build their nests in a particular locality by providing a quantity of mud to be used by them as mortar. Barn-swallows may also be encouraged by cutting a small hole in the gable of the barn. White-bellied swallows will build in home-made houses fastened in some high situation.

A few pairs of swallows in a barn have been known to rid it entirely of flies, which had greatly tormented the stock.—Sel.

"The doors do not open to the knockers."

THE SPREAD OF RURAL NURSING

The Red Cross Society is now organizing a rural nursing service, to cover every state in the Union. The inspiration of this movement is the work of Miss Lydia Holman, of Baltimore.

Twelve years ago Miss Holman, herself a trained nurse, was called from Philadelphia to the mountains of North Carolina to care for a wealthy woman who had been stricken with typhoid fever while visiting her summer home. The patient recovered and Miss Holman became an object of veneration to the mountain folk, for typhoid had been almost always fatal among them. She, in turn, was greatly touched by the suffering that was widespread among the people because of their ignorance of sanitation and hygiene, and because of the lack of proper nursing of the ill. She gave up her career in the city and for nine years made her home among these mountaineers, where, she says modestly, "I answered calls day and night, which was proof surely that the people appreciated my work."

"Almost from the day of my return the work grew heavy—a carbuncle on the back of a neck to clean up; a cut lip to sew together; babies to have infected glands opened and drained; teeth to extract; woodchoppers' feet to sew on; skin cases and then, 'hallo! hallo!' the night call to get me out. Motherhood on a mountain top in a cabin with other children for the mother to care for whilst the husband travels for miles to secure the services of the nearest 'likely' person, be it doctor or only neighbor; alas! for American motherhood in isolated rural communities! This phase of the problem alone convinced me that my work was here."

Miss Holman's field comprised sixty square miles, which she traversed by bad roads and worse trails at all hours and in all weathers. She exhausted her funds and much of her health in this task before she appealed for assistance. With the aid of Dr. William H. Welch, pathologist of the Johns Hopkins hospital, the Holman Association was organized to extend this kind of work. Dr. Welch is president of the association. The first work it did was to equip a small hospital and nurses' home at Altopass, N. C., with an operating room and fifteen beds, as a centre for organized work in rural nursing. The plan is to establish numerous neighborhood houses with infirmaries, as headquarters for nurses and as meeting places at which the people may gather for instruction in home nursing, care of children, cooking, and housekeeping. Perhaps these houses may develop also into social centres.

The Red Cross Society, acting upon the suggestion of this example, has organized between eighty and ninety local committees in the United States that select and enroll nurses who shall act as reserves for the Army Nurse Corps in time of war but who shall at other times be utilized in the rural nursing movement. With such powerful backing, the possibilities of this movement for the amelioration of suffering and

for the improvement of sanitary conditions in the country districts are inspiringly great.—The World's Work.

THE BEST TONIC

Karl de Schweinitz.

Cocaine users are not the only drug fiends. People who are horrified by the tales of opium eaters are often bound to some habit which is almost as bad. The man who is constantly taking medicine to "tone up his system" is just as much a victim of the drug habit as if he were taking cocaine.

The best man, like the best horse, is the one who works without the whip. Unless a doctor prescribes, avoid all tonics. If you use coffee and tea as stimulants instead of as beverages you had better give up both. If you are tired and sleepy it is because nature needs a rest, not the whip. Stimulants should be used only in great emergencies; and remember that emergencies occur rarely—not every other day.

Insanity is increasing at a fearful rate. Tuberculosis kills more than ten thousand people in Pennsylvania every year. Both diseases readily take hold of systems which have been overworked by the use of drugs and stimulants. If you feel in need of an impetus to help you work turn to nature. Make this your motto:

"The best tonic is fresh air.

The best restorative is sleep.

The best stimulant is exercise.

Fatigue calls for rest, not the spur."

To this add a cheerful optimistic mind and you will need no stimulants. "Hope and success make a finer tonic than medicine."

PAY EXPERT TO STUDY THEIR LAND

Following is an extract from an article in the Farm and Fireside, showing how the farmers in an important county in Illinois have contributed to a fund for the purpose of hiring an expert to examine their soil and determine how they may improve it. It is an interesting illustration of the progressive methods of middle western farmers:

"In De Kalb county, Ill., they are showing themselves alive to the need of better rural life by the organization of a Soil Improvement Club. Farmers, bankers, and newspaper men are united in the organization. An agricultural expert has been hired to spend his time working for and with the farmers for the upbuilding of the soil and the doubling of the crops. The committee on ways and means of the club collected 2 cents an acre from the lands of the members, and thus raised \$10,000, which amount will be expended each year for three years." —Sel.

"When a man has nothing to say he usually preaches on the past, the present and the future."

DRIED POTATOES FOR ANIMALS

Germany is evolving an ever-increasing number of potato products and thus rapidly solving the problems of disposing of the once enormous surplus of this crop. A number of establishments in that country are now turning out quantities of dried potatoes, in various forms, for use in feeding cattle. According to a recent consular report, dried potatoes do not cause the forms of sickness that result from a diet of raw potatoes. Moreover, raw potatoes can be preserved for only a limited time, while to boil the potatoes would impose upon the stock-raiser more expense than the circumstances justify. Official tests have proved that the one third of strengthening food generally given to horses in the form of grain could be replaced by dried potatoes, and such animals would be kept in excellent condition.—Sel.

ACTIVITY OF BIRDS

As young birds require insect food, it keeps parents very busy finding it for them, although the old birds live mostly on seeds. Certain birds are said to work sixteen hours a day in midsummer, during which time they bring two thousand caterpillars to a single nest, where their young consume two hundred each per day. One pair is reported to have made 475 trips with food in a single day. One bird caught flies and brought a mouthful of them to her young every few minutes. Alfred Russel Wallace believes that insects multiply so enormously for the very purpose of feeding the young of birds. In the great breeding places of untold multitudes of birds, on the edge of the Arctic regions, mosquitoes abound beyond all belief, thus providing for the young as they are hatched.—Sel.

HIS MOTHER'S WORD

My mother always keeps her word;
She never says she'll do
A thing, and then forgets; she's what
I call a real "true blue."

Now, for one thing, she never says
She'll punish, then back out;
If it's a jokin', why, you bet
I get it 'thout a doubt.

Then if she says she's goin' to buy
Me somethin' nice, I get
Just what she promised it would be;
I never have to fret.

Because I know 'twill be, dead sure,
The very thing itself,
And not an imitation that
She can't explain herself.

And that is why I always trust
My mother, for, you see,
She's never once in all her life
Broken her word to me.

—Selected.

"No man has a life worth preserving until he finds another life or the lives of others to be of supreme importance and value to him."

Current Events

There was considerable discussion about the Aliens Bill before the California Legislature. The lower house passed the bill which is the most objectionable, and the Senate has under consideration another bill which is not so objectionable. The bill passed by the lower house provides "that an alien may acquire property and hold it for one year, after which it may be taken by the State by a suit brought by the District Attorney or the Attorney-General; to hold property longer than a year, the alien must declare his intention of becoming a citizen; property may not be leased to an alien for a period of more than five years. But the most questionable section of the bill is that which provides that every corporation the majority of the issued capital stock of which is owned by aliens ineligible to become citizens of the United States shall be considered an alien within the meaning of the act. This is regarded by the Japanese as discrimination, for most Californians hold that the Japanese are ineligible to become citizens." This bill is strongly opposed by the Japanese. Public demonstrations were made in Japan at which demands were made that Japan resort to arms. The Federal government took up the matter and offered its services to California to assist in adjusting the matter satisfactorily. With this end in view Secretary of State Bryan was sent to the Pacific coast. . . . The Governor and Legislature of California met with Secretary Bryan and discussed the question with him. A few slight changes were made in the original bill and passed by the Legislature. On the return of Secretary Bryan the Japanese ambassador protested against the bill declaring it discriminated against the Japanese. Bryan requested Governor Johnson not to sign the bill, but the governor replied and said that the law does not violate the treaty with Japan and that three other states have similar laws, and signed it a few days later, to go into effect in 90 days. It is feared that if the law is not changed so as not to be so questionable to Japan it might result in estranged relations between the two countries, and possibly the overthrow of the present Ministry in Japan by those who are demanding more drastic action by Japan. These radicals have a strong following. The State Department is negotiating with Japan relative to the matter.

Scutari was captured by the Montenegrins after a final desperate attack lasting incessantly for almost twenty-four hours. After six months of fighting Montenegro gained the sole object of her war with Turkey. This city has been in the hand of the Turks since 1477. The siege cost Montenegro 3,000 lives and Turkey 5,000. The final assault was made by the

Montenegrins alone, Serbia having withdrawn her forces at the request of the European powers, but many of the Servian field guns were used. Montenegro has thus far defied the powers of Europe who have made a naval demonstration to enforce their demands and blockaded the coast of Montenegro. King Nicholas is determined to retain Scutari despite the demands of the European powers, stating that he would only yield under force. Whether the powers will enforce their demand by resort to arms is not known at this writing. Austria has called upon the powers to compel Montenegro to yield or she will take the aggressive. . . . Soon after the capture of Scutari Essad Pasha, the defender of the city, served notice that he is the provisional ruler of Albania. He was allowed to leave Scutari with military honors and in possession of munitions of war. It is surmised that King Nicholas and he had a secret agreement concerning the evacuation of Scutari. Montenegro under pressure of the European powers has yielded to their demands to evacuate Scutari and leave its disposal to them, on conditions, it is understood, of receiving other territory as compensation. It is thought that the strained political relations in Europe are now relaxed and that the prospects for the adjustment of the terms of peace between the Allies and Turkey are more favorable. It has been alleged that Bulgaria has been engaged in a bitter conflict with the Greeks and Servians concerning the disposition of the spoils. This report has not been confirmed. That bitter feelings exist, however, is well known.

"Transportation of live fish is an expensive matter from the fact that it requires from 1 to 4 gallons of water per pound of fish, according to the kind, so that a railroad car having 10 tons limit for the load can transport only one half to one ton of live fish. Messrs. Mir and Audige now use a method of freezing the fish in blocks of ice, according to Pictet's experiments, and can now transport a large quantity in a relatively small weight of ice. The fish are at first contained in a large amount of water, then while the tank is placed in a closed space, oxygen under pressure arrives upon the water, so that the greater part can now be drawn off and the fish remain in good condition in a very small amount of water, as the oxygen supplies their respiration. Freezing is now done by plunging the vessel with the fish into a refrigerating tank, and in this way an ice block is obtained in which the fish are frozen, but will come to life again when thawed out. The block is wrapped around with suitable coverings and on the outside is put a heat-protecting jacket, then the block is ready to be placed on the car. In practice, such blocks can be piled up in refrigerator cars whose temperature is kept near the freezing point. Upon arrival at their destination, the fish are put through a very slow thawing process, which lasts for about ten hours."—Scientific American.

The British government is determined to put down militancy on the part of the suffragettes, and use drastic measures if necessary. On April 30th detectives and police raided the headquarters of the militant suffragettes seized all their documents and correspondence before the women had a chance to hide any of them. Seven of the women were arrested when they tried to interfere with the work of the policemen. The raid and arrests were made because of charges of conspiracy, and more serious charges it is said will be preferred against them. The publication of their literature was forbidden and those buying of the literature or contributing to the cause of the militant suffragettes would be prosecuted. It is said that the evidence was secured by women detectives who entered the inner circle of the suffragettes. . . . Despite the efforts to suppress the suffragettes they are becoming more desperate and resort to more drastic measures to win the right to vote. The failure to pass a suffrage bill recently destroyed all hope of securing the right of suffrage for women by the present parliament. Immediately following the defeat of this bill three bombs were found in London, one of them in St. Paul's Cathedral. It was discovered by one of the attendants. It was found that it was set to be discharged just previous to its discovery, but failed to be discharged. Buildings are being burned, prize animals are poisoned, etc., by the suffragettes in order to gain their goal.

China is persistent in her efforts to get rid of the opium curse. She is forbidding the cultivation of the poppy and has passed other stringent laws relative to its sale and use which are being strictly enforced. She is now seeking to be released from the treaties made with England which permits the importation of opium from India. China sent a special representative to England to put before the people the plain facts of the opium suppression movement, and appeal for a complete release from the obligations imposed by the treaties in respect to the Indian opium traffic. The sentiment against England is growing, merchants favor American products and refuse to buy the British. A prominent Chinaman put it this way, "You see America gave us back her share of the Boxer indemnity, and she has given us recognition, while Britain has given us opium. Can you wonder that America gains in our developing markets what Great Britain loses?"

"The Japanese of this country recently showed their good feeling toward the American Negro in a significant way. Dr. Booker T. Washington lately visited Seattle, and at a reception in his honor, attended by 400 Japanese, money was raised by them which will be provided for a free scholarship for a Negro student at Tuskegee."

The Woolworth Building in New York City, the tallest office building in the world, was recently opened for business. In the evening of the opening day the building was lighted from basement to pinnacle by President Wilson pressing a button in the White House. The building cost \$13,500,000, and, it is said that there is no mortgage or single dollar of indebtedness on it, making it a unique structure of its size in New York. This building was paid from the proceeds of selling five and ten cent articles. Mr. Woolworth was the pioneer in establishing five and ten cent stores in this country and has accumulated a fortune. He attributes his success to two principles; first, locating his stores in the heart of the business section of a city; second, doing a strictly cash business. The erection of the large office building was suggested to him while in Europe. There, nearly everybody was inquiring about the Singer building, and he thought it would be a good financial investment as well as a good advertising scheme to erect a building that would eclipse any other in the world. It is also said to be the best constructed and cheapest building of its kind in New York.

The physicians in the service of the Government who have been appointed to observe the progress of the tubercular patients treated by Dr. Friedmann, of Germany, who claims to have a remedy for the dreaded disease, give warning in an official statement against placing any dependence upon it as a cure until it has been more thoroughly tried. They give expression to a lack of confidence in the remedy. The National Association for the Study and Prevention of Tuberculosis, before which body the report was given, unanimously adopted a resolution that "no specific cure for tuberculosis had yet been discovered to warrant the confidence of the public or medical profession." It is reported that Dr. Friedmann has sold the right of distributing his vaccine in this country to a firm which proposes to exploit it, and people are warned against placing any confidence in the remedy until definitely demonstrated that it is effective and not to forsake their accustomed treatment approved by medical science, such as proper exercise, fresh air, sunshine, and proper diet.

Glasgow, Scotland, recently began "to provide her policemen with warm food and tea while they are on night duty by means of electric heaters, or 'hot plates.' These heaters are placed in a number of telephone or signaling boxes at various points in the city, generally at the junction of several beats, for policemen. The 'hot plates' meet with the approval of the policemen, for by the former supper system the men had to walk considerable distances to obtain hot food and drinks. Now policemen will be able to make their own tea themselves. Twenty minutes is allowed for supper. Each box is fitted with a telephone in direct communication with the

nearest police office. A red light can also be made to glow over the box when switched on from the Superintendent's signaling office. This red light means that telephonic communication is required from the first constable who sees the signal. Another luxury for the Glasgow police is an electric lantern instead of the hot old bull's eye."

Germany recently was aroused by the Socialist exposure of scandals involving the German armor plate, munitions, and gun manufacturers. It is alleged that they subsidized some French newspapers and influenced them to publish false reports of the French military preparations in order to exercise "moral pressure" on public opinion in Germany. It is thought by some that the present tense feeling of hostility between the French and Germans has been fostered by these manufacturers in order to create a greater demand for their products and thus increase their profits. Reports published in German newspapers giving figures show that after one company began its agitations in France its dividends increased from 20 to 32 per cent. and the price of its shares rose from 290 to 575. A Parliamentary Commission is to be appointed to investigate the scandals. It is also alleged that the Germans were required to pay more for their munitions of war than other countries.

Details of another Arctic tragedy are slowly coming to light. An expedition composed of eleven Germans and five Norwegians, left last June under the command of Captain Ritscher. In August the ship ran short of provisions, and was resupplied by the Victoria Louise, which was cruising in the Arctic with passengers. Nothing more was heard about the expedition until Capt. Ritscher arrived alone at Advent Bay, after a long and terrible overland journey. He reported that disaster had overtaken the expedition at Widgebay. Relief parties at once set out in search of the other members of the expedition. One of these relief parties confirms the death of four members of the expedition. Other members of the expedition have not been found and little hope is entertained that they are still alive. However the search will be resumed in June.

At this writing the Belgian strike, mention of which was made in the preceding issue, was at an end with a victory gained by the strikers. The strike lasted ten or eleven days toward the close of which nearly every branch of industry was affected. The strikers were quiet and did not resort to any violence showing that it was highly organized. The leaders had arranged for entertaining the strikers so as to keep them away from the saloons. The Government agreed to a compromise promising to adjust the suffrage plan in a way that will give those with only one vote more power and representation in the government.

Willis L. Moore, Chief of the United States Weather Bureau since 1895, was dismissed by President Wilson. His resignation had been accepted to take effect July 31, but after an investigation of his alleged efforts to become Secretary of Agriculture in the Wilson administration grave charges of irregularity were preferred. Unofficially it is said that Moore's campaign to become Secretary of Agriculture had been extensive, that members of Congress had been canvassed and that a letter writing campaign had been conducted among weather bureau employees. Previously charges had been brought against him, but were dropped without investigation.

Secretary Bryan recently gave a preliminary outline of his proposed international agreement for peace, before the Senate Foreign Relations committee. His plan briefly stated "is that the United States should make treaties under which disputes, even those involving 'national honor or vital interests,' would be submitted to an international board for inquiry, and that the disputing countries should agree to take no steps whatever toward preparation for war within a specified time of six months or a year."

The expedition sent to New Guinea by the Ornithologists' Union, assisted by the Royal Geographical Society gathered valuable data concerning the pigmy tribes and the physical feature of the island. The party found the greatest precipice in the world. It is eighty miles or more in length with a sheer height of 6,500 feet.

The managers of the famous gambling resort of Europe, Monte Carlo, recently announced that the receipts of the past year were \$9,400,000, and the profits, \$3,800,000. No statement of the number of suicides, broken lives and homes, etc., is given by the managers.

The three models of Columbus's ships which were on exhibition at the World's Fair in Chicago in 1893, are to be prepared for a voyage to San Francisco where they will be shown in the Panama-Pacific Exhibition in 1915. The trip is to be made via Panama Canal.

Enough cement to construct the proposed ocean to ocean national highway practically was donated by members of the Association of American Portland Cement Manufacturers. The plan is that each member donate 1 per cent. of its annual output for the next three years.

Nearly \$4,000,000 already has been subscribed by manufacturing firms, and the cement donation will bring the total to about \$10,000,000 or practically enough to cover the expense of the highway. beautiful snow but sometimes with leaves

OUR SUNDAY SCHOOL

(Continued from page 185.)

secured they should be supplied with the Sunday school lesson quarterly, an envelope for their weekly offering and a blank for a record of the lessons studied and offerings given.

The custom in Sunday schools generally is to have every member visited once during the quarter at which time the report for one quarter is received and the literature for the next quarter delivered. This plan is better than no visits at all but does not appeal to one as being sufficient. Studying without a regular teacher may be an easy matter as long as the work is in its infancy and new or in instances where the members are Christians, but our experience has convinced us that in order to have the members study regularly they need regular teachers. For that reason I would advocate the appointment of sufficient teachers to assist the Superintendent so that every member can be visited weekly or every two weeks. In order to insure regular visits to all the members teachers need to be appointed and a definite number of members assigned to every teacher. There are various methods of determining who should constitute members of one class. I will suggest two. One method is by territory, by which we mean the assigning of all the members living on certain streets or in certain blocks to the same teacher. Some HOME DEPARTMENTS employ this method and find it quite satisfactory. The other method, the one which is employed in our own school, is to place into the same classes those who are parents of children who are enrolled in the same Department in the school proper. In this way one teacher will have all CRADLE ROLL mothers in her class, another will have only mothers of children in the BEGINNERS Department and another children of the PRIMARY Department, etc. This method of assignment offers several advantages over the other, or any other in this that the teacher can be selected from the workers who are connected with the particular Department of the School in which the parents have their children and thus have a ready point of contact; also, that absentees, irregular attendants, sick, from among the scholars can be visited at the same time that the HOME DEPARTMENT visits are made.

To do effectual work the teacher must have a deep concern in the welfare of her members must in addition to knowing her lesson and being able to teach it be able to sympathetically enter into the experiences and difficulties of her members—it may often be necessary to make calls in which the Sunday school lesson cannot even be referred to.

Upon all special occasions, such as Easter, Christmas, etc., the HOME DEPARTMENT members have just as large a claim upon your recognition and remembrance as those of any other Department of the School. They should not be forgotten. One of the encouragements to the work-

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ers is to note the care with which the mottoes, booklets, or other mementoes given to the HOME DEPARTMENT members are kept in the home. Then, also a day sometime during the year in which special attention is given to the HOME DEPARTMENT members is not amiss. If some day can be decided upon on which the members can be brought together at the church it will be very fitting and helpful to have them meet in a service all by themselves, thus encouraging them in their efforts.

The subject of the next article will be "The HOME DEPARTMENT of a Country Sunday School Organized and at Work."

Chicago, Ill.

THE POWER OF CHRISTIANITY

Where ever Christianity goes it leaves signs of progress. If it comes in contact with a dead religion it is sure to gather members from its ranks if the other religion does not revive itself to some extent. Confessions as the following are frequently coming from the lips of Hindus. "It has reawakened among us the spirit of sympathy for all distress and misery no matter where found or under what circumstances." "The work of foreign missions is waking up the educated classes of India. It has made them realize that they would be losing ground if they neglected to raise the depressed classes." "I am sorry that Hindus are leaving their traditional faith in consequence of the endeavors of the missionaries to raise these depressed classes."

"No man ever loved great or worthy things who did not hate intensely other things."

CONSERVATION OF CHILDHOOD

(Continued from page 180.)

next few years a large number of the schools of the state will take advantage of this law. The initiative according to the Indiana statute is left to the Board of Education, and many boards will not take up such a work unless there is a strong public demand for it. The public needs first to be educated to the need of medical examination of school children, before boards will take action in regard to the matter.

Another question relating to the question of the welfare of school children is that of underfeeding, especially in the large cities. The number of school children who are not sufficiently fed to do efficient school work is larger than most people imagine. It is estimated that in Chicago every day more than 5,000 children go to school hungry, 10,000 more are improperly fed. In New York it is estimated that the number reaches 60,000. The effect of lack of sufficient food upon the physical health and mental development of children is easily recognized. Much of the backwardness of school children in large cities is due to this cause. In many European cities and in some of America likewise this condition is remedied by furnishing cheap or even free lunches by the school authorities. If the community is duty bound to educate its children, it is only right that it should also furnish them with the physical basis which will make that education worth while. And in the end it is really a saving of money to do so.

(To be continued)

SUGGESTIONS FOR JULY 27

(Continued from page 184.)

The missionaries considered are: David Livingstone who opened the heart of Africa for the entrance of missionaries; George Leslie Mackay who labored in Formosa; Isabella Thoburn, sister to Bishop Thoburn of India, who was one of the pioneer women missionaries to go to the foreign field doing effective work for the women of India; Cyrus Hamlin, missionary to Turkey, the founder of Robert College, which has done so much to enlighten Turkey by showing the superiority of Christianity; and Joseph Hardy Neesima, a Japanese who came to America when a boy, was converted and educated here and then returned to his native country to preach the Gospel.

These sketches deal with the early life of the missionaries, their training and influences that led them into their fields, conditions in the field, problems met, methods used in doing their work, some of the results of their labors, giving a glimpse into their spiritual life, the whole being an inspiration to personal consecration and holier living.

This book we consider the best for the purpose of any known to us. It will be a valuable addition to the missionary literature of any private library. It contains about 180 pages of reading matter. Bound in paper, 35 cents, postpaid. It may be secured from the Mennonite Publishing House, Scottdale, Pa.

Sometimes members of a congregation have books of this nature in their private libraries. It would be well for the superintendent or members of the program committee to make inquiry and get the use of any such books for the benefit of those assigned duty on the program. By beginning preparations early and concentrating upon the lives of a few missionaries an interesting program can be prepared, one that will mean much to stimulate a larger missionary activity, and encourage a fuller consecration among those in the congregation. Now is the time to lay your plans for the meeting, and to begin working the plan without any delay.—R.

A WORD FROM THE EDITOR

Carver, Mo., May 1, 1913.

Dear Collaborers:—Greeting in the name of our Lord and Master. We have received the replies of 20 on the work of the Young People's Meeting in the congregations. These replies were all given in the spirit of deep concern as well as hopefulness. We thank you for the replies sent to us. They reveal conditions we might have guessed at but which now we know for certain and can work and pray definitely for. We trust the effort made in answering will increase your concern and courage as well as ours so that by our mutual efforts and prayers we may be united in a common cause. Great are our responsibilities! Great our opportunities! Great is our source of power! Our young people are the future

Church. We cannot ignore the fact and be guiltless of blood. Let prayers ascend to a throne of grace.

But we have received only a small percent of the replies that ought to come in. We must have them in at once if we have them in time to properly plan our work. We trust ere this appears, to have many more on record. IF YOU ARE STILL ONE WHO HAS NEGLECTED TO SEND IN YOUR REPORT WE URGE YOU TO PREPARE IT AT ONCE. If you have no question blanks drop a card to the Christian Monitor, Scottdale, Pa., and receive a copy by return mail.

Thanking you for what you have done to help us and asking you to remember the Topic Committee and those preparing the work in prayer.

We remain yours for the upbuilding of our young people,

J. R. Shank.

LETTERS FOR ISABELLE

(Continued from page 164.)

rels. From the tank a stream of sap is allowed to constantly flow by way of a siphon into a monster boiling pan over a hot furnace which converts the sap into maple syrup. Although a stream of cold sap is constantly running into the pan it keeps on boiling wildly if the furnace is kept burning at its best. One hundred barrels must be boiled down to perhaps fifty gallons.

The modern "Miller pan" allows you to tap off boiling syrup at one end of the pan every hour or so while cold sap is running in at the other end. The man that does the boiling must exercise care lest the syrup gets too thick and turns into wax burn and at last strike a blaze in the pan. The syrup must not be too thick when removed from the pan, for it must be allowed to settle and cool in tubs before "stirring off" into sugar. The settlings go to the bottom of the tubs, and are a deposit of lime or what not found in the purest sugar water. As will be noticed Mr. Livengood gathered a barrel of water from each keeler, and most of the smaller producers did as well or better. Four to six gallons of water or sap produce a pound of sugar, or as usually reckoned, four to six pounds of sugar to a barrel of water. Trees growing on low lands produce more water but do not yield as much sugar per barrel of water as do those growing on uplands.

Stirring Off Process

After the syrup has settled for twenty-four or more hours and crumb or cake sugar is wanted the syrup is tapped from the tubs and from four to six gallons put into a large kettle over a smaller furnace and again boiled to a thicker consistency, until it tests rightly by a thermometer or by dropping a small portion of the boiling stuff from the paddle into a cup of cold water. When the waxy syrup breaks in cold water it is high time to hustle it from

the furnace, lest it burn after which it is briskly stirred until it forms into crumb sugar. Before it is boiled to the breaking point there is danger of the kettle boiling over and one must be on the watch when it foams up to butter it or put a teaspoon full of lard into the kettle to take the foaming mass down.

And this is the way Pennsylvania "spotza" is made.

Max Leo.

"Nothing worth while could ever have been proven but for the consciousness of truths that lie beyond demonstration."

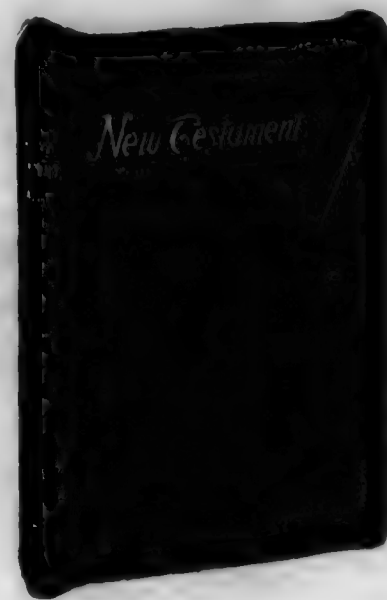
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9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep: between me and you and thy

27 And all the men of his ho in the house, and bought with the stranger, were circumcised

18] CHAPTER 18.
Abraham entertaineth three

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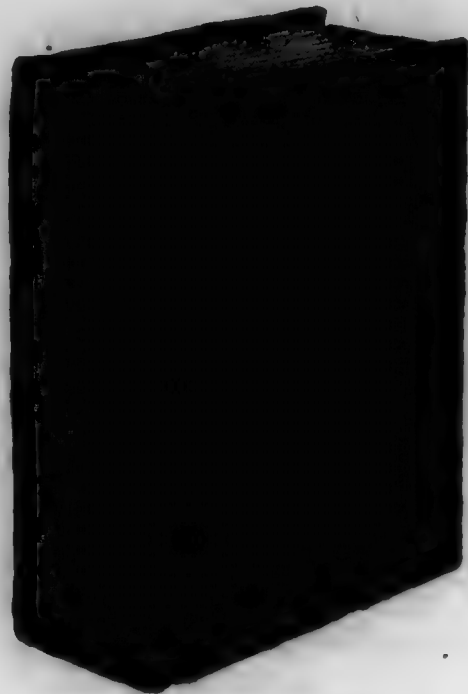
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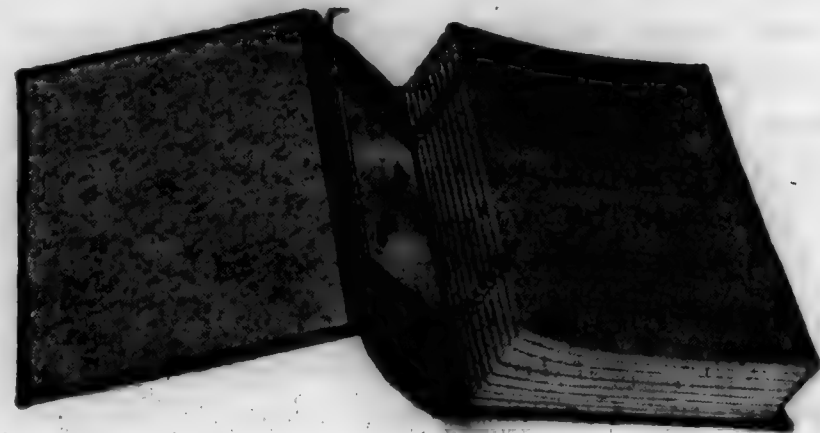
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CHRISTIAN MONITOR

JULY, 1913

TRUE EDUCATION

A true education—what is it? It is awakening a love for truth; giving a just sense of duty; opening the eyes of the soul to the great purpose and end of life. It is not so much giving words, as thoughts; or mere maxims, as living principles. It is not teaching to be honest, because "honesty is the best policy," but because it is right. It is teaching the individual to love the good, for the sake of the good; to be virtuous in action, because so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character.

—Anonymous.

SELECT READING

A POST-GRADUATE COURSE

"What are you doing now that you are free?" was asked of a young woman lately graduated with all the dignity and satisfaction of cap, gown and diploma.

"Grubbing, just plain grubbing," she answered discontentedly. "It does seem to me too bad," she went on, "after the delightful and uplifting years at college to have to come home to menial labor. What with this everlasting house work and constant trivial interruptions I haven't read twenty pages this month." Drooping lids and puckered brows made the fine face anything but pleasing at that moment. "Mamma thinks," she continued, "that we ought to get on with just one servant this year because there have been so many extra expenses lately, and then the twins are to go to college in the Fall. Consequently I'm doing the dusting and the desserts and the bathroom, to say nothing of ironing my own shirtwaists."

"While your mother is idle I suppose," suggested the older woman.

"Oh, of course not. She works all the time when people aren't telling her their woes and getting her advice. I don't see how her strength and patience hold out. Still she really seems to enjoy everything she does, and she doesn't seem to be bored by anybody, either."

"And you would like people of more congenial tastes?"

"Why, naturally I like a good many of our old friends, but all the same what's the good of a college education if I have to do second girl's work and listen to the trifling concerns of a country town?"

"None at all," was the unexpected reply. "I can't see that it has done you the least bit of good in the world. You might better have stayed at home and saved the money for the twins."

"Why, what do you mean?" asked the now aroused young woman.

"I mean that if your college course has not disciplined your mind so that it grasps with ardor any new problem, even if it concerns dusting or starching shirtwaists in the best possible manner; if your studies haven't developed a taste for what is real and true rather than for what is superficial; if the information you have gathered seems an end in itself rather than an inspiration to discover what any environment, however limited, has to offer—if all this has not taught you to look upon the unavoidable 'menial' details of daily living as your opportunity to help along the neatness, comfort and sweetness of the world, then your 'college education' has been a failure. I do not doubt that nine-tenths of all the

year's girl graduates left college with the sincere desire to make the world better. Perhaps you said so in your essay."

"I did," admitted the girl.

"And right here at the very threshold your first test meets you, and you are practically refusing it. You looked for some nobler task more suitable for your training and your abilities. There is nothing nobler than doing the right thing. Ability is shown in choosing the task for its rightness rather than its delightfulness."

"I see," said the girl thoughtfully, "it is the 'faithfulness over a few things.' I accept my test. It may be the necessary post-graduate course before my vocation finds me."—Sel.

WAITING

Though he that ever kind and true
Kept stoutly step by step with you
Your whole long, gusty lifetime through

Be gone awhile before,
Be now a moment gone before:
Yet doubt not, soon the seasons shall
restore
Your friend to you.

He has but turned a corner—still
He pushes on with right good will,
Through mire and marsh, by heugh and
hill,

That selfsame, arduous way,
That selfsame, upland, hopeful way
That you and he through many a doubtful
day
Attempted still.

He is not dead, this friend—not dead,
But in the path we mortals tread,
Got some few trifling steps ahead,

And nearer to the end,
So that you, too, once past the bend,
Shall meet again, as face to face, this
friend

You fancy dead.

Push gaily on, strong heart—The while
You travel forward, mile by mile.
He loiters with a backward smile

Till you can overtake,
And strains his eyes, to search his wake
Or, whistling, as he sees you through the
brake,

Waits on a stile.

—Robert Louis Stevenson.

The youth who has been taught prompt, willful obedience will possess a manhood irresistible, almost irreproachable, a quality that will be coveted by all honest persons with whom he comes in contact.—H. B. Brenneman.

Children that are taught to eat properly, will be the men and women who are temperate in all things.—H. B. Brenneman.

WHEN A MAN FAILS

When he has no confidence in himself nor his fellow man.

When he values success more than character and self respect.

When he does not try to make his work a little better each day.

When he becomes so absorbed in his work that he cannot say that life is greater than work.

When he lets a day go by without making someone happier and more comfortable.

When he values wealth above health, self respect and the good opinion of others.

When he is so burdened by his business that he finds no time for rest or recreation.

When he loves his own plans and interests more than humanity.

When his friends like him for what he has more than for what he is.

When he knows that he is in the wrong, but is afraid to admit it.

When he envies others because they have more ability, talent or wealth than he has.

When he does not care what happens to his neighbor or to his friends so long as he is prosperous.

When he is so busy doing that he has no time for smiles and cheering words.—From Ideal Power.

INFIDEL OBJECTIONS

A large proportion of the objections against Christianity, are against Christianity misunderstood; and very many of the objections urged by infidels against Christianity and the Bible, are not against Christianity and the Bible at all, but against things which are **condemned by Christianity and forbidden in the Word of God.**

Infidelity does not judge Christianity by any infidel standard of right or wrong, for infidelity **has** no standard, except some fragment or other of Christianity which it has picked up. Hence infidels judge sectarianism **as it exists**, often grossly exaggerating some of its faults and defects, by the standard laid down in the Word of God, which presents Christianity as it **should be**, instead of sectarianism as it is.

We shall gain nothing by denying these facts, or by claiming that infidels are wholly wrong in their assertions and accusations. Christians have a right to learn something from their enemies, and they have an opportunity to do it, when they come to meet the infidels of this age. Their fiercest assaults are made upon things which Christians ought to forsake, abhor, and denounce, and it is the part of wisdom for Christian men to turn with purpose of heart to the Lord, and pray that they may no longer be stumbling blocks to the wicked, but that they may be fitted to become members of that "glorious church, not having spot or wrinkle or any such thing," which shall meet the approval of the Lord, and dwell in His presence for evermore.—The Safeguard.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALE, PA., JULY, 1913

No. 7

LETTERS AND PICTURES FOR ISABELLE

VII

Mt. Nebo Studio,
April 8, 1913.

To Isabelle,

St. Louis, Mo.

Dear Isabelle:—

This is again TREE PLANTING TIME. In strange and rather laughable coincidences on the last day of the very week I wrote you my latest letter of Monday, February 3rd, 1913, describing the fascinating view of the snow covered hills from my studio window, a professional tramp of 57 years experience tramping, called at my studio. A cold Saturday it was and he stood by the stove smoking his pipe. Leaning over the counter by the paper cutter, he looked out of the window upon the same scene I had so enthusiastically described to you and said, "That would be purty if it was level and not so hilly."

In my last letter I believe I wrote to you about the maple trees. Where is there a school boy or girl that does not delight to sometimes try to sketch the picture of a tree with pencil or chalk! The trees are a great subject. Since I have had the spell of "Camera Hobbytus" the trees have more than ever a peculiar and wonderful interest for me. When they are tall and straight they represent nobleness, truth, and uprightness to me. And when they are down they represent rest, repose, and goodness; and when they stand there and bend in the storm they represent struggle, fortitude and action. Some trees are like some men, they become of most use when they are down and have the bumps knocked off of them.

The wise man Solomon even speaks much of the trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall and all the kings of the earth came to hear the wisdom of Solomon. He speaks of the oaks of Bashan and of the fir. He also speaks

of the hills about Jerusalem and compares them to the bust of a well formed virgin. The Psalmist David says, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." By that he must mean he grows high and is ever-green through snow and sleet. The worm does not get into it, the roots must be deep to bear all the waves of the wind of the world. The oil is used to preserve dead bodies. The snows may lodge in its boughs, but there it stands. For he further adds, "they shall still bring forth fruit in old age."



"God's First Temples"

A few years ago I was struck very forcibly and profitably with some timely suggestions that a W. L. Anderson of Indiana had to give in Farm and Home on "Trees About the Home."

In his travels he stated that he passed house after house in an open country with scarcely a shrub to afford protection from the boiling sun in summer or the chilling blasts of winter, standing lonesome, unhamelike, bereft of beauty and comfort.

He then spoke of planting trees, which called to my mind with pleasure the time when I was about 15 years old. I was out fishing in the trout stream which runs through the wooded part of our farm,

when I chanced to run across some very little pine trees growing on the edge of a swamp. Taking hold with my hands of one of the trees 6 or 10 feet tall I pulled it up with quite a bunch of wet sod clinging to its rootlets. Carrying it for four or five hundred yards I threw it into the stream, thinking it too heavy to lug home. Two weeks later I was again along the same stream doing the Ike Walton stunt and found the tree still nice and green, lodged in a deep hole in the water, the roots and sod being heavy it stood erect. A large dog, Wallace, which we children had often hitched to a hand wagon was with me at the time. I peeled the bark off of a young hickory tree and harnessing the

dog to the little pine tree, dragged it over the ground home, nearly a mile, telling my mother I had found such a nice little pine tree. She planted it near the old home spring where it now stands 8 or 10 inches thick, towering skyward 25 or 30 feet, defying the chilly winds of winter and with imposing thrifty looking form is whispering promises to me in summer to be a great tree in the future.

He or she who plants a tree does a good service for humanity, and plants a good example for other generations.

An old pear tree that stood in one corner of our garden bore five kinds of pears. An elderly lady, Rebecca

Thistle, whom you will remember, from the town used to visit this her girlhood home and seemed to take great pride in this old pear tree. Her mother had planted the tree.

The same lady sat on a large flat stone over the home spring of water and wept like a child for joy or something else, greatly to my amusement.

Making a rough estimate I should judge that our friend and preacher, Jacob S. Miller, of this district has planted on his farm nearly three thousand trees. When U. S. Grant went across the ocean he planted a tree over there, the people put

(Continued on page 222.)

EDITORIAL PAGE

H. FRANK REIST, Editor

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N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. B. SHANK, Y. P. B. M.

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THE BIBLE IN OUR PUBLIC SCHOOLS:—The moral and spiritual welfare of Young America is endangered by the efforts of those who would exclude the Bible from our public schools. That organized and persistent attempts are made to accomplish this purpose is well known, and that the efforts have not been fruitless is also known to the reader of current events. Here and there, under various pretenses, the Bible has been eliminated, and religious instruction forbidden. By almost imperceptible degrees the enemies of religious instruction in our public schools are approaching their ultimate goal, and it is necessary and urgent that all citizens concerned for the moral and spiritual progress of the youths of the land be alert to counteract every effort on the part of those antagonistic to the reading of the Word. The price of keeping the Bible in our schools, is eternal vigilance.

The situation as it is today in the United States may briefly be stated as follows:

In nine states and the District of Columbia the law is favorable to the use of the Bible. In eleven states either the courts or the State School Superintendents have decided that the use of the Bible in the school is lawful. There are fifteen states having neither laws nor opinions relative to the matter. In eight states opinions have been rendered against its use either by the Supreme Court, the Attorney-General, or the State School Superintendent. In two states it would be difficult to find a school in which the Bible is read although there are no decisions against it. There are many large cities in which School Boards forbid its use because of the Catholics, Jews, and infidels.

The controversy relative to the giving of religious instruction and the use of the Bible in the school is a three-sided affair. The parties engaging in it are the Secularists, Roman Catholics, and Protestants. But a brief statement of the position assumed by each, gleaned from a pamphlet by the National Reform Association, can be given here.

The Secularists advocate "the complete secularization of our public school system by the banishment of the Bible, prayers, religious exercises of all kinds, and the making of the curriculum so completely secular that no one would be disqualified as a teacher whatever his religious view might be." If this program were carried to its logical conclusion it would abolish all religious practices in civil life and in the public schools; it would remove the name of God from every State constitution; it would exclude chaplains from our legislative bodies and penal institutions; it would prohibit the appointment of days of prayer and thanksgiving by executives; it would mean the elimination

from our text books of all references to God or teachings of the Bible; in short, it would destroy every vestige of national religion. We do not want such a state of affairs.

"The Roman Catholics propose the establishment of Parochial schools supported by the State. They hold that secular schools inflict a fatal wound to the soul. They demand as a right a share of the school fund to support their denominational schools." It is well known that the Catholics deny the State the right to teach, claiming it to be the function of the Church. Pope Pius IX. said, "Catholics cannot approve a system of educating youths which is unconnected with Catholic faith and the power of the Church." If the claim for a share of the public school funds were once granted the State would be under obligations to share the funds with every other denomination for the support of their church schools, and even atheistic societies would have a just claim for their share of the funds. This would abolish our present school system and place it on a strictly sectarian basis which would be very undesirable. The evident purpose of the Catholics is to make State and Church one, a fundamental principle of Catholicism.

The Protestants are divided into two camps. While they are agreed to keep the Bible in the schools and to give religious instruction, they differ as to method. One camp advocates setting apart half a day each week for religious instruction to be given by ministers, priests, or persons appointed by the Church. This plan is undesirable and objectionable because half a day each week is not sufficient; it is conducive to sectarianism; it fails to reach those needing the instruction the most, the children of irreligious parents; it denies the state the right to provide for its own highest welfare.

The other camp advocate the daily reading of the Bible and giving of religious and moral instruction by the teacher. This plan recognizes the fact that religion can be taught apart from sectarianism, and that the Bible is not a sectarian Book despite the fact that sectarian use is made of it. They claim that the national religion of the United States is Christianity just as Mohammedanism is the national religion of Turkey, Hinduism of India, Confucianism of China, and that therefore the Bible should be taught in our schools.

This country is called a Christian nation, not because all its citizens are believers, but because its laws and institutions recognize the teachings of the Bible. Seven of the ten commands of the Decalogue are embodied with more or less fulness in the statute laws of all the States. A day of rest is recognized; authority of parents over chil-

dren provided for; human life is protected and property secured; family relations are guarded, and slander and false witness prohibited. Should not, therefore the Bible be taught in our schools? Not to do so will mean the undermining and abolition of the principles underlying our present government and its institutions. The daily reading of the Bible and the teaching of its fundamental principles can be done without any reference to sect. This plan also makes it possible for all citizens, regardless of creed, to be justly taxed for the support of the schools. It is the only plan that will eliminate creed and yet be conducive to the development and perpetuation of the moral and religious principles of the Bible.

Our public schools have been pronounced godless by those opposing the use of the Bible in them. Yet they keep agitating the very thing that makes for godlessness in our schools, and then cry, "Wolf! wolf!" Any one opposing moral and religious teaching in our schools shares the responsibility and guilt of making the next generation less godly. The Bible must be kept in the schools in order to safeguard the future morals of our nation. We must not permit our nation to bow to atheism and infidelity.

CHURCH HISTORY:—In the rise and fall of the nations of antiquity and those of the present day can be seen the hand of God working toward the realization of His ultimate purposes for man. History tells us how wonderfully God had wrought among the nations in preparation for the first advent of Christ the Savior, bringing them in a condition politically, etc., so as to facilitate the speedy heralding of the message of salvation to the entire then known world. So is He now directing the destiny of the nations, throwing some down and setting others up, in preparation for the second advent of Christ the King. History becomes of greater interest when we approach its study from this standpoint; it enables us to realize more clearly the great purposes of God. Some one has said that true statesmanship consists in finding out the direction God is moving and then removing the obstacles from His pathway. As we pass through the corridors of history we recognize many such Christian statesmen who clearly discerned the hand of God, took a decided stand for truth and cleared obstacles out of the way so that the truth might be established in the hearts of men.

In this present age we know comparatively little of the kind of persecution that was rife in past centuries. Our persecution is of an entirely different nature. We have the privilege of worshiping according to the dictates of the Bible as understood and interpreted by us. We have no governmental interference with our forms of worship, our practices, or beliefs. The principle of the separation of Church and State is almost universally recognized and consequently there is no attempt to formulate and dictate religious beliefs by government, except in those few countries where the vitalizing principles of Christianity have not yet penetrated.

We sometimes do not appreciate our circumstances and blessings. We have received them as a heritage and have always had them so that they seem commonplace. It is when we know somewhat of the price paid by our forefathers for the right to enjoy these privileges, that we

can appreciate them the better. Consequently the one who reads Church history can appreciate the faith he espoused more keenly. While it is true that the deeds of our forefathers have no bearing on our salvation, and that the Bible is our guide now as then, yet to know how our forefathers endured fiery persecutions and even went to a martyr's grave for the sake of truth that is now almost universally recognized is an inspiration and incentive for us to exemplify these truths. To read the thrilling instances of persecution during the times of the Reformation; to note the sterling qualities of those who stood for the truth fearlessly, and their struggles to attain a knowledge of the truth; and to note how during these trying times the pure gold of the Christian faith was brought forth is inspiring indeed and helps us to appreciate our present religious privileges and blessings.

In the Educational Department appears the first installment of an article dealing with the origin and beliefs of the sect known as the Obbenites. It vividly portrays the stirring times of the Reformation period. The material for this article has been gathered from original sources in the Dutch language. As far as the author knows much of it has never appeared in print in either the German or English languages. These incidents have been brought together in an interesting and highly instructive narrative. The author is a life long student of church history and a well known writer on subjects pertaining thereto. It might also be of interest to state that this article is to constitute a chapter in a book now in the course of preparation.

THE CONSERVATION OF THE CHILD:—The past decade records a remarkable transition in the thought of men relative to the real function of government. States are placing on their statute books laws which a comparatively few years ago would not have attracted public attention nor received recognition by the lawmakers. Laws are now framed to operate in the interest of humanity rather than in the interest of purely commercial and industrial progress. Financial prosperity is made subservient to the welfare of the citizen and the citizen recognized as of the highest value, as it should be.

The excellent series of articles on "The Conservation of Childhood," now appearing in another department, help us to realize more clearly the value of the child and the need for conservation. There is such a thing as becoming accustomed to certain forms and practices so that we never think of questioning them or searching for a better and more effective way of doing them. In fact we would consider it almost irreverent to raise any question or doubts relative to them. Nevertheless it remains true that much of our philanthropy is ineffective in that it does not reach the heart of the problem and consequently does not lessen or eliminate the evil.

A fatal weakness has been pointed out in our system of providing public institutions for the support of dependent children. We have become accustomed to the practice, and think it is economical, to take a child from a mother who, through the death, desertion, or misfortune of her husband, is too poor to support her child. The child is placed in some State institution. The result is that a home

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CHRISTIAN — LIFE



MEDITATION

Joshua 1:8.

In the history of Joshua we have the story of a man called to a great work—a work which required strength, courage, patience, sagacity, perseverance—all the qualities which go to make up leadership in the highest degree—a responsible work, to which he was particularly called by the great Jehovah Himself. And what do we find enjoined upon him as the necessary preparation of his work, the source of the strength and courage required, the great thing needful that he might attain prosperity and success? "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

One might have supposed that if any man could have been excused from meditation and other acts of quiet devotion, Joshua would have been that man. The great trust that was lodged in his hands was enough to have filled the hearts and minds of ten men, and yet he must find time and thoughts for meditation. And Joshua **must** have found time for meditating on God's law, for he read in the Bible of his prosperity and success. His life was one of the bright periods of Jewish history. No man was able to stand before Joshua all the days of his life. He was a brilliant example of many-sided success. He was a shrewd observer, a sagacious adviser, a valiant soldier, a victorious general, a discerning judge, and a wise ruler. And above all, he was wise with that Divine wisdom which looks to the Lord as the beginning of knowledge, for we read at the time of his death that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua."

So all through the Bible we find the great men—those called to great undertakings—finding time for meditation. Moses sought the mountain-tops, where he talked with God face to face. Samuel devoted much time to prayer and meditation. Elijah, the fearless prophet, fled into the desert to be alone; and John the Bap-

tist spent the early days of his life in the wilderness. David calls that man blessed who delights in the law of the Lord, who meditates on God's law day and night.

We of today are in danger of losing much of that blessedness of which David speaks. We have yet much to learn from the holy men of the past. We call this an age of progress. We have accomplished much that our fathers never dreamed of. We pride ourselves on our achievements, and boast of our inventions, but we forget that the ancients could do many things of which we are ignorant. They could make glass that would bend without breaking. The Egyptians had a better method of embalming the dead than we have today. **Some** arts of old are today lost to the world. **Some** things the men of old did finely, which we of this age do not know how to do at all. And so it is with meditation. Meditation is fast becoming a lost spiritual art. We know how to acquire a truth, but we do not know how to absorb it. We know how to gather information, but we do not know how to quietly make it our own. We can converse with others about a truth, but we do not know how to commune with ourselves about it. What the prophet of old said about the people to whom he ministered, "My people do not consider," might well be said of us. No matter how great a book may be, if it be written in a foreign language, and we ignorant of that language, we may scan its pages as we will, but we can derive no profit therefrom. It is so with the greatest of truths. We may gaze upon a truth indifferently and it will mean nothing to us until we render it into the terms of our own experiences, until we translate it into the language of our own souls. God's promises will not comfort us unless we appropriate them to ourselves, until we dwell upon them in our own minds, until we fit them to our own needs. To possess a truth we must allow it to possess us. We must take the truth to ourselves, live with it, brood over it, gaze into it, and extract from it its very essence. The old Psalmist said, "When I meditate upon Thee, my soul is satisfied with marrow and with fatness." Meditation lays hold of the inner energy of a truth. It enables us to transmute the strength of the idea into our own fibre.

One of the greatest things about Christianity is that it teaches us to think. One of the things Jesus came to do was to stir men's minds, to direct their attention to great ideas, and to show them how to brood on great truths. If we observe His teachings, we will see how He prodded the minds of His disciples. He did not teach them a creed—He taught them how to formulate one. He told them a story about two sons, one of whom said, he would obey his father but didn't, and the other who said he wouldn't, but afterward repented and did his father's bidding, and then asked them who was the better son. He told them the story of the man who fell among thieves, contrasted the conduct of the priest, and the Levite, and that of the despised Samaritan, and then asked them which was the neighborly man. He spoke in parables that they might extract His doctrines for themselves and make them their own; He put His teachings in the form which would best induce meditation.

Today for us to meditate is most difficult. The world is with us too late and too soon. We have no leisure to think. Always we must be doing—doing. A recent writer in commenting upon our restless activity, speaks of the beautiful picture which we have in the Old Testament of the Patriarch Abraham, sitting quietly in his tent door, waiting for angels to appear, and observes that nobody now would think of **waiting** for angels, they would go out and try to hustle them along. The religious life of our day flows not in the channel of contemplation, but in that of service. We make much of service. We say that faith without works is dead. And that is true. We note how Jesus went about doing good, and we seek to copy that side of His life. We recall that He said, "I am among you as one who serves," and we try to serve our generation by various activities and extreme busy-ness. But we forget that Jesus often sought the solitudes and the silences to pray and meditate, and that He often arose a long while before it was day that He might enjoy a quiet hour alone with God before He engaged in the work of His Father.

As it is with the individual of today, so it is with the church. The church of today prides itself on its ceaseless activities.

It calls loudly "Come see my zeal for the Lord." But does it not value one duty at the expense of another, does it not often forget that obedience is better than sacrifice, is it not apt to pass lightly over the command to Joshua—to observe to do all that is written in the law of God? Someone said not long ago that the best thing that could be said about the church of today is that it is a working church. Forsythe wisely answered, that we are in danger of forgetting that the Christian Church is a believing church, a worshiping church, a praying church, and a holy church, which is only another way of saying that we must take time to consider what we believe, that we must take time to really worship God, and that we must take time to be holy. And that implies that we must take time to meditate upon God's laws. May we of today in the ardor of our activity not omit to ponder the path of our feet; in our zeal for service may we not forget the hidden source of strength for that service—for then and then only shall we make our way prosperous, and then alone shall we truly have good success.—Associate Presbyterian Magazine.

THE COLLEGE ATHLETE

"That," said a sophomore in one of our colleges to a visitor, "is John Black." He pointed to a wiry, muscular young fellow, who, in boating costume, was making his way to the riverside. "He is going to take a pull on the stream for an hour. He is completely in the hands of his trainer now."

"And what does his trainer do for him?" asked the ignorant visitor.

"He regulates his whole day. John gets out of bed at a certain minute every morning; he exercises with Indian clubs; is rubbed down; runs a couple of miles on the course; takes a cold bath; is rubbed down again; and so on until night. Every mouthful he eats is prescribed by the trainer. The day is strictly divided into hours for exercise, for rest, for bathing and for hard work. The life he leads is as hard as the life of a galley-slave."

"Why does he do it?"

"He is to run against the college champion. He must put himself in training if he wants to win the prize."

"What is the prize?"

"A gold medal."

The visitor was also a young man. He did not want to run or jump or row for a prize, but he had a great ambition to live a high, noble, helpful life.

It occurred to him now that he had not been working so hard to that end as this other boy was working for a gold medal. When his companion left him, he walked on alone, thinking of it, and he made a resolution which may seem fantastic to some of the readers of this article.

He would put his soul in training. Every morning he would give an hour to his Bible, and seek to bring his thoughts and motives into comparison with the thoughts and motives of Christ.

He would then exercise his judgment as this athlete did his body, to make it stronger. For instance, in the circle of his family and friends his thoughts were likely to be harsh and censorious, for he was naturally a severe judge. But he would compel himself to find some good feature in each character, to think of it, and to look at his friends through its kindly light.

His charity, like the athlete's muscles, would be thus strengthened by use.

The runner gave part of the day to climbing a steep mountain in the neighborhood; he thus gained power and health by the muscular exercise and by breathing purer air than that of the town.

He, too, would try to leave behind the gossip, the trivialities, the coarseness on the dead level of his daily life, and climb to the height of some noble thought, or of some great truth of science.

Moreover, as the daily bath was necessary for the body of the athlete, so must it be for the soul. He would, by self-examination, seek to cleanse it of all the impurities that might originate within, or be gathered by contact with the world from without.

Why, he thought, if this boy puts his body in such severe training to gain a coveted honor in his college life, shall I not train my soul to win a life that is gentle and true and merciful, and that takes hold of "the life to come?"—Parish Visitor.

"WITS' END CORNER"

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner,"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain—
Bruised through the constant suffering,
Dizzy, and dazed, and dumb?
Remember—to "Wits' End Corner"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All begun, lying unfinished
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden-Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing, and praying, and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wondering if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them, as I won you!"

Are you standing at "Wits' End Corner,"
Then you're just in the very spot,
To learn the wondrous resources
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!

—Help and Food.

BOAZ AND JACHIN

Richard Seidel.

There stood at the eastern porch of the
noblest temple of time
Two pillars of lofty height, standing erect,
sublime.

On the left was Boaz, or Strength, the
strength of the mighty Lord;
On the right was Jachin, Established, resting
upon His Word.

Eighteen cubits in height, fashioned with
wondrous skill,
For the Lord had given the builder wisdom
beyond man's will.

And crowning these mighty pillars were
capitals strangely wrought,
With lily, pomegranite, and network, into
God's service brought.

The lily of modest demeanor, humble and
sweet and pure;
The network that tells of labor, all inter-
twined and sure.

And the sweet pomegranate, shining, with
beautiful sun-kissed cheek,
Hiding its wealth of fragrance from those
who will thoughtlessly seek.

Not for the Jewish people to gaze on and
love alone,
Were those pillars of grace and beauty, on
which God's glory shone.

But down through the passing ages we
hear the message borne,
That life, while strong for conflict and
looking forth to the morn,

Must wear the sweet persuasion of mod-
esty, peace and grace,
That men may see in the Christian the
light of the Master's face.

O Master, if we are pillars to stand in Thy
porch of praise,
May we be clothed in beauty that lives
through the endless days.

We would be lily-hearted; we would join
hands to bless;
And we would reflect the glory of the Son
of Righteousness.

The leaf is the thing of the springtime.
It is the first thing that comes. The char-
acteristic charms of childhood shall never
be destroyed. What are the leaves which
make childhood so beautiful? They are
these—hope and sympathy. These are the
fresh green adornments of the springtime
of life. How many of us lose them as life
passes forward into its prime? As men and
women leave their youth and childhood be-
hind they are apt to decline in one of two
ways—to become pessimists or formalists.
A pessimist is a soul from whose branches
the green leaf of hope has withered away.
A formalist is a soul from whose branches
the green leaf of sympathy has withered
away. When these leaves fade and droop
the world becomes unspeakably poor. That
is a wonderful word in the Apocalypse,
wherein we are told that "the leaves of the
tree were for the healing of the nations."
If ever the wounds and sorrows of the
world are to be healed it will have to be by
the leaves of the Tree of Life, the green
leaves of the springtime, the leaves of hope
and sympathy. It is the childlike disposi-
tion which is to heal the world's broken
heart.—J. H. Jowett.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE CHRISTIAN LIFE IN THE HEATHEN COMMUNITY

It is extremely difficult in many cases to appreciate the working of the new life in producing character among those who have so recently learned of the Gospel of the life of Jesus Christ. And yet this is the one thing that weighs more than any other in judging the success or failure of the work of our missionaries. We are constantly reminded that unless the home church is satisfied with the results of missions we must not expect them to continue their support indefinitely. This is an external view by which the church has been too often judged, and the progress of the progressive work of the church is too often hindered. The difficulty does not lie so much in the expectation of a high tone of Christian life in daily conduct perhaps as it does in lack of appreciation of the individuals' motives and advantages. The evidences of a new and better life do abound in the foreign field. But the moral change which has come upon the Christian must bring with it a very definite result upon his community. And we must learn how to discriminate between that which is but natural in the community and that which is spiritual in the individual. In old communities where the Gospel has long been at work Christian ideals have worked a very definite impression. This situation which we have just mentioned is very largely responsible for the difficulty of our problems. And very often leads to harsh judgments and unfair criticism of real results.

It is necessary then, if we are to take a just position, that we make a thorough study of pagan life and have an appreciation of its degradation and blindness. The evidences of the Christian life in heathen communities are more significant than perfect. The beaten tracks of moral respectability which give us such large advantage in western civilization are wanting in the Orient. The fact that the heathen has taken the first step on the borders of holiness which is to lead him from his moral filth is more significant than the miles of progress which one might make under the influence of heredity. The Christian Church in the West must build her conviction upon a firmer foundation than the spiritual fruitfulness judged by the ethical standards of a civilized nation.

The things which first disappear from among the most degraded and savage peoples are such as cannibalism, frequent murder, infanticide, and almost continual war. With these come also decency of dress and the casting off of idolatry. It is difficult for the Western mind to understand how universally life and thought in a heathen

world have been darkened by terrors which give idolatry its hold over man.

These which we have just mentioned are on the negative side. We shall now consider three fetters that bind the heathen to their worship as slaves in the presence of error. "Fear in various forms, tyrannises over the Animist in every situation of life. . . . Even his own soul is a hostile power against which he must ever be on his guard. It is found to leave him; it allows itself to be enticed away from him; it refuses to receive benefits for him." "To that is to be added fear of the dead, of demons, of the thousand spirits of the earth, air, water, mountains, and trees. The Battak is like a man driven in a frenzied pursuit round and round. . . . The dead friend and brother becomes an enemy, and his coffin and grave are the abode of terrors. . . . Fear is the moving power of animistic religion, in Asia as in Africa." A Chinese woman said, "Before I was a Christian I was always in fear, afraid of the spirits, afraid of the idols, afraid of shadows, afraid of things moving in the dark, but now, thank God, I am made free and am afraid of nothing!" The destruction of fear at once destroys the power of idolatry. When men and women give up idolatry they do it without a pang of regret, and even though there may be, later in life, a spiritual declension, there is very seldom a return to idolatry, after one has entirely broken from it.

The things which we have just mentioned are of the negative characteristics, and we shall next consider those which are positive. The speech is a test of character. Especially is this true when men turn from sin to God, and nowhere is more noticeable than in heathen lands.

Truthfulness. In the literature of some of them truth is extolled, but it is not practiced and not even understood as we understand truth. This Christian virtue stands out in such striking contrasting colors as one has said from North Tripoli, "There has come to be a general respect for the life of the Christians on the part of non-Christian population. The former are acknowledged to be in the main much more honest, pure, sincere, and morally correct than the latter. There have been reported instances where the word of a Christian witness in court has been accepted by Moslem judges with the statement that the word of the Christian was acceptable on its face."

Generosity and charity constantly replace the spirit of avarice. The Christian religion widens the interests of both heart and mind, which leads to a clearer judgment of correct and real values. Many

have, by becoming Christians, refused more or less lucrative employments which were tainted with idolatry. Some have become outcasts and incurred loss of property, and all this in the earliest stages of their Christian experience. Here again the amount given must be considered by its relative value. Many give the amount of a month's wages annually, even among those who are dependent upon their labor for their daily bread.

We can find many evidences of change in the life especially among such as concern the family and the relations of its members, the general community. This atmosphere is contagious, and is already reaping a large harvest, as one says, "At the last harvest thanksgiving services, held in connection with the village churches, nearly 200 Hindus and Mohammedans sent offerings to put along with the offerings given by the Christians themselves." Other places where the Christians have refused to join ancestor worship, heathen worship, and idol plays, and in former years suffered because of it, now are often looked upon with favor. Genuine Christianity is winning a place in the hearts of men who once resisted. This is not limited to one country, but is true wherever the true disciples are found. The very attitude toward their God, their attitude toward one another is battering down the defences set by the evil one.

A Bible and the Boxer Rebellion

During the Boxer rebellion in China, in 1900, Rev. Webster, of the United Free Church Mission at Kiayuan, had suddenly to flee for his life, leaving behind him his house looted and in flames. A heathen Chinese picked up a book from a heap that had been thrown into the street, and carried it home. Ten years later he sent it back to Rev. Webster, with the story that it had been the means of his conversion. It was a New Testament in Chinese, and he had read it from mere curiosity. The Word of God took hold of him, and he became an inquirer under the care of Rev. Inglis. Finally he became a member and an office-bearer of one of the village churches in the neighborhood of Kiayung.—Sel.

Our Share of the Hebrews

How many of our readers know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000. Of these 6,250,000 are in Russia, and about 2,250,000 in our own land. They have spread over all the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York, according to Dr. Laidlaw, of the federation of churches, there are 1,265,000. Here every fourth man is a Jew.—Sel.

"Forty-one Jews were baptized during the past year in Vienna, Austria. Sixty-two have been receiving Christian instruction."

JACOB BURKHARD

J. A. RESSLER.

Jacob Burkhard was born in Stephenson county, Illinois, Oct. 11, 1873. Some time later his parents moved with their family to Adams county, Nebraska, where Jacob grew to manhood. He was converted to God in March, 1894, and was baptized the next month by Bishop Albrecht Schiffler and received into the Mennonite Church.

About two years after he was elected superintendent of a Sunday school held in the Antioch school house, near Pauline, Nebraska, about fifteen miles south from his home. He held this position for about four years. Every Sunday, summer or winter, rain or shine, he went this long distance to be present at his post of duty. He left this position to attend the Elkhart Institute, in order to prepare himself for further usefulness in the service of Christ. His attendance at Elkhart opened the way for him to begin his life work.

On his trips to Antioch, Bro. M. C. Lapp was often his companion. On one occasion, as they were returning from Sunday school, as they passed near the railway at Pauline, they noticed a man sitting near the railway track. He looked sad. It was suggested that they speak to the man. They did so and found that he was a German. They had some German tracts with them and gave the man some. The poor foreigner broke down and cried like a child. He said that in all the seven years he had been in America no one had ever spoken a kind word to him. The two young men were very glad that they could put a ray of sunshine into the life of a fellow being. On his dying bed in India, Bro. Burkhard remembered this incident and spoke of it to Bro. Lapp.

On the fly-leaf of Bro. Burkhard's Bible, among other records were found the following items:

"On April 17, 1900, I was examined for foreign mission work.

"On April 18, 1900, I was married to Sister Mary M. Yoder, of Champagne Co., Ohio.

"On April 18, 1900, my wife and I were appointed as foreign missionaries to India by the Mennonite Evangelizing and Benevolent Board.

"On April 5, 1901, (Good Friday) I was ordained to the ministry by Bishop J. A. Ressler, in the Hindi language."

After their appointment as missionaries, Brother and Sister Burkhard spent some time in visiting the churches, telling the story of their call to the land of darkness, and getting acquainted with the people who would look to them to be their representatives in the work of the Lord in India. While they were in Missouri, they met a young man who had once made the good confession but had grown cold and indifferent to the Lord's work. An earnest conversation with him brought him to a realization of the need of his being out and out for the Master. His future life shows that he was honest in the promise he made the prospective missionaries, or

rather, in what he promised to the Master at that time. That young man is J. E. Hartzler of Elkhart, Ind.

Brother and Sister Burkhard arrived in India in October, 1900. I doubt if workers ever received a more genuine welcome than they, although it is possible that outward conduct did not fully show how much their coming was appreciated. The writer had been alone in his work in India since August, when Brother and Sister Page and bright little Willie had been compelled to leave the country on account of the Doctor's health. Those months had been months of loneliness and trial, and it was with genuine joy that the new helpers were welcomed to India.

The famine of 1900 was just closing when the new missionaries arrived and they were permitted to have a hand in that most trying of all famine experiences—rehabilitation, or the placing of those who had been pauperized by the famine back into the normal conditions of life. Beggars swarmed about the place. Children came in daily claiming to be homeless and destitute or were sent in by Government officers from relief camps that had been broken up. With all this changing, with the inefficient native help, with the many and varied duties claiming attention from the few faithful ones about the place, it is no wonder that the orphanage was little better than a mob.

Without a knowledge of the language, young and inexperienced as they were, Brother and Sister Burkhard plunged into the task of organizing this mob of boys and girls into orphanages and schools. Brother and Sister M. C. Lapp helped to complete the task begun by the Burkhards. But the later missionaries, who found a well organized, well equipped, beautifully disciplined mission orphanage and school at the two stations, can have no adequate idea of the stupendousness of the task assumed by Brother and Sister Burkhard.

Brother Burkhard was a skillful book-keeper. He had not been on the field long until he realized that his help would be appreciated in this line and offered it. The books were cheerfully handed over to him, and the results of his work are a marvel to me yet. He sometimes met with difficulties. When the monthly balance was being made out, he was poor company. A mistake of six pies (one cent) sometimes caused him several days of hard work. He never "smoothed over" mistakes, but patiently toiled over the long columns until he found them. We could always tell when the accounts balanced perfectly by some expression of satisfaction and the evident relief from tension he had been under. I've often wondered what would have become of the India mission if it had not been for Bro. Burkhard's book-keeping in those early days.

The boys' orphanage, the colportage

work, treasurer's work, village preaching and touring, and long night vigils of prayer—these tell the story of Bro. Burkhard's work in India. The long protracted exertion told on his health. They had planned to go to the hills for rest. When the time came for them to go there was no money on hand to pay their fare. They waited. A week or two later money came, but by that time another worker was in so much greater need of the change that the money was taken for her and the Burkhards remained on the plains during the hot season. The second hot season found funds again low, and they spent the dry, hot months on the plains although away from the station. Then followed the trying rainy season. A carbuncle between the shoulder blades was the immediate cause of his death, but the foundation for his passing away was laid in the long continued strain of responsibility and work, almost without a break. He is truly a martyr to the cause of the India mission.

In the last audible prayer he uttered, Bro. Burkhard used these words:—"This body may perish and decay, but Thou, O Lord, wilt take the soul into glory." Twelve hours later, in the early dawn of Saturday morning, September 29, 1906, the weary soul took its triumphant flight.

Two children, Esther and Samuel, are with their grandparents in America, while little Anna is with her mother in her native India. There many a dark-skinned brother still speaks lovingly of "Burkhard Sahib, the man who loved us."

A Wonderful Church

Dr. H. P. Beach says this about the Mengo Church, of Uganda, Africa:

"Monthly it gathers some 600 children from a region 10 miles in diameter. The poor boys and girls have done what they could in their own neighborhood, but they are filled with a passion for the regions beyond, where savagery is still rampant; and they have been planting spare bits of garden, whose produce they monthly contribute to the furtherance of the Gospel in remote regions, the aggregate netting some \$60 a year. In a single month they have brought in 1,800 pounds of seeds to be sold for the cause. Missions have made the people of Uganda a nation of readers. Churches are planted everywhere, though they are often 'churches in the house.' Then comes the church-school, where all learn to read as well as worship. Education is more formal in the principal centers, having as its two foci the king's school for youths in Budo and the higher girls' school at Gayaza. The latter especially is interesting, as it shows how the new womanhood of the kingdom is coming to its own. Two of the most notable pupils, when I was there, were the king's sister, a most bewitching damsel, with all the beauty and grace of an Occidental princess, and another girl, who is the daughter of the man who murdered Bishop Hannington."—Sel.

CAREY, THE CONSECRATED COBBLER

III

CRISSIE YODER.

A few facts will show something of what William Carey accomplished in India and of what the Christian Church owes to this English cobbler. To give a summary of all that he did would be impossible for no one knows how much good has come to the world through him.

He was the first man to take a stand against the burning of a widow upon her husband's funeral pyre. In 1799 as he was returning from Calcutta he saw for the first time a widow burned alive with the body of her husband and from this time he used every possible influence against it, by appeals in India and in England until the terrible rite was finally abolished by law. In 1818 an English monthly magazine was begun by the missionaries and the very first issue of the periodical contained an essay on the burning of widows, urging for reform. The order prohibiting the practice at last reached Mr. Carey on a Sunday morning eleven years later. Knowing that every day's delay might cost the lives of two or three victims, he sent at once for his helper and completed the translation into Bengali before the sun went down.

From the first Carey carefully avoided every appearance of compromise with the life, doctrine, and ritual of Hinduism, and from the first he consistently taught the people all things whatsoever Christ commanded. The best method for doing this is to translate the Word of God into the mother tongue of the people and print it and circulate it and teach it, so that it reaches the people. To secure this was Carey's chief duty. It is said that in the eighteen hours of every day of the forty-one years during which he lived in India, he did every kind of missionary work short of the medical, but all he did was meant to result in the production and printing of the vernacular Bible for every race in the southern half of Asia, except the Tamils who had already received the treasure. A wooden printing press was early set up and in 1801 the last sheet of the Bengali Bible was completed. The first bound copy was placed in the chapel and a meeting of the mission family and the two recently baptized converts was held to give thanks to God for the completion of a work so important. Later he translated the Bible in whole or in part into thirty-four different languages, of which two hundred thousand copies were printed and besides this a large number of tracts were issued.

Carey and his co-workers were the first educational missionaries because they were men who must adapt their means so as to make all subservient to their end, for though the Bible be the best of missionaries if men are not able to study it, it cannot be their guide to purity of heart and life.

Then too these men sought the creation of an educated native ministry which

should carry the Bible to their own people. Accordingly schools were opened and books in the Bengali language were published for use in the classes. A Bengali dictionary of eighty thousand words was compiled.

About this time Fort William College was established by the Government and Carey accepted the post of teacher in it, with the stipulation that he should be left entirely free to discharge his duties as a Christian missionary. In a letter to England about this time he wrote, "Our schools have increased and together with my allowance from the College, will, we trust support us without further help from England." Later when changes were made in the college and his salary increased, he wrote, "This will be a great help to the mission."

At his death at the age of seventy-three

years he possessed little of worldly wealth, but he had beside giving his entire energy, contributed to the work of evangelization and civilization in India the sum of forty-six thousand pounds.

Christian England had laughed when someone sneered at William Carey as a consecrated cobbler going on a fool's errand to convert the heathen, but during the months of gradually failing strength, after he had said, "My work is done, I have nothing more to do but to wait the will of God," distinguished visitors sought his bedside. The Bishop of Calcutta, the head of the church of England in that land, paid several visits. On one of his last visits he bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to him a landing place on his first arrival in Bengal, but when he died the Government dropped all its flags to half mast in honor of a man who had done more for England than any of her generals.

Goshen, Ind.

LITTLE STORIES OF MISSIONARIES

The suffering of the Russian Stundists in both state and monkish prisons between 1890 and 1905 were not a whit behind those of the Puritans in the terrible seventeenth century English jails. The monastery dungeons are underground and swarming with indescribable vermin. Food is given irregularly, in most cases by orthodox devotees who seek to make merit by feeding imprisoned persons. The monks themselves rarely feed their prisoners. During Alexander III's time the state prisons were hardly better than the church ones. For days at a time Christians have starved and the cruel wardens often made mock at the martyrs. At times the jailers, after allowing prisoners to hunger, would offer them a bottle of brandy, saying, "Drink this bottle empty and then you shall have bread." "We shall never drink of it," the martyrs would reply. "Well, then, die of hunger," would come the answer and the sufferers would be left to their fate. The prisoners were often scourged terribly with the knout because they refused to go to service in the prison chapel.

It is related of Ivan Rjaboschapka, a very active evangelist in the nineties, who was many times apprehended of the authorities and imprisoned, that during one of these incarcerations, he suffered bitterly from want of food. Accustomed to clean, nourishing rye-bread, his system was not satisfied with the repulsive, low-grade prison bread. After some months he was reduced to a shadow, a butt of ridicule for the jailers. There happened to be a little corner leading from his cell under a stairway, where he was wont to pray. One day, completely exhausted by his long hunger and broken for the lack of sleep which vermin caused, he crawled into this corner and wept like a child. Then he

threw himself on his knees and began to pray:

"Lord, Thou knowest that freedom is that which I most long for, in order to visit the brethren and to strengthen them. Yet I cry unto Thee now not for this thing. Thou seest that I starve. I cry unto Thee, give me bread that I die not of hunger. Thou feddest Elijah in the wilderness. Thou dost feed the birds in the heaven and the animals in the field. I pray Thee, Lord, give heed. Amen."

After this prayer he fell asleep and first awakened when he heard his name called in the corridor. He left his corner and came out into the cell where he found four Stundists who had just been brought in. "Have you bread?" was his first question. "Yes, little father, a whole sackful. The women baked it this morning before we came away," replied the brethren. The poor Rjaboschapka grabbed and ate, so he later affirmed, as never before in his life. When he had finished he began interrogating the Stundists why they had been brought thither and from what village. From their answers he learned the following: all four were from a neighboring hamlet. They had tried various times to penetrate into the prison in order to bring money and bread to their leader, but had not succeeded. When they offered the prison-warden money he still refused to admit them. So they resorted to the last means at their disposal, namely, the surrendering of their own freedom. They went to the police, confessed themselves to be Stundists and asked for arrest. They did not have to ask twice and were soon behind bolts and bars, but in this way they had succeeded in bringing bread to their little father.—Sel.

* * *

In the early fifties of the last century the late Pastor Bodelschwingh was an ag-

gricultural apprentice, managing the large Senff estate in Pomerania. One day he was thrown from his horse and so injured that, for some time, he was compelled to lie quiet. Books were sent him to read and among them, as it happened, Dr. Ostertag's "Techin, a Chinese Lad." The story deeply impressed the young nobleman and his own call to missionary work began to ring in his ears.

But he felt himself for the present bound by his duties. So he waited for further suggestions from the Lord. A half-year passed. September came. It was harvest time. Because of continuous heat the grain had ripened unusually early, and for the young manager it was a matter of no small concern as to how he should handle the huge harvest. One morning at daybreak he jumped into the saddle and scoured the neighboring villages to hire laborers to get in the wheat. In the middle of the day he rode into a little village named Bublitz, and as he passed the church heard singing within. He dismounted and tied his horse to a tree. The church was so full that he could hardly find a place. A missionary meeting was being held, and the preacher was speaking from the text, "The harvest is great. . . . Pray the Lord of the harvest that he thrust forth laborers into the harvest." With great earnestness the preacher asked if there was not some one present ready to accept the appeal to go. In Bodelschwingh's heart a happy "Yes" responded. As soon as his fall's work was over he left to prepare himself for foreign work. Doubtful health later prevented his going, but his Christian work at home became one of the marvels of our day, and to all his home responsibilities he added that of an independent mission in East Africa.—Sel.

CONCLUSIVE REASONS FOR MISSIONS

There are five arguments or reasons why churches and individuals should consider it a duty and a privilege to give of time, strength, money, prayer, yea one's whole self, to promote the cause of Christian missions. These five reasons are as good as 500, and if the five do not convince a skeptic, 500 would not. There are only two real reasons why men and women neglect or oppose home and foreign missions—such men and women are either densely ignorant, or they are spiritually dead.

The five reasons that are sufficient for any Christian of sound mind and heart might well be developed into a sermon or an address. We give only the main points:

1. The Need of the World. Men, women, children, suffer from slavery, vice, war, cannibalism, helplessness, spiritual famine and death.

2. The Christian's Debt. Our ancestry. The fruits of Christianity at home. Personal debt to Christ for life, liberty, knowledge, opportunity. Compare the world now and before Christ's coming. Compare Christian and non-Christian peoples and

lands. Compare your conduct with and without Christ.

3. The achievements of Christian Missions. Not fruitless. Wonderful transformations. Uganda, Telugus, Karens, China, Korea, Fiji, Individuals like Ramabai, Neesima, Pastor Hsi, Khama, etc.

4. The Reflex Influence of Missions at Home. Experience of individuals and churches. Laymen and women and young people. Mission and anti-mission Baptists.

5. The Command and Promise of Christ. The Supreme and all sufficient argument. No blessing without obedience. All-power accompanies perfect obedience. The promise of Christ's presence fulfilled on condition that we "go teach."

Try this line of argument on any sincere, open-minded but indifferent objector. Of course, if a man has no loyalty to Christ, he will have no interest in the extension of His kingdom, and little in the Salvation of men.—Missionary Review of World.

TAKING TIME

There is a great temptation in these days of hurry that we do not take time to do the things that will after all count for the largest success in life. One must be wise to choose between the things that should make first demands. When the work crowds upon the conscientious Christian worker he is tempted to not take the time necessary to do his work as he believes it ought to be done or not take the time necessary to accumulate strength enough to do his duty well.

We can not always adapt the method of the business man or the scientist, but they very often give valuable suggestions from which we may wisely choose. An eminent physician says, "The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law of man's nature as fixed as that he must take food." That is, the regular night of rest is not sufficient to restore the vigor lost by toil the preceding day. This necessarily then gives every man a right to that rest.

Some few years ago the locomotive engineers of a great railroad system sent in the following petition to the President of the company: "We have borne this grievance patiently, hoping every succeeding year that it would decrease; but after a long and weary service we do not see any signs of relief, and we are forced to come to you with our trouble, and must respectfully ask you to relieve us from Sunday labor, so far as it is in your power to do so. This never ending toil ruins our health and prematurely makes us feel worn out like old men, and we are sensible of our inability to perform our duty as well when we work to excess." This answers the objection that would naturally be in the way of granting the petition. They would do as much work in the six days and to a greater profit to the management.

The missionary ordinarily has his hardest day's work of the week on Sunday and

because of this, he must, if he would do the most for the cause he loves, substitute another day for the rest. This rest day may not necessarily be spent in idleness.

NOTES

Examination of Converts

Seventy candidates for baptism and 40 for the catechumenate recently appeared at Mokpo, the station of the Presbyterian Church (South). Of these, 41 were baptized and 39 admitted to the catechumenate. Some of these have those who wanted to be examined but were a little timid as to their preparation. Do you wonder when you examine the sample examination for baptism? What would Christians at home think of passing such an examination before being admitted to church membership?

Since you became a catechumen have you experienced much Christian joy?

Tell of this joy in your own language.

How have you observed the Sabbath?

Tell what you do on the Sabbath.

Under special stress have you not worked?

What is sin? How can sin be pardoned?

Have you received pardon? How?

Have you any sin now?

How many sacraments are there?

Who administers baptism, with what and in whose name?

Who should receive baptism?

What is meaning of baptism?

What is meaning of the Lord's Supper?

Who should partake of the Lord's Supper?

Repeat the Ten Commandments.

Repeat the Lord's Prayer.

Do you have family prayer daily?

Do you pray in private? How often?

For what do you pray?

Do you read the Bible daily?

These questions elaborated and followed up by questions suggested by answers given, form the basis of further examination.—Sel.

Through Defeat to Better Things

An American Board leaflet says: "But a new day is dawning for Turkey. Her crushing defeat at the hands of those she has persecuted and despised is likely to affect the Turks in the same way that the victory of Japan over China affected the Chinese. It will force them to realize their need of Western civilization and learning. Already the valis, the pashas, members of parliament, and the more enlightened generally are beginning to send their children to our American Board schools, and these genuine "Young Turks" are very eager for our Western education. Some of our schools are overcrowded through the influx of Mohammedan pupils. The long expected break is evidently at hand, and we may expect to see the Moslem work take on large proportions at no distant day. Who can question that God intends our country, through the American Board, to be the regenerating influence for Turkey and the Turks?"—Sel.

Negro Population of United States

Although there are 998,282 negroes in Alabama's total of 2,138,093, yet no city in this State has as many negroes as New York. That city has 91,709 negroes, while Birmingham has 52,305.

In each of 12 cities there are more than 40,000 negroes. This dozen is headed by Washington, which has 94,446, making it the leading city in the world in negro population. The other cities in order are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 negroes, or over 50 per cent. of its total. Mobile has 22,763 negroes, or about 43 per cent. The only cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

Just about 1,000,000 negroes live in the Northern States. Pennsylvania has 193,000, Oklahoma 137,000, New York 134,000 and Ohio 111,000. All States have them. The 1,000,000 up North will become 2,000,000 in the course of about 20 years, and in the long run the race will be widely dispersed over the entire country. Today the percentage of negroes in the 29 cities that have more than 25,000 inhabitants is 5.7 per cent.—Sel.

From Soothsayer to Colporteur

The new report of the Bible Society, describing work in China, relates the story of a colporteur named Tschén. In the man's own words we read: "When I first approached the Christian Church, it was not in the hope of finding salvation for my soul, but rather for the souls of my departed parents. They appeared to me in my dream, exhorting me to find some relief for them. Then I discovered that I myself needed salvation. I had been a soothsayer for many years, and it was easier then to make my living than it is today; still, I rejoice to be my Lord's messenger. 'How is it that you gave up that fine business?' men now ask me; 'you managed so very well to cast a man's nativity, to choose days, and to predict our lucky and unlucky days, and now you are selling these foreign books; and since they are in the country, the gods have sent us plague and famine in their wrath!' 'Listen to me, my honorable brethren. No soothsayer knows his own fate, and how should he know that of other people? Since I have read this small book, I know my destiny to be a saved child of God, and that makes my future life bright and hopeful, because I found in this Gospel my Savior.'"—Sel.

Some Specimen Evangelists

In the last report of the Telugu Baptist Mission we get glimpses of the activities of the South Indian evangelists. "No country," says the writer, "could show a band of men more faithful to each other and the kingdom than our touring band. Let me introduce the preachers, Subbaiah

Lyman, Kondaiah, Abraham, Kotaiith, Paul, Lot, Bassavaiah, Matthew, and Moses. Their kit consists of only a staff and sandals, one blanket and two changes of raiment. In the course of the touring season of five months they walk about 1,000 miles on the King's business. They sleep in the houses of the Christians, if possible; if not, out in the open. When once out on a tour, a rheumatic leg or headache or other minor malady makes no difference; there are never complaints or grumbling. From four to five services a day, some of them lasting three hours, are taken as a matter of course day in and day out, with no slackening of interest or diminution of enthusiasm. They are unknown heroes making their very existence a living sacrifice."—Sel.

Do Medical Missions Pay?

An Afghan pilgrim, from near Peshawar, was shot in the foot last year and taken to one of the Church Missionary Societies' hospitals in Palestine. He had been a soldier, in the Indian army, and was an earnest Mohammedan with a good knowledge of the Koran, but gradually he became interested in the Gospel and obtained an Urdu New Testament. When he left the hospital, he declared himself a believer in Jesus Christ. Then his fellow-countrymen in the place threatened his life on account of his profession, and finally one of them shot him. He was taken back to the hospital and, having been baptized at his earnest request, died shortly afterwards. Stedfastly he refused to prosecute the man who had shot him, saying he would pray for him rather. That conduct greatly influenced and softened the murderer, who acknowledged that the religion which could enable a man to pray for his murderer must be from God, but he remained unconverted. His own life has since been taken.—Sel.

The Attitude of the Turks

Charles T. Riggs, of Constantinople, writes in a private letter:

The attitude of the Turks here is an interesting study. Among the educated there is a growing feeling that the capacity for ruling a mixed population is lacking—a frank recognition of failure. But among the more blind there is often heard the remorseful confession that the present troubles have come because of their neglect of religious duties; have not said their prayers regularly, have had too much contact with Europeans, have allowed their women to go unveiled, and in such ways have been lax. Alas! One does not hear the confession of unrighteousness in their treatment of others; nor any thought of the superiority of Christianity as a religion. Most of them say that after all, they belong in Asia. Now is the time for Christians to show the spirit of the Master in dealing with the Turks.—Sel.

"There are said to be 1,700 abandoned church buildings in Illinois."

Refused to March on Sunday

An English official near Toungoo, while on tour, decided to break camp and begin a march on Sunday. He made a requisition for laborers upon a nearby Karen village. The headman of the village told him that he could not call out his men on Sunday, as he and his people spent that day in worship, but on the next day he would help him. The official beat the headman in his rage, and a missionary came to the defense of the maltreated Karen. The offending official would make no redress, so the plucky missionary carried the case to higher officials. The Lieutenant-Governor in his rebuke said: "I am authorized to say that his Honor would discountenance any attempt to compel Christian natives of the country to work on Sunday."—Sel.

North Africa Then and Now

How strange to recall that once strong churches were burning for God all over North Africa—and now? Cold, icy Islam has gripped the land; the sort of glacial period of Africa's ecclesiastical history. "Believe and live!" said the old preacher of Carthage, "Believe or die," challenged the invading Arabs. What a contrast?

The last thing Jesus Christ is seen doing on earth is His planning a loving crusade of mercy in the words: "Go ye out into all the world and preach the good news."

The last thing Mohammed ever did was his planning a bloody war of extermination on all who refuse his—at sword's point—dogma.—Sel.

The Salvation Army in Russia

The Moscow papers declare that General Booth has received sanction to organize the Salvation Army in Russia. Theoretically, by virtue of the imperial decree of 1906, full religious tolerance exists, and every one is free to follow his own conscience; in practice, however, it is very different, and unrecognized sects are persecuted and forbidden to hold meetings or to own corporate property. At the present time there is a wave of religious thought and feeling in Russia, not in the city populations, but among a section of the educated classes, and especially in the Volga provinces, among the peasantry.—Sel.

The Holy Spirit and the Believer

Men tell me that the day of miracles has passed, but I answer, no. Miracles have not ceased. Faith has ceased. God offers all things to him who has the faith to claim them. When he said, "Be filled with the Spirit," he simply declared that this was possible. When the will is surrendered, He in whose dispensation we live will come in and fill us. And the result is a kind of passive activity, as if one were wrought upon and controlled by some power outside of himself.—J. Wilbur Chapman.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

X A Study of the Epistle

The Effect of Grace in the Believer's Life. —Rom. 6:1-23

1. The power of Grace, as already noted, lies in the fact of Christ's death, and His resurrection.—Rom. 5:8-11. God purposed that the obedience of His Son to His will, in the giving of His life for the sins of the world, would reconcile the world to Him; and righteousness might be effected in the hearts of the believers. Grace is not effective when the heart condition is not effected by the love of God. This fact is very evident from the nature of Paul's statement in the beginning of the sixth chapter of Romans. The continuation of a life of sin makes the continuation of Grace impossible.

2. The effect upon sin.—Vs. 1, 2. We should be particularly interested in this consideration of the question of the attitude of grace toward sin. There are usually two points of view on this question. The first is, that sin may continue and grace be effective in saving the soul from condemnation. The second is, that grace is effective in removing sin entirely from the body. Another extreme view is hardly in harmony with the teachings of the Word, in stating that sin may abound in all men and grace much more abound unto their ultimate salvation. This view is set aside at once in the light of Paul's statement that we should not continue in sin. The idea is, that we should not abuse the fact of God's grace toward us through Christ, and make it an occasion to continue in sin with impunity. Such a condition would be entirely out of harmony with the nature of righteousness by faith.

This chapter is sometimes called the sanctification chapter because of its treatment of the question the "Dead to Sin," and upon this idea is based the second view mentioned above. But in this connection we should not lose sight of the connection between the fifth and sixth chapters. It is evident that both the justification by faith of the fifth chapter and the Sanctification (the separation from sin), of the sixth chapter, both depend on the fact of the atonement made by the death of Christ. We are, indeed, justified and reconciled by the blood and death of Christ, and saved by His life, but the same blood and death become the ground of our sep-

aration from sin, and that separation is as much a matter of faith as is the justification. On this point compare the thought of Rom. 6:6-11 with Gal. 2:20. In the first the facts and relative effects are mentioned in connection with our "reckoning" ourselves dead and in the second passage the term "faith" is applied. Hence, it is evident that justification and sanctification are the result of the same work of grace on the part of Christ and effected in the believer's life by the same power—faith. They are then, relative terms of the same grace. The first speaks of the believer's relation to God—justified, and the second of his relation to sin, separated from it.

The reason for the believer's separation from sin lies in the fact of his new relation to sin which has been brought about because of his new relation to Christ. Grace has supplied the possibility of these new conditions. Whatever attitude Christ has toward sin, that is the believer's attitude. Whatever his relation to it, that is the believer's relation also. The believer has become **dead to sin**. We should not thoughtlessly reverse this order and say that sin has become dead to us, or in us. If we are to appropriate the work of Christ we must accept by faith Christ's death to sin. There was no sin in Him to die, or to become dead to Him, or in Him. We are related to the Christ whose body became dead because of sin, (taking our sins upon Himself), and over whose body sin had lost all of its dominion and power. By our appropriation of that work of Christ for us, we are also dead to sin.

We conclude, then, that sin may be an ever present fact and force in life, but one that has lost its dominion and power of condemnation over the believer because acknowledged dead by reason of the death of the body of Jesus who died for sin. We also conclude that being thus dead to and free from sin it ill becomes us and is inconsistent with the idea of our freedom from it, to continue to live in that state from which we were set free only by death (V. 2.)

3. Grace reckons the believer to be dead unto sin by faith in the death of Christ.—Vs. 3-11. In this section; which is rather complicated and deals with a number of phases of the death of Christ, the Apostle

argues the fact of the believer's relation to the death of Christ in its various phases.

a. Because the believer appropriates, by faith, the death of Christ and all of its results to himself.—Vs. 4, 5, 6, 8, 11.

(1) His death appropriated.—Called a baptism.

(2) The resurrection life, following as a result of Christ's death, becomes the new life of the believer as a result of his appropriating the death of Christ.—V. 4.

(3) An illustration of the truth.—V. 5. (See Phil. 3:10; I Cor. 15:35-54.)

(4) The fact—the death of Jesus Christ on the cross as the representative of men. (Cf. Gal. 2:20.) Note that the **body** is mentioned in this connection, and that the "old man" is synonymous with "body."—V. 6.

b. Through the vicarious death of Christ the believer is freed from the obligation of serving sin and is justified from sin.—Vs. 6, 7.

b. As the believer's representative Christ died unto sin once (having satisfied the demands of the law and propitiated the Father by His death) and now lives only to please God.

d. As Christ died unto sin and lives unto God, so should the believer consider himself dead to sin, justified from sin and alive only to serve God.

The subject under consideration in this section is "the death of Christ and its effect." Grace made the sacrifice which man has been able to appropriate to himself with all of the benefits of the sacrifice. Jesus Christ in all the fullness of His propitiatory office is presented to the believer for his acceptance. The full acceptance of that sacrifice is characterized "baptism." In the same spirit in which that sacrifice was made is it to be accepted by the beneficiary. It was Christ who said, "I have a baptism to be baptized with" when referring to His cross and death. In subjecting Himself to that great ordeal He submitted to all that it meant without reserve. It was the controlling influence of His life and especially of His last days. He steadfastly set His face to go to Jerusalem to be baptized with that last baptism. He was baptized by baptism into death. (Vs. 3, 5, 6.) His baptism was His death on the cross, and ended in the grave. (Cf. Vs. 3 and 4, 5, 6.) By faith the believer enters into the same baptism, going with Christ to the cross and is thus crucified with Christ. He enters the tomb with

his Lord and is thus buried with Him by this baptism of faith, into Christ's death. Only in this way is it at all possible to satisfy the righteousness of God and the demands of His law, which says, "the wages of sin is death." (V. 23.) The penalty for sin must be paid. Either the sinner must pay it alone, or accept the payment of the debt made by Christ in His death. The acceptance of Christ means the satisfaction of the law and of God, because Christ is the accepted offering appointed by God for the justification of the believer.

It was death that God and the law demanded. It was death that Christ gave and it is death that the believer must appropriate and does accept by faith. As Christ's death was a baptism for Him so also the acceptance of that death becomes a spiritual baptism which makes the believer dead to sin and free from the law. He has satisfied God in the person of Christ and is justified in His presence. Christ is the object of the believer's faith and the controlling power of his life—is the spiritual baptism of the believer—even as the cross and death were the baptism of Jesus.

In perfect harmony with the thought expressed in the previous chapter, the blood and death of Jesus save the believer from judgment and wrath (5:9, 10) and the life of Jesus saves "much more" by the power of His resurrection from the dead, we have the same idea expressed in the sixth chapter in the death and resurrection of Jesus. A careful distinction must be drawn between the death of Jesus and the resurrection of Jesus. The death and burial of Jesus have to do with the putting away of the flesh—the body of Jesus—which represents our flesh which is called the body of sin. This body of sin is to be reckoned dead to sin by faith in the crucified body of Jesus. This is our baptism into death. The thought of baptism ceases with our being buried with Him by baptism into death. It is associated only with the idea of the "planting" and with the "crucifixion of the old man," by which the body of sin is destroyed. The idea of resurrection is entirely separated from the baptism, although the baptism has led up to it. The penalty of sin must first be paid before the forgiveness can be secured. Death is the wages of sin, life is the gift of God. As a result of, or, in consequence of the wages, or penalty of sin there is a resurrection into a new life. The former is for debt, the latter is God's gift. The first is a natural consequence and the second a spiritual grace from God. While both belong to the experience of every believer, they are two separated facts as distinct from each other as death and resurrection. We are baptized into the death of Christ and remain dead, crucified, not living any longer in sin because of our being dead. We are reckoned dead because of Christ's actual death. We are, planted in the likeness of His death and the resurrection that takes place is a different being than that which was planted. The natural is put away and the

spiritual takes its place. The mortal is changed to immortal, the earthy is transformed into heavenly. The death of Christ and His resurrection are the representation of our death and resurrection. It is evident that this is what Paul had in mind, for the language refers to a future experience. "We shall be in the likeness of His resurrection. By our acceptance of the death of Christ by faith, we make possible our redemption from the dead. Even as we become dead to sin and alive to righteousness in a spiritual experience, we shall follow on in a final death of the body because of sin and a new spiritual body in the coming glory. What we now experience by faith we shall fully enjoy as a reality in the life to come. Thus the "planting" and the "likeness of his resurrection" have a distinct connection with the death of the body and our resurrection from the dead.

The thought in verse six is one of various interpretations and applications. Its first connection is with the fact of Christ's death in relation to our being dead to sin. We shall not continue in sin because we are dead to sin, "our old man" being crucified with Christ. The body, the flesh, and therefore, the lusts and carnal tendencies which usually control the will of men and lead to sin, must be considered as dead because of the crucifixion of the flesh in the body of Christ. In the sense of the present life being that of the new man (note

the tenses used by Paul—"are dead," V. 2—"are buried," V. 4—"are alive from the dead," V. 13.) We must account the past life which was after the flesh as that of the "old man." The body is the "old man" life, and the spirit is the new man life. In the destruction of the old life in the body and having thus reckoned the body dead, the body of sin becomes dead to the believer in the sense that he feels himself under no further obligation to serve that which God has condemned and put to death for sin, in the body of His Son.

As those that are dead are free from every law so those who are reckoned dead to sin are free from every carnal obligation and fleshly lust (V. 7). There is no further condemnation of death resting upon the believer. What Christ has done in His death is sufficient for all persons and for ever an offering for sin (V. 9). Death can not put Him to death again nor have any power over others who accept His death by faith. It is this spirit of appropriation of Christ that makes the believer both dead to sin and alive unto God. We know that our bodies are yet alive and sometime will die, but we know also that in God's sight we are already dead, in the flesh and past judgment, and are already alive by the Spirit and accepted as His sons and daughters. We reckon ourselves dead and reckon ourselves alive. Faith baptizes us into Christ's death. Faith resurrects us into newness of life.

CHRISTIANITY THE SUPREME RELIGION

II

C. C. ZIEGLER

As we have sought for the commendable qualities in Confucianism, Hinduism, and Buddhism, so we shall also consider Mohammedanism. This religion is of later origin, dating from the seventh century A. D. Here also can be found the gropings of the human soul in the "dim starlight" when conditions in Arabia were in a degraded plight religiously. At this time Mohammed claimed to get the principles of the Koran thru much prayer and thought. It will be found that this creed has more in common with Christianity than the other ethnic religions mentioned above. Its teachings have been spread to at least several races and in that sense is less ethnic. The Arabs, Turks, and Persians are largely dominated by this belief even today. One reason why this religion could spread is due to the idea of God. God is a unity, it is a universal religion they have in mind. This God is divine and final in the universe. "There is no God but God" is the battle cry of the Mohammedan. This personal god is akin to the God of Christianity, but the characteristics of Islam's god are far different. He is a self-existent being, has a free will and acts entirely in an arbitrary fashion without any regard for self-consistency. Such a deity is not strictly moral, for a moral course of procedure means a standard of some kind that is re-

liable and dependable. Such an arbitrary ruler is not likely to draw out that profound reverence and love of the human heart. This is actually shown in the 99 names for God, not one of which represents the fatherhood of God. A despot of this kind touches the earthy only at arbitrary moments according to his whims. Altho this system opposes polytheism, idol worship, and gives unity to the world, it after all is quite unsatisfactory when it comes to supplying the growing demands of the soul of man. Man is put aside from his Creator, is not a part of Him, nor does he partake of the nature and essence of God. He is in the hands of fate. One of their own poets expressed it thus:

"When fate has come, man cannot it avert,
Fate fails not should he mind and mind
exert
Beyond the Lord's decree, writ by his pen
Nor less nor more comes to his servants,
men."

How does such sentiment affect the potential powers of man? It takes away the dignity of man who becomes a mere puppet in the hands of an arbitrary executive. A good clue to a religion is to note what it holds in regard to sin. Sin is the transgression of the will of God. But God's law is arbitrary and not based on funda-

mental principles of right and wrong. A Mohammedan expressed it to a missionary in this way: "If I use tobacco God may damn me, but if I commit murder or adultery, God may be merciful to me." Sin for Islam is disfavor, but not guilt. "Salvation is not forgiveness, but indulgence; not freedom from guilt, but freedom from punishment."

What can be said of such a system that holds the highest reverence for God, mercy to captives, charity to the needy and possesses sobriety and kindness as assets? Such are truly worth while. But in stern opposition to these admirable traits, there is meted out the most severe cruelty to non-believers, slavery being sanctioned, lying to women justified, the highest good being sensuality.

Having briefly surveyed the non-Christian religions we found them lacking in much and adequate in only a few points. It was also seen that all the good in them was found many fold in the Christian religion. The high regard for the family, law, and order which shines but dimly in Chinese morals, shines like suns in the daylight of Christianity. The cognition of the human soul and the recognition of the natural laws of the universe in Buddhism find a more ample expression in the Holy Writ. The permeating god in Brahminism finds a more exact philosophical expression in the New Testament. The One "from whom and through whom and to whom are all things" is also the One "who is above all and through all and in all." "In him we live and move and have our being." The Catholic tendency in Islam with its unity in one God has a more vivid parallel in the Book of the Christian in such statements as: "Go ye into all the world . . ." and numerous other references to His unity and oneness. In Christianity He is a Father as contrasted to a diety moved by his own caprice. He is Father and not king. The method of the Christian propaganda is not to make proselytes and subjects, but converts. It is the only universal, Catholic religion. It had its beginning as a Semetic religion among the Jews, went across to the Grecian archipelago and converted the Hellenic and Latin races; afterwards the Lombards, Goths, Franks, Vandals; later the Saxons, Danes and Normans; its Nestorian missionaries pushing east made converts in Armenia, Persia, India, and China. In later days it has converted negroes, Indians, and peoples in the isles of the sea. Its adaptability is practical to the ends of the earth.

But as China awakens thru the change in civilization and Western ideas the old religion will fall to pieces, the demands of society will soon outgrow the old set system. Here is where Christianity has a versatility in meeting the demands of growing society.

The ethics of Christianity is largely based on the Ten Commandments, the equal of which for brevity and for fundamental principles can not be found in any other system. But these were fulfilled by

Christ and placed on motive rather than mere external obedience.

What now are the merits of Christianity? As was intimated before it makes all the difference in the world as to what a religion holds in regard to God. The deity of the Christian is self-conscious, self-determining, has a strong will and has an emotional life. As to His ethical nature He is consistent and lacks the arbitrary, capricious character that the god of Islam has. Then He is a Father too. Of this Fatherhood the Jews came nearest to our present conception of Him. Yet it remained for Christ to fully reveal the parental nature of God. Such a relationship is a help to man and gives the Creator a chance to give out some of His goodness to man. He becomes a personal sustainer, a friend. Nothing touches the life of man that does not also touch the heart of God. It can not be said that He is the earth, but He is more distinctly related to it than our nearest friend is related to us. It is really remarkable how the ethnic religions fail to measure up to Christianity when such a comparative scale is arranged! The God of Christianity is supreme in will, in wisdom and in love.

Before passing further we must mark the place man holds in this kingdom and the manner in which sin is regarded. Man is put on the highest plane possible, that of respect and honor. He is a son of God, a brother to mankind; he is not a new thing, a delusion hoping to get out of this world of dreams as soon as possible. "Man is the biggest thing out." This sort of estimate regards life and personality as real and sacred. Character is an object of concern, and life in whatsoever state is a jewel of great value. That which mars character and outlook in life is sin. Fortunately sin is not forced upon one from without, but is brought about by man's own free will and this to the disrespect to himself and grief to the Heavenly Father; and we know the value of man better and learn to loathe sin more because of the life of Jesus, that unique character among us. That pure life was spent in dispelling darkness, and in forming the right ties of relationship with God and man. No manner of poverty, ignorance, and sin hinders the God-head in man from "Christ's penetrating eye." One thing creditable to our age is the recognition of the sacredness of personality. Precautions are taken to preserve life in manifold ways; diseases are fought and maladies cured; education is maintained and perfected to develop the personality of man. Reverting again to the idea of sin, it is a very real thing in the estimation of Christ. But the fact that it is here in this present world does not mean that its existence is necessary. It is not God-given and so man is responsible for it. This world could exist without moral evil and the conditions would be more ideal if it were not so interwoven into the fabric of society. The individual effects on the worth and character of man is what causes such a sense of estrange-

ment from God when man neglects his highest privileges.

"The ethnic religions are full on one side but empty on the other; Christianity is full all around." God is a most rational being; man is elevated; morality is on a firm foundation and future life is promised.

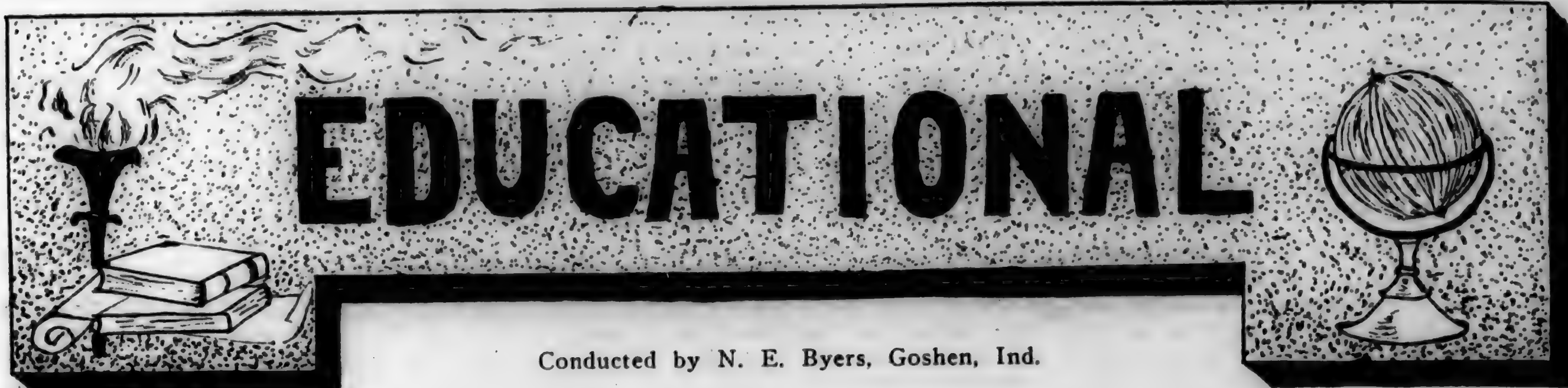
How are these goods brought to us as a reality. Christ, the God in His most human form is what gives initiative and impulse in our own lives. He put "morality out of the single realm of morality and based it on a realm of motive." Society grows but men's rules of conduct are apt to become static. Such being the case it is possible that the moral life of a people be higher than the few simple rules of conduct among them. Christ made conduct a life principle by making obedience a thing of motive instead of blindly following set rules without realizing their full content. To provide against this Christ provided the golden rule, which, in case of doubt, will serve as a guide. Love is the final standard in the morals of Christ. Lovelessness is as base an evil as passion or appetite. In view of this one can get away from the path of rectitude as fast one way as by the other. The value of the standard of love is quite easily seen. A principle of the heart like this is never in danger of being outgrown. Here we see the wisdom of Christ in basing morality on an inner principle that differentiates as time goes by producing the Christian graces in character.

And what shows the supremacy of this religion is that the faith has been lived out by a unique character. The real basis of work and living is based in this life. The beauty of it all is that nothing in it is contrary to the natural development of the full nature of man. We conclude that Christianity is the supreme religion because the finest product of it is not only the best fitted to live in this world but it also fits one for the congenial companionship of angels and holy saints.

Upon reflection one realizes the great force of Christianity being born from the greatest conflicts perceivable in the realm of life. Existence is viewed as one great whole and that with the highest good in it. not only is life viewed with its broadness but as it really is. The greatest despair and depravity are met by the most ideal standards of life possible to imagine; the utter feeling of pessimism is challenged by roseate optimism; the weak will of man is energized by the unlimited will of God. There is a balm for every pain and disappointment.

Now what is possible for a philosophy of life that takes into account all that exists in the actual world of want, anxiety, joy and triumph? The world is made for man and his good. All he needs to do is to grasp the cords of mercy and become a part of the purposive on-going of things.

The salient feature of Christianity is that the budding tomorrow has greater things in store than today could lavishly give. Goshen, Ind.



Conducted by N. E. Byers, Goshen, Ind.

FOUNDING SCHOOLS

The description of the plans for the Warwick Mennonite Institute reminds us of the fact that there is a growing interest in education. There are constantly more people who have a real desire for the welfare of our young people and a confidence that schools can be organized to give the desired results. Any honest effort to rightly train youth is a real gain for the great cause of Christian education.

How many schools, where located, and the nature of the work done are fair questions for consideration. For the sake of

unity and economy it would seem desirable to have a board truly representing the whole church to oversee all efforts in this direction. Other denominations have suffered because of starting schools in undesirable locations and finally having too many schools to support. There is no doubt but that we need more schools but in the future great care should be exercised to decide all such questions in the light of the denomination at large. The east needs a school and it is to be hoped that this proposed school will satisfactorily supply this long-felt need.

to locate within its reach with children who may yet need the oversight and training of the parental home, as well as that of the institution itself.

Dale Enterprise, Va.

SCHOOL NOTES

Goshen College

The annual Missionary Day was observed on May 18 with three programs, morning, afternoon and evening. A special feature of the day were the talks by Bro. and Sister Geo. J. Lapp who have spent the year at the College.

Summer school opened on June 2 and 122 students registered for the work. This is an increase of about 10 per cent. over last year. J. W. Shank began work as one of the instructors for the summer. Special interest is taken in the courses offered in Agriculture for teachers.

Commencement exercises began on June 15 with Baccalaureate Sermon by S. E. Weaver, who is superintendent of schools at Shipshewana, Ind. Seventeen students are expecting to receive the A. B. degree at the close of Spring and Summer terms.

THE BOY

"The boy is built on the plane of activity. Possessed with muscle, he loves to use it; with energy, he enjoys diffusing it throughout the whole system of exercise. Play in youth and work in manhood is the rule of life, but both are the same, and we only change the name because of years and dignity. The rules of the game are the laws of business, and the boy who breaks the game's rules will be, unless he reforms, the man who will break the laws. Again, the boy who can not play will be the boy who can not work. Therefore, activity is scientific, and absolutely necessary for the individual and society.

"The boy wants to take his religion straight, he despises approach from the back with the scorn that he has for the assassin. But when religion comes up in front, with frankness, openness, he welcomes it as his best friend and receives it into his heart to be his better self."

"The Hindu Law Book of Good Conduct for women says: 'Let a woman never enjoy independence.'"

THE WARWICK MENNONITE INSTITUTE

L. J. HEATWOLE.

That readers of this department may have a proper conception of the school project that has in late months been started in Warwick County, Virginia, the following points of recommendation may be noted.

The location has been determined largely on the potent fact that no where else among the Mennonite congregations of the east, is the sentiment more favorable for the establishing of a Church school than it is at this place.

The primary objects and aims of the school are such as may serve as a safeguard for the student life of our young people and for establishing and operating industrial features that are calculated to lead the student more in the direction of the farm and the rural walks of life, rather than into the associations of commercial life in the cities. Also to lay out courses in Bible study that give special attention to the peculiar doctrines of the Church, along with the training in vocal music that serves to encourage and strengthen this feature of divine worship in our congregations.

Along the line of restrictions it is to be understood that this is not a reformatory school in the sense where parents may expect children, who are disobedient and of incorrigible disposition at home, to be turned out in every case as loyal and submissive members of the Church, but that the institution is intended for students who are already—before entering, in sympathy with the principles of faith and doctrine it

upholds, and who will in all respects be subject to the rules of discipline by which it is to be governed.

Noting points favorable to the location of the school with the Warwick River congregation, the following are offered:

1. The mild and equable climate of the coast reduces the cost of fuel.
2. The location is practically free from dangerous outside influences upon students.
3. The advantages of cheap building supplies near at hand, in the way of timber and concrete material.
4. The historical associations that cluster about the place.
5. The peculiar resources of the river front for fresh and wholesome food supplies for students.
6. Because the place is within easy access by reason of cheap transportation by water, as well as by rail.

Among the various other points of advantage showing why this school should be encouraged and patronized by young people coming from Mennonite homes, is that it provides a course of study that is designed to carry the student over the critical stage of the higher courses of work offered by the public schools.

In order to safeguard the student and counteract the wrong influences and methods of training now required by the Public High School it is being thought good to introduce into the Warwick Mennonite Institute the grades of the preparatory course in such form as to induce parents

SOUTH AMERICA

Marketing

J. W. SHANK

Every city in South America has its market houses which resemble very much means of conveyance. The bread man comes along with several large baskets

slung across the back of a pony. He goes from house to house selling the small oblong biscuits called "pan" (bread). It has a very hard crust but its flavor is delicious.

The milk man comes in several different ways; sometimes on the back of a pony having the tin milk cans dangling from either side. When the horse trots or gallops, which is often the case, the milk is churned until it is almost turned to butter. Sometimes the "leche hombre" (milk man) has still a more simple way of delivering the milk. The cows are driven from door to door and are milked in the presence of the customers. This is supposed to be a superior method of delivering, for the customer, seeing the process, can be sure that he is not buying water. It would not be possible for a real progressive people to be content with this method of serving their needs.

Another class of market folks sit on the street corners expecting to sell to the numerous passers-by. Most any sort of marketable produce can

be seen for sale at such places. The two

women in the picture on this page, are Quichua Indians who are selling coca leaves. These leaves are used to chew much as tobacco is chewed, but they are even more harmful than tobacco. Instead of nicotine, they contain large quantities of cocaine which has the effect of deadening the nerves and tissues of the body. The women will sit all day at one place serving the customers who pass by.

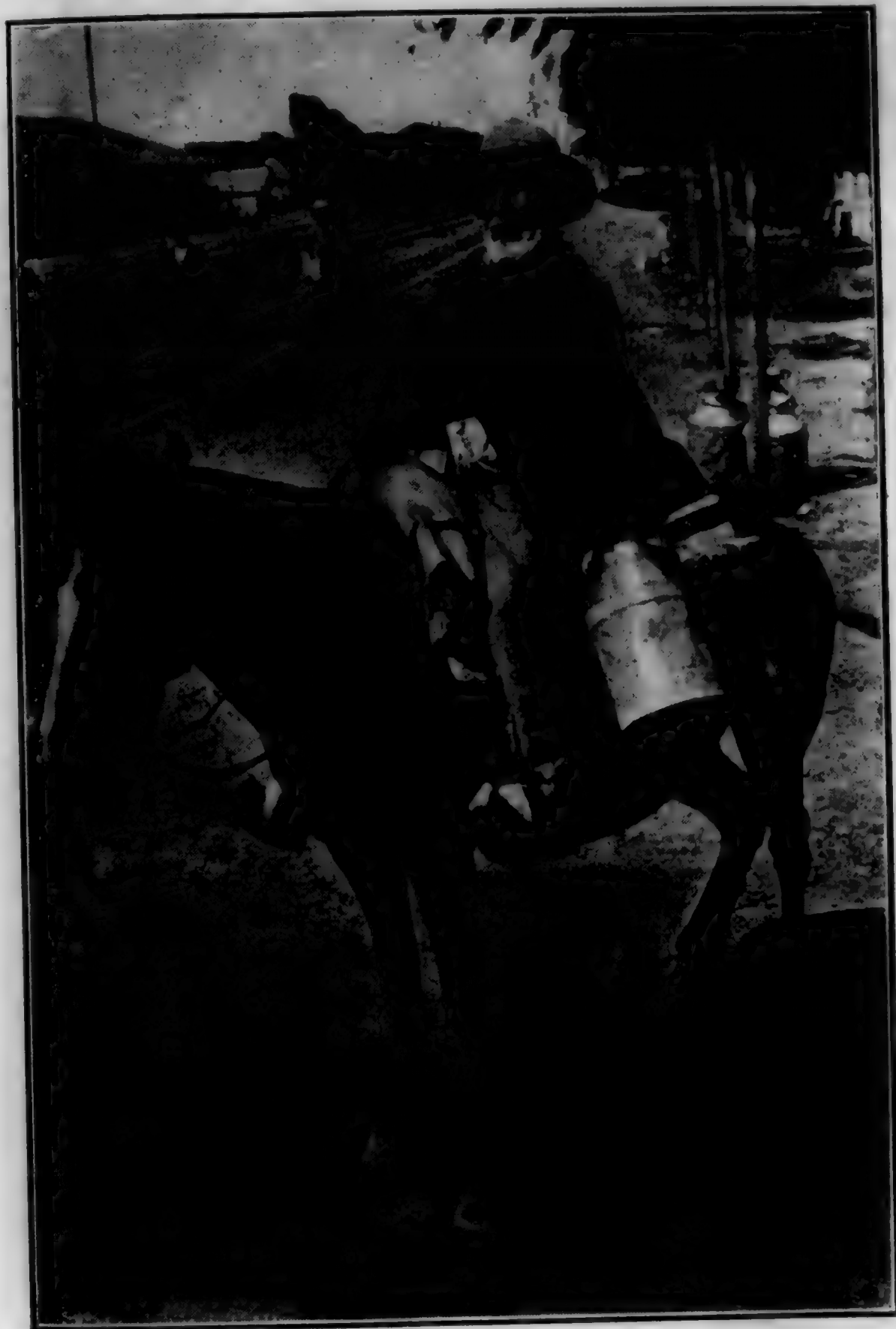
Sometimes one sees a large two-wheeled cart drawn by oxen and loaded with melons. The driver urges his team along the street at such a leisurely pace that a customer may first finish an ordinary task and then easily catch him before he leaves the neighborhood. (See illustration next page.)

The market business has not been worked up to a careful system in South America. The production is not great enough to supply the demands and it could be increased many fold if there were a little more thrift among the people. Doubtless they would have more thrift if they had more teaching on industrial lines. The scarcity in supply makes prices higher than they should naturally be. The people have not learned the science of economy in production. They do not know how to conserve the resources of their soil and at the same time receive from it a good strong income.

"Gather up the fragments that nothing be lost," said the Master. There is a sermon in those words for each one of us and South America needs such a sermon very much.

La Junta, Colo.

"A Korean convert, from the year of his conversion, gave a tenth of his income in money to the Lord, and used a tenth of his gain to entertain church-goers, who came from a distance. At times when the congregation was unable to raise the funds necessary for current expenses he bore the expense himself. Although his property amounted to no more than 5,000 nyang (\$250), he contributed 1,000 nyang to the building of a new church."



Delivering Milk in a South American City

in appearance those in eastern Pennsylvania. They are large square buildings being furnished with long tables and booths where a great variety of articles are sold. Not only are there all kinds of table supplies found here, but candies, novelties, pottery, and notions of numerous varieties. There are familiar looking fruits and vegetables having strange names and there are many new varieties unknown to us in America.

The most noticeable features of a market house to an American are the careless arranging of articles for sale and the lack of cleanliness everywhere. Vegetables are not nicely assorted and washed. Meat is allowed to hang uncovered, there being no protection from flies and gnats. The floor is usually littered with scraps of all kinds and the sales women are not models of cleanliness in their appearance.

Many of the poorer classes of people who cannot afford to rent a booth at the market house, sell their wares on the streets. It is especially interesting to watch them with their peculiar calls and



Indian Women Selling Coca Leaves which Are Chewed as Tobacco. These Are

Women of the Lowest Class

CONSERVATION OF CHILDHOOD

III Eugenics

C. HENRY SMITH.

Thus far we have dealt with the effect of environment. There is another force, however, which exerts a strong influence upon the child's destiny—that of heredity. The most recent study of heredity in its relation to race is that of Eugenics. The term is perhaps best defined in the works of Sir Francis Galton, cousin of Charles Darwin, and himself the founder of the science. He calls it the "science which deals with those social agencies that influence mentally or physically the racial traits of future generations." Its functions according to another authority is "to produce a race healthy, well formed and vigorous by keeping the springs of heredity pure and undefiled and improving the inborn qualities of the offspring."

must be reconciled to a human race of scrubs."

And yet Eugenics is by no means a barren science. It has already done much to turn the thoughts of men and women in the right direction in regard to race improvement. Last year the Iowa state fair inaugurated the first real baby show in America, conducted by the Mother's Congress of Iowa. Not a mere beauty show in which the blue ribbon was awarded to the child showing the most beautiful face and the prettiest dimples, but a real contest based on mental and physical qualities judged by experts upon the score of 100, similar to the methods pursued in judging live stock. There were in all twenty points to be judged in-

welfare day. The governors of three states—Illinois, New Mexico, and Vermont have already complied with this request.

Another vital social question which has been receiving much attention in the past few years is that of sexual hygiene. I can only give it a passing notice and cannot give it time its importance deserves. According to the late report of the American Federation of Sex Hygiene of which Ex-president Charles W. Elliot is chairman, the bill in our country during the past year for immorality and the social disease was estimated at \$3,000,000,000 enough to build and pay for the Panama canal six times over; three times the annual expense for running our entire government; and \$1,000,000,000 more than was paid for intoxicating liquors last year; the next highest item in our wasted expenditures. Any evil which cuts so deep into our economic resources, to say nothing at all about physical vitality and moral values, and which is responsible according to good authority for one-half the cost of all our institutions for the care of defectives; and among the heaviest contributors to infant mortality and insanity, certainly is not to be regarded lightly. The greatest hindrance in fighting the evil in the past has been false modesty which effectually blocked all the channels of public enlightenment on the subject. But the silence is now being broken. It is still a question whether the subject ought to be dealt with in the home or in schools. The latter seems thus far the most effective method, and some progress has already been made through our Educational agencies. Sex Hygiene is now taught in 138 schools and colleges of our country. The state of Washington has made this teaching mandatory in Colleges and Normal schools, and is preparing to make it mandatory in the public schools.

While it is not yet clear as to what should constitute the field of the positive side of this question, more can be expected from what may be called negative Eugenics. Not only are physical traits transmitted through inheritance, but mental and moral defects are likewise passed from one generation to another. Blindness, deafness, mutism, idiocy, insanity, constitutional disease tendency, predisposition to vice and crime—all of these are inherited, and the child that comes into the world with such an inheritance does not get a square deal at birth. Statistics show that degeneracy is on the increase. This is not due as is sometimes suggested by the nervous strain caused by the keen competition which arises from our complex civilization. It is due largely to heredity, and charity itself. In the old days the unfit died in the struggle for existence, and only the fit survived to become the fathers and mothers of future generations. But today charity saves the unfit and permits them to bring other unfit into the world.

During the past twenty years the life



Melons for the Market. The Typical Native Wagon with Bamboo Sides and Grass Covers

From the physical point of view man is inferior to the best developed types in the animal and plant life. Through a long series of artificial selections there has been developed from their wild scrawny ancestors such specimens as the magnificent draft horse in the animal world, and the Concord grape in plant life. The domestic or cultivated is always superior to its wild progenitor.

Man in this respect is still in the wild uncultivated state. He mates by natural not artificial selection, and marriage perhaps always will be dictated by sentiment rather than the hard cold facts of biological science. Dr. Wiley no doubt was correct in the main when he said at the recent conservation congress held at Indianapolis that "for untold centuries we

cluding height, weight, chest circumference, quality of skin and muscle, bone structure, size of head, formation of feature, disposition, energy, facial expression, and attention. The prize-winner last year scored 97½ points from a possible hundred.

While of course the human race cannot be improved as readily as the rest of animal life, yet when certain standards of physical and mental excellence are once set up and popularized a long step in advance has been taken toward the realization of a higher type of children. So successful has been the Iowa experiment that several other states have already provided for similar contests. The Mothers' Congress has further requested that February 17 be set aside as a child

of the insane has been lengthened eight years. Feeble mindedness we are told is increasing twice as fast as the general population. Professor Monroe of Leland Stanford University found that after a thorough investigation that 3 per cent of the school children of California were feeble minded while 10 per cent were mentally dull. There are 15,000 feeble minded inmates in our institutions for defectives; and good authorities tell us that for every one in the institution there are nine others who ought to have institutional care but are not thus cared for.

Dean Sumner of Chicago is authority for the statement that there are 3,000,000 abnormal people in the United States.

Seventy five per cent of all feeble mindedness is due to heredity, and for such there is no cure. The influence of heredity upon mental and moral degeneracy is well illustrated by a number of studies that have been made of several degenerate families through a series of generations. The best known of these studies are those of the Juke family of rural New York; the tribe of Ishmael of central Indiana; and recently a study of the Kallikak family made by Dr. Goddard of the school for feeble minded in New Jersey.

During the revolutionary days the first Martin Kallikak, descended from a long line of good English ancestry, married a feeble minded girl. Practically all the descendants, defective and normal of this union have been traced about 480 in all. Of these 36 were illegitimate; 33 were sexually immoral; 24 confirmed alcoholics; and 3 epileptics; 82 died in infancy; 3 were criminals; 8 kept house of ill fame; and 143 were distinctly feeble minded. Only 46 were found who were apparently normal. The rest are unknown or doubtful.

But the scion of the good family who started this long line of degenerate progeny is also responsible for a strain of an entirely different character. After the Revolutionary war he married again, this time a Quaker girl of good ancestry and sound mental and moral constitution. From this union of two perfectly sound and normal people there have been traced 496 descendants. All of these except two have been of normal mentality, and these were cases of insanity, presumably inherited through marriage with an outside strain in which there was a constitutional insane tendency. The offspring from this side of the house have universally occupied positions in the upper walks of life. They have never been criminals nor "ne'er-do-wells." On the other hand there was not a single instance of exceptional ability among the descendants of the first feeble minded wife. Most of these descendants have failed to rise above the dead level of mediocrity. Indeed most of them have fallen below even this minimum standard.

This striking study in heredity demonstrates clearly that society must in some

way protect itself from such multiplication of degenerates. The feeble minded, alcoholic, syphilitic, congenital criminal, and pauperized parasite must not be permitted to marry and burden society with an increase of their kind. Several years ago the agitation in favor of demanding a certificate of health and of mental and normal soundness of all candidates for marriage was regarded as a joke, but today it is being treated with the seriousness it deserves many places and it is only a question of time when society through its legislatures will de-

mand such regulations of marriage. Just yesterday the papers announced that the governor of Nebraska would propose such a measure to the Nebraska legislature this winter. The feeble minded could be reduced to one-fourth their present number in one generation if effective legislation could be secured. The remedy is a drastic one, but since such forms of degeneracy are inheritable and incurable the only effective preventive measures are those applied to the source of evil.

(To be continued.)

OBBE PHILIPS AND THE OBBENITES

I

JOHN HORSCH.

The religious body with which Menno Simons, after his renunciation of the national church, identified himself consisted in his fatherland—the Netherlands—of a few small congregations. Many churches of similar faith, however, were found in South Germany and Switzerland. At the time of Menno's conversion the church in the Netherlands had existed only a short time, while in Switzerland and South Germany the church—known by the name of the Swiss Brethren—was older and better established.

Obbe Philips, the brother of Dirck Philips (who afterwards became a noted co-worker with Menno Simons) was, at the time of Menno's conversion, the principal leader of the Brethren in the Netherlands. After him they were called Obbites or Obbenites. Of his life previous to his renunciation of Romanism little is known. Dirck, probably the younger of the brothers, was born in 1504. Obbe followed the calling of a surgeon (with which at the time that of a barber was usually connected) in Leeuwarden, the capital of the province of West Friesland, having entered the state of matrimony probably about the year 1530. Dirck, the better educated of the two, was a Franciscan Friar and lived in the cloister just outside the city walls. Slowly and gradually, in a circuitous way, having learned by bitter experience what it is to be led into serious error, these men came to a knowledge of evangelical truth. By the time of Menno Simons' conversion, in 1536, they had advanced to a doctrinal position of which Menno could testify that it was orthodox. They were at that time, so he informs us, sound in doctrine.

Did the Philips brothers witness the martyrdom of Sikke Freriks Snyder which took place in the month of March, 1531, in their own city and meant so much for Menno Simons? We do not know; but not long after this event we find both brothers in the ranks of the Melchiorites or Covenanters, the followers of Melchior Hofmann.

Hofmann had been a zealous Lutheran preacher but when led to recognize the Lutheran (and Roman Catholic) doctrine

of the Lord's supper as unscriptural, he accepted the Zwinglian view of this doctrine. Early in 1530 he in turn became an Anabaptist and the founder of an Anabaptist sect, although there is no evidence that he himself had received baptism on the confession of faith. In May, 1530, we find him at Emden in East Friesland baptizing a number of converts. Among them was Jan Volkerts called Trijpmaker (brogue-maker) who became the leader of the Melchiorites at Emden. Later we find Volkerts at Amsterdam where he was imprisoned in November, 1531. With eight of his brethren of the same city he was executed on December 5 of the same year at The Hague. Others of the sect of the Melchiorites of Amsterdam would doubtless have been apprehended at the time when these men were arrested, had not the wife of the schout (Mayor) secretly warned them.

Having received word of the martyrdom of his followers, Melchior Hofmann decided upon the suspension of the practice of believers' baptism. His attitude on this important point was quite compromising. Later, while a prisoner in Strasburg, he approved of the baptism of infants. On a number of other questions, besides that of baptism, Hofmann differed widely from Swiss Brethren teaching.

At the time when the Philips brothers cast their lot with the Melchiorites baptism was not practiced among them. The Melchiorites held the discontinuance of this ordinance to be justifiable, similarly as Luther believed it right that the priests retained their office and said Mass (either in fact or "in appearance") until the reformation of the church should be undertaken by the state. Hofmann advocated the fanciful notion that, as the building of the temple of Zerubbabel was interrupted for two years, so the work of erecting the new spiritual temple should cease for an equal length of time. After two years a great time of liberty and victory for God's kingdom should begin. This belief was founded on Hofmann's interpretation of Scripture as well as on the prophecies of certain persons who were supposed to have

revelations from God. While Hofmann himself did not pretend to be a prophet, he accepted the sayings of these prophets as of equal authority with the Scriptures. Until the beginning of the expected time of liberty the Melchiorites, to avoid persecution, should constitute a party within the state church, instead of forsaking that church and attempting a new organization. They called themselves Covenanters. Like the Schwenckfelders they were waiting for a more favorable time to come when they would order their lives according to Scripture teaching. Meanwhile they shunned the unscriptural religious forms of the ruling church as much as was possible without raising suspicion.

Obviously the errors of these people were due to two principal points. First, they had only a very limited knowledge of the Scriptures. Quite appropriately Obbe Philips says in later years that they were children in understanding. Copies of the Bible in the vernacular were exceedingly rare. Luther's complete German translation of the Bible had not yet been published. There is no evidence to show that Obbe Philips at that time possessed a copy of the Bible, or a part of it. Latin Bibles were not so scarce, but in all probability Obbe had no knowledge of Latin. Dirck Philips presumably, had access to a Latin Bible in the cloister. The second and most fruitful cause of error among the Melchiorites was their belief in direct revelations from God which they placed on equal footing with the inspired Scriptures.

Unscriptural as their position was in the main, they had nevertheless advanced above the rank and file of the state church. "Many pious hearts," writes Obbe Philips about twenty-five years later, "were minded to serve the Lord . . . without a preacher, teacher or any church organization." They were filled with expectation of the things that were to come; they longed for the time of liberty and victory for the truth. "There was among us," writes Obbe Philips, "no small joy and expectation; we supposed that all [the prophecies in regard to the new period of freedom that was to come] would prove true and be fulfilled. For we all were inexperienced, simple, innocent, without malice or craftiness, and knew of no false visions, prophecies and revelations. We supposed in our simplicity, if we guarded ourselves from the Papists, Lutherans, and Zwinglians, all would be well and there was no need of further concern."—Alas, they were soon to realize by bitter experience the untrustworthiness of the prophecies.

The Covenanters, as such, had only vague ideas of their own aims. To be one of them brought little if any obligation. The thought of the great change which they expected, gained more and more prominence among them. By this thought there was attracted to the party an element which had little in common with the circle of the Covenanters at Leeuwarden, as described by Obbe Philips.

There arose within the party a new prophet—Jan Matthys, a baker of the city of

Haarlem. In November, 1533, that is before the two years whose expiration was awaited with so great expectation had passed, this man—a rank fanatic—came to the Melchiorites in Amsterdam (where they were very numerous) and announced to them, on the ground of new revelations, that the time when the persecution would cease and the practice of baptism was to be resumed, was now at hand. He admonished them to fear no longer the great tyranny, for no blood of Christians should further be shed upon earth.

The new prophet and his message were received with suspicion at Amsterdam. The Covenanters "were perplexed and knew not what to do," says Obbe Philips. "But he came to them with great threatening and frightening with [the announcement of] great and terrible judgments." In this manner and by his persistent effort Jan Matthys succeeded to win a number of the Melchiorites of Amsterdam, who after much hesitation accepted his message and were baptized. "For we were at that time unsuspecting and no one knew that such false prophets might arise among the brethren," writes Obbe Philips.

Jan Matthys sent some of his adherents as apostles to the Covenanters of other places, to announce to them the beginning of the great time of liberty of conscience, for which they were waiting and to baptize those who accepted the message. "They were to proclaim peace and toleration and to announce that never more should tyrants lord it over them, that there should henceforth be no blood shed and a new world was to come in holiness and righteousness." Two of these messengers came to Leeuwarden where they met the men who were destined to become a little later, the principal opponents of Jan Matthys, namely Obbe and Dirck Philips. But we let Obbe himself tell the story of their reception and work among the Melchiorites of Leeuwarden.

"Then there came to us at Leeuwarden two of those messengers, namely Bartholomew Bookbinder and Dirck Cooper. And when some of us had come together, about fourteen or fifteen persons, men and women, they set before us and announced to us love and patience in their address. And then they declared to us the authority of their mission, that Jan Matthys had come to them, etc.—They said again and again that we should have no doubt, for they were endued with power and miracle working none the less than the apostles at the day of Pentecost.

"They also comforted us and said, we should not be concerned nor fear, as we had indeed long feared the great tyranny; for henceforth no blood of Christians should be shed on earth, but within a short time God would destroy all those who shed blood, all the tyrants and godless from the earth. This assertion I heard with some suspicion, although I dared not contradict them, for at that time no one dared to contradict much, and whoever spoke against it was denounced as one who resisted the Spirit and blasphemed. In this man-

ner and by their threatenings of damnation they terrorized the people in such measure that no one had the courage to contradict them. For we all were inexperienced, simple, innocent," etc.

"At that day we nearly all accepted baptism at their hands," Obbe Philips continues. The two messengers left the city on the following day. A week after this another apostle of Jan Matthys, Peter Woodsawer, came to Leeuwarden and baptized Dirck Philips who had probably been absent from the city when the others were baptized.

In this manner Anabaptist congregations were organized of former Covenanters. These people were baptized under the supposition that the persecution had ceased. They should not have been ready at that time to receive baptism, had they not believed that the time of general religious liberty had come. There was a vast difference between their own position on this question and that of the Swiss Brethren. The latter practiced baptism, organized churches, and endeavored to carry out all the scriptural precepts notwithstanding persecution, while the former were willing to be guided by God's Word, provided that to do so would not bring on persecution and death. On a number of other important points the Netherlandish Anabaptists of that particular time differed from the Swiss Brethren.

Having now become Anabaptists ("Rebaptizers") Obbe Philips and his friends were at once made to realize by bitter experience that in no way was there a greater measure of toleration for Anabaptists now, than there had been before the rise of the new prophet. We shall give the words of Obbe Philips again and record his interesting narration of immediate developments at Leeuwarden. He writes:

"No sooner had this Peter Woodsawer come outside of the city walls of Leeuwarden, when all prophecy and lofty assertion proved vain; for he was immediately sought and pursued, at first in the city and then in the villages of the country and had a narrow escape." Obbe was absent from the city at the time of the visit of Peter Woodsawer and had no information about it.

"Meanwhile," he says further, "I returned upon a Sunday with my brother Hans Scherder to Leeuwarden, and when we came near the city gate, about noon, we noticed that the gate keeper was about to close the gate. But he saw us coming and called to us, saying, if we desired to go in, we must make haste. When we heard this, we were much frightened and asked the reason why the gate was closed. He said, There are Anabaptists in the city; they are all to be caught! Then we were much more frightened and remembered the prophecies. But [realizing the impossibility of turning back without arousing suspicion] we recovered courage and went into the city about noon.

"Having arrived home, I found my wife in anxiety, and she told me of the visit

(Continued on page 222.)



Conducted by J. R. Shank, Carver, Mo.

WHEN TO PRAY.—Psa. 32:6

Topic for July 6

MOTTO

"Watch ye therefore, and pray always."

OUTLINE OF TOPIC

- I. In the Day of Opportunity.—Psa. 32:6; Isa. 55:6.
- II. In the Time of Need.—Heb. 4:16; Jer. 26:19; Psa. 61:1, 2.
- III. In the Secret Hour.—Matt. 6:6.
- IV. Under all Circumstances.—Phil. 4:6; Eph. 6:18; Luke 18:1; Col. 4:2; I. Thes. 5:17; Psa. 116:1.
- V. Hours Used by the Godly in the Past.
 1. Christ.—Mark 1:35; Luke 6:12.
 2. David.—Psa. 55:17.
 3. Daniel.—Dan. 6:10; 9:5.
 4. Silas and Paul.—Acts 16:25.
 5. At meal time.—Matt. 14:19; Acts 27:35; Rom. 14:6; I Cor. 10:30; I Tim. 4:4, 5.
 6. Time of public worship.—Acts 3:1; 18:19, 20.
- VI. Too Late.—Matt. 25:11-13; Luke 16:24-25; 13:25-28.

STUDY OF THE TEXT

Psa. 32:6

"Godly." That is inclined by the Spirit of God to seek Him. Not necessarily perfect but having a disposition to heed the call of God and the conviction of the Holy Spirit, whereby they receive pardon and cleansing.

"Pray in a time when thou mayest be found." Here is where the great division comes between the godly and the ungodly. The ungodly wickedly neglect the great salvation, but those who are made white in the blood of the Lamb are made so because they came in time.

"In the floods of great waters." In the hour of God's judgments which man can not control.

"They shall not come nigh." God has a providential care over his own to save them out of the destruction that falls upon the wicked.

PERSONAL THOUGHT

A "throne of grace." A place where we can flee for refuge and find it. A place where we can receive help without grudging. Do we appreciate the hour of prayer? Are we slow to appropriate our privileges?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Now.
2. Jesus Praying for Children.
3. Relate the Story of Samuel and His Mother.

For Young People.—

1. Special Seasons of Prayer.

2. Prayer in Time of Need.

For Older People.—

1. Night Watches.
2. Prayer in a Time of Mercy.

WHEN TO PRAY

Bertha Detweiler.

Prayer has been called "the key of the morning and the bolt of the night." That is beautiful, but if it is that only, it is not bringing us all the blessings to which we are entitled. "Pray without ceasing." Prayer is not always, and never merely an utterance of words; it is an attitude toward God, a yielding or abandoning to Him, a sheltering in His will.

But what do these things mean? Is prayer so simple a matter that we cannot go wrong nor misunderstand? Perhaps it is—but are not some of the simplest truths difficult to explain? To those experienced in prayer, some of its elements seem so evident that little teaching is given to the newly converted. They, above all others, are teachable, open to truths, desirous to know God's Word and will. If that desire to know God were granted in each one's early Christian experience, it certainly would give something to hold, something to keep. Without it often comes a gradual loss of interest which is often called backsliding, but is in reality a result of others' neglect to lead them on to God. We must get to Him if we would have life, and have it more abundantly.

Our Father becomes more real to us as we learn to treat Him in every way, as we would a present, personal, intimate friend. By practicing His conscious presence a gradual, though perhaps unconscious, development takes place. Though unseen, He becomes very real. We then can ask "in His name," on His responsibility, realizing ourselves as a part of the great family of God, our Father.

Some of the hindrances to success in prayer may be remedied if we desire. 1. Faithfulness—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." 2. Small expectancy—"Open thy mouth wide, and I will fill it" (Psa. 81:10). 3. Unholy lives—"If I regard iniquity in mine heart, the Lord will not hear me" (Psa. 66:18). Could we expect God to answer one petition of those who live continually in sin? Coming to us as Chris-

tians, how many of us have ever tried to pray, or been called on to pray after speaking evil of some one? Did we not first need to confess our fault to God, either silently or openly? 4. Asking amiss—"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). 5. Discouragement in prayer—We need never be disappointed in prayer if we ask reasonable things, and "in faith." We are not given the privilege of prayer in order that we may prove that there is a God, nor that men may marvel at our power. Delay of answers is often a means of greater blessing. "They that wait upon the Lord shall renew their strength." Often God's will is made ours by waiting prayerfully upon Him. And again we all may recall times in which, after we became willing to have His will done, the first desire of our hearts was fully granted.

Is unceasing prayer practical? Yes. What would a day mean to us if we could not at any moment know that He is in us and that we desire to honor Him in what we are and do? Though we so often come short, may we not allow the devil to keep us from entering more heartily into constant service, into vital touch with God, whether we are teaching in Sunday school, or cleaning house, or canning fruit. How could we ever hope to have Christian self-control, if we had not the privilege, in addition to prayers, public and closet, that of ejaculatory prayer! A thought directed toward God to supply the need, or to receive the praise, of that moment. Though our lives seem so far short of our ideal in prayer, we know all have shortcomings, and yet all may enjoy Christian liberty and liberty in prayer. A careful study of prayer in the New Testament will reveal to us more of its beauty and efficacy.

Goshen, Ind.

SEED THOUGHTS

Wise is the Christian parent who begins every morning with the Word of God and fervent prayer.—T. L. Cuyler.

Ejaculations are short prayers darted up to God on emergent occasions. They are the artillery of devotion, and their principal use is against the fiery darts of the devil.—Thos. Fuller.

Cease not to pray;
On Jesus as your all rely.
Would you live happy—happy die;
Take time to pray.

—Selected.

THE MEN WHO WIN.—I Cor. 9:24-27

Topic for July 13

MOTTO

"He that overcometh shall inherit all things."

OUTLINE OF TOPIC

I. Classes of Victors.—

1. Winners of temporal ends. (cf. Text.)
2. Winners of eternal ends.—II Tim. 4:7, 8.

II. Qualities of Winners.—

1. Purpose.—Phil. 3:13, 14.
2. Wisdom.—Prov. 8:33-36.
3. Power.—Eph. 6:10, 11.
4. Courage.—I Cor. 16:13.

III. Methods Essential to Success.—

1. Counting the cost.—Luke 14:28-30.
2. Self denial.—Luke 9:23-25.
3. Using the forces available.—II Cor. 12:9, 10.
4. Finishing the undertaking.—Heb. 3:14, 15.

STUDY OF THE TEXT

I Cor. 9:24-27

The occasion of this passage is Paul's account of his work in the ministry. He was in the work not for the advantage the ministry might be to the earthly life, but for the purpose for which God ordained it, namely; to save souls. Having such an end in view he compares it to the prize sought by those who run in the races. Only one receives the prize in these races, but in the Christian service there is an aim toward which everyone may strive and win if they meet the requirements.

It is not so much because they run that they won (although they cannot win without running), but because they run so as to obtain. Among the things observed by the runner was temperance or self-control. He brought every part of the body into subjection to the one aim of winning the crown. Paul was striving for an incorruptible crown and so brought every power into subjection to that one aim, lest by neglecting these he should be a loser.

PERSONAL THOUGHT

Others have won with greater difficulties confronting them than I. Why should I be discouraged? I have the same power at my service. I will press on with patience to run the race set before us. (Heb. 12:1, 2.)

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Obtain.
2. Recite, the Seven Overcomings of Rev. 2 and 3.

For Young People.—

1. Striving for Noble Ends.
2. Watching the Little Things that Cause Us to Fail.
3. Our Source of Power to Make the Victory Sure.
4. Holding Out Till the Crown is Won.

For Older People.—

1. Exemplary Characters Who Won.
2. The Successful Disciple.

MEN WHO WIN

A. C. Good.

When we think of this subject two classes of people come to our mind; viz., those who succeed and those who fail. We have

these two classes in the world, and we find them also in the church. But we want to mention a few things especially that will help us to succeed as Christians.

As a soldier of the cross we call the Apostle Paul a **winner**. And why did he win? Because he had a zeal of God. We notice his zeal even before he became a Christian. We see it clearly manifest after he became a staunch defender of the faith he once sought to destroy. Whole-heartedness in the service of God helped him to win. (Read Acts 20:24.)

Many of our failures we must attribute to our half-heartedness. If the Christian life is worth anything to us, it is worth putting our entire heart and soul into it. If there is one quality we admire in a Christian, it is, that he is intensely and emphatically in earnest. May we have the earnestness and zeal of the Apostle Paul.

Another thing we notice, Paul said, "I bring my body under." If we would hope to win we need to have self-control. I suppose we have failed sometime since we have been Christians. We may be strong in all other points of our Christian character, but if we come short here it will eventually mean defeat and failure.

It is not so much what we are on Sunday, as what we are the rest of the week. **Our home life and our business life is the standard of our Christian experience.** May we labor to win. Going from "grace to grace and from glory to glory," with the cry of a victorious soldier of the Cross of Victory! Victory!

Sterling, Ill.

SEED THOUGHTS

In the whole range of human vision, nothing is more attractive than to see a young man full of promise and of hope, bending all his energies in the direction of truth and duty to God, his soul pervaded with the loftiest enthusiasm and his life consecrated to the noblest ends. To be such a young man is to rival the noblest and best of men in heroic valor and Christian chivalry. Nay, to be such a young man is to be like Christ, the highest type, the most illustrious example of enthusiasm the world has ever seen.—J. McC. Holmes.

Ministerial success lies in altered lives and obedient, humble hearts, unseen worth recognized in the judgment day.—F. W. Robertson.

The real victory of faith is to trust God in the dark and through the dark.—T. L. Cuyler.

THE SECRET OF A CHRISTIAN'S PEACE.—Phil. 4

Topic for July 20.

MOTTO

"I can do all things through Christ which strengtheneth me."

OUTLINE OF CHAPTER

I. Reconciliations.—

1. Euodia and Syntyche are at variance.—V. 2.

2. A Christian worker is entreated to assist them to make peace.—V. 3.

II. Peace of God.—

1. Rejoice always.—V. 4.
2. Let your profession be known.—V. 5.
3. Cast anxiety upon the Lord.—V. 6.
4. Peace will keep your heart and mind.—V. 7.
5. Set your thoughts on noble things.—V. 8.
6. Do what you have learned.—V. 9.

III. Joy and Contentment.—

1. Joy for the love of brethren in sending help.—V. 10.
2. Don't count privation an occasion for complaint.—V. 11.
3. Learn the secret of contentment in fullness or emptiness.—V. 12.
4. It is by the power of the Lord.—V. 13.
5. Gifts are profitable as an instrument of God to supply the need of His servants, and to enlarge the life of the Giver.—Vs. 14-19.

IV. Benediction and Salutation.—Vs. 20-23.

COMMENTS

It is especially profitable to note the fact that Paul was in bonds at the time of the writing of this Epistle (1:13; 4:22). Perhaps there is no writing so full of the joy of the Christian life as this. The doctrine of Christian consolation is not simply theory with Paul but a blessed reality that so fills the words of this Epistle that we almost forget his bonds in the evident joy, peace, and triumph of his life.

PERSONAL THOUGHT

Do we really experience the joy and consolation promised to the Christians? If not why not? There are no distresses in our life that are great enough to deprive us of our Heavenly Peace.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text Word, Peace.
2. Rejoicing in Prison—Examples and Applications.

For Young People.—

1. Brotherly Peace.
2. Peace Toward All Men.
3. The Secret of Peace.
4. Contentment in What God Provides.

For Older People.—

1. The Relation of Obedience to Peace.
2. The Sin of Murmuring.

THE SECRET OF THE CHRISTIAN'S PEACE

Sadie C. Brubaker.

Our first thoughts linger around the scene where Christ is standing in the midst of His saddened followers, speaking words of comfort as no one else could. The disciples were sad at thought of their Master's departure. It is at this time that the Savior's great heart of sympathy gave utterance to these words: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Our finite mind can not fully comprehend the meaning of this one simple word. Paul after all his varied experiences pronounces it as: "Peace which passeth understanding." However Paul does not

mean that we must live in jeopardy all our life and not know in reality that peace is ours.

Then what is the secret? To whom is it a secret? I am glad Christ made a distinction between the peace the world gives and that which comes from Christ. The peace the world gives is momentary and deceiving. The peace which Christ gives is eternal and divinely breathed.

What is the secret of the Christian's peace? What is our understanding of its office? First of all we admit that it is as all the divine elements in God's hand—yet unfathomed by human mind. The conception of peace may be one of the mysteries which angels were denied a knowledge of. Why need we a farther knowledge than to know it is well with my soul? To perpetuate this satisfaction throughout life is our life mission and means more than we may have thought. Let us think now as never before. Let us wrestle with God till our innermost feeling is a deep settled peace.

Then peace does not mean that we have a mere knowledge that upon confession, Christ accepted us. It does not simply mean that we come twice a year to council and half-heartedly say "I have peace." It is not ascertained by our peaceable attitude toward our neighbors.

Paul links several attributes to this word. According to his inspired teaching peace enables us to "rejoice in the Lord always." It gives us joy at the thought of Christ's coming. Peace gives us a conscience void of offense, so that we fear not God or man. Peace keeps our minds stayed on things that make for peace. It draws us nearer to the Prince of peace. It brings calmness of mind to the one on the sea of trouble. It is the secret of contentment, and the chord we touch when we sing; "Blessed assurance, Jesus is mine." It is all this and far more. Have you found it so?

Oh, how dreadful to forfeit that peace which was the burden of the angelic message on that memorable night in Bethlehem.

Hesston, Kans.

SEED THOUGHTS

If there is anything that can render the soul calm, dissipate its scruples, and dispel its fears, sweeten its sufferings by the anointing love of the Holy Spirit in its countenance and words, it is a simple, free, and child-like repose in the arms of God.—Fenelon.

It is not that I feel less weak, but Thou wilt be my strength. It is not that I see less sin, but more of pardoning love in Thee.

And all-sufficient grace. Enough! And now

All fluttering thought is stilled; I only rest.

And feel that Thou are near, and know that I am blest."

—F. R. Havergal.

In the highest class of God's school of suffering we learn not resignation or patience but rejoicing in tribulation.—J. H. Vincent.

MISSIONARIES OF THE LAST CENTURY.—Luke 14:26, 27; Mark 10:28-30

Topic for July 27

MOTTO

"One soweth and another reapeth."

OUTLINE OF TOPIC

I. The Work They Have Undertaken.—

1. To carry out the Great Commission.—Matt. 28:19, 20.
2. The evangelization of the world.

II. The Record They Have Left Us.—

1. Lives that have interpreted the true spirit of Christianity.
2. Material evidence that God honored their labors,—
 - a. Uganda in Africa.
 - b. Korea.
 - c. India, China, etc., in every land where the Gospel has been preached.

III. Lessons We Should Apply.—

1. Consecration and devotion to a single purpose.
2. Implicit faith in power of Gospel.
3. A compelling and consuming passion for salvation of heathen.
4. Utter abnegation of self.

IV. Some of the Missionaries.—

1. David Livingstone.—1813—1873.
2. Isabella Thoburn.—1840—1901.
3. Mary Reed.
4. Jacob Burkhard.—1873—1906.
5. Geo Leslie Mackay.—1844—1901.
6. Cyrus Hamlin.—1811—1900.
7. Joseph Hardy Neesima.—1843—1890.

STUDY OF THE TEXT

Luke 14:26, 27.

"Hate . . . his father, . . . mother, . . . wife, . . . children, . . . brethren, . . . sisters, . . . his own life.—Regard them as secondary to the affection and devotion he has for the Master.

Mark 10:28-30

Left all.—All earthly interests for the interest of the kingdom.

Hundredfold.—Gain in this life enjoyed because of sacrifice.

With persecutions.—Hardships endured for the Master's sake.

"Eternal life."—The life of the redeemed to be enjoyed in the glory world.

PERSONAL THOUGHT

What applies to the life of those who have given their lives in the mission field in the way of self-denial and sacrifice applies no less to me as a duty. Do I truly forsake all? Do I count all things but loss for Christ and His cause?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Follow.
2. Let some one relate some profitable missionary experience appealing to children.

For Young People.—

1. Let the Program Committee plan ahead in time to have different individuals prepare information on the life and work of missionaries in the different fields.
2. Select such characters as you can find literature to get information upon.

For Older People.—

1. Let some one summarize the work accomplished in the last century.

2. Let some one record valuable lessons from the lives of these missionaries.

Note.—Those having literature in the congregation on any characters the committee might choose could make it known and lend to those who are to prepare. To those who might be interested in securing literature of their own write to Mennonite Publishing House, Scottdale, Pa., for information and suggestions. [The book "Effective Workers in Needy Fields," (35c. postpaid) is especially recommended.]

WHAT NINETEENTH CENTURY MISSIONS MEAN TO US

Rudy Senger.

God designed His whole creation from all eternity for a universal salvation. The Gospel of Jesus Christ is permeated with this conception, making Christianity a religion for the whole world. Missions, therefore, become a law of life in the Christian Church. The church of the present is the result of missionary work in the past. That which gave to it its origin, abides as the condition of its life. Missions are a natural outflow of the life of faith in the church, a necessity for its own preservation, and therefore a self-evident duty. (Adapted from Warneck.)

Early church history is a record of missionary endeavor. Although the missionaries were few in number, "yet their spiritual power was all the more significant and the co-operation of the churches the more energetic."

From the days of Constantine and through the Middle Ages, the Graeco-Roman world was more extensively Christianized; but the methods employed, largely through military conquest, were anything but ideal. Taking a general view of this effort, yet allowing for creditable exceptions, one is disposed to deem it a "huge mistake." But such a conclusion would be "emptying out the child with the bath;" for its results remain as a historical missionary fact to be reckoned with. They dealt with barbaric tribes who were thus brought under the discipline of civilized authority, which became a schoolmaster to lead them to Christ. In this crude manner the European peoples were roughly prepared for the refining fires of the Reformation.

During the Reformation, however, circumstances were against missions. This was a time of internal trouble, and Christians had enough to do struggling for an existence. These unsettled conditions gave occasion for all kinds of church parties. Theological tendencies and political conditions, chiefly the unhappy Thirty Years' War, effectively prevented any thought of missionary enterprise. So in time the Great Commission was lost from view and the Protestant church as yet had not awakened to a missionary conviction.

During the eighteenth century a little seed was sown toward a missionary future. The first real effort of Protestant missions centers about the names of Nic-

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OUR SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

III A Country Sunday School Organized and at Work

A. M. EASH.

In the last issue of the CHRISTIAN MONITOR the HOME DEPARTMENT of the city Sunday school was discussed in quite a lengthy article, the points discussed being as follows:—1. A consciousness of the need; 2. The selection of a superintendent; 3. The field to be covered; 4. The soliciting of members; 5. The organization into classes; 6. Doing the work.

In a number of respects the work of the city and country Sunday schools is along similar lines. This is especially true of their HOME DEPARTMENT effort. In both schools the aim is the GIVING OF RELIGIOUS KNOWLEDGE FOR THE PURPOSE OF BRINGING SOULS TO CHRIST AND TRAINING THEM UP IN CHRIST. Also, in both schools the same factors—the WORD and the PUPIL—need to be dealt with; there must be the same consciousness of the need and the same first step in organization—the selection of a superintendent. There are, however, several important differences in the methods of starting and conducting the work, the most important of which we wish to note briefly.

In the first place the field is different—it covers more territory and contains less people. The field of a country Sunday school should include all the people living in the district between the church building and the farthest members, excepting, of course, those who are members of other schools. A plot of the district can easily be drawn and a careful canvass of the population made to ascertain the exact relationship of every individual to the school. Every individual who is not connected with some school should be considered a part of the FIELD to be worked. While the difference made between the FIELD of the COUNTRY SUNDAY SCHOOL and that of the CITY SUNDAY SCHOOL seems only a slight one, the point of difference includes a large number of people. By way of illustration I might state that in a certain SUNDAY SCHOOL with an enrollment of over 500 pupils the majority of the pupils live within a scope of about three-eighths of a square mile, the population of which is approximately 12,000. This would be an enormous field to cover, when one considers that only a few of the enrolled pupils are adults. In the country SUNDAY SCHOOL the situation is entirely different. The average country district has at least half of its population already connected with some Sunday school

and an effort to reach those not so connected should not be considered an impractical undertaking.

The next work—and the one that requires the most grace—is the **soliciting of the members**. This work should be done with great care and seriousness. As soon as enough are enrolled in one section of the field to form a class, a visitor from the school should be given charge of the same. It is not wise to form more classes than there are visitors to care for them. Experience has taught that a member once lost out of the HOME DEPARTMENT is hard to regain. In forming the classes and selecting the visitors—by the term "Visitors" we have in mind teachers—it is well to have all the members of one class in the same section of the field, thus making the work of the visitor easier.

The work of the visitor is easily stated. He must visit his class members regularly, either weekly, bi-weekly, monthly or quarterly—as is deemed most practical—and see that the Sunday school lessons are carefully taught. It is well to furnish every member of the HOME DEPARTMENT with an offering envelope and a blank on which to keep a record of lessons studied, daily readings read, and offerings given. Such records will be of benefit to the pupil and great help and satisfaction to the Superintendent and Visitors.

The needs for, and methods of organizing and conducting a HOME DEPARTMENT have been briefly, hurriedly—and, I fear, very imperfectly discussed in these three articles and any who shall undertake to launch and conduct one will find that methods of working are more easily stated than followed. In this, as in other lines of church work, ingenuity is of more value than a knowledge of many methods. The worker may find many discouragements but if his efforts are exerted faithfully and conscientiously he may always be assured of the Father's promise that the Word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the next article, "The HOME DEPARTMENT MOVEMENT OF TODAY," the development of the movement, will be discussed some of the latest statistics given, and some results mentioned.

Chicago, Ill.

THE BIBLE IN THE SUNDAY SCHOOL

It is impossible to estimate fully the influence of the Bible in the formation of strong, sturdy, Christian character. When diligently read and pondered, its teachings accepted and obeyed, no other agency can equal it in the development of true manhood and womanhood.

The Sunday school is the Bible school of the Church. Nothing should be permitted to usurp the place it deserves and is designed to occupy. In proportion to the extent of supremacy that the Bible occupies in the study and program of the Sunday school, to that extent will it become effective in the moulding of character. The stories of the Bible are studied and taught, not only because they are interesting but because they have in them the great transforming truths which when planted in the heart will enable teachers and scholars to live transformed lives. Each lesson contains one or more fundamental truths. All teachers who really desire to build up the scholars in Christ will search diligently for such truths and then strive conscientiously to impress them upon the hearts of their pupils. Let no teacher despair because he is with his scholars only one hour each week. While it is possible to accomplish but little brain development for the child in that hour, yet amazing results have been and may be accomplished in the development of the heart in that short time. Each teacher should fill his own mind and heart with God's Word, then aim to lay it upon the minds of the pupils so clearly and forcibly that it will find its way into their hearts. No teacher can teach that which he does not know. He can not impart what he does not possess. He must possess the truth and the truth must be permitted to take possession of him before he can become a successful Sunday school teacher. His own heart must be transformed by the truth and be set on fire by it. He should be able to say, "While I was musing the fire burned! then spake I with my tongue."

Successful teaching demands preparation. Each lesson must be prepared by fresh study, no matter how thoroughly one may be acquainted with the Bible. Stored knowledge needs to be aroused by fresh concepts to become effective to teacher and learner. Preparation for the teaching of a lesson should by no means be confined to the study of the particular lesson under consideration; but in its relation to the preceding and forthcoming lessons, to the Bible as a whole, also to the lives and duties of the learners. The study of a lesson should include date, place, author, contents and application of truths to the needs of those taught. Teachers should study the best aids available so as to get the thoughts and results of the best thinkers and researchers; but these dare not take the place of the Bible and original thinking.

In view of the fact that the Bible is the
(Continued on page 222.)



THE FARMER'S TABLE

J. H. Peachy.

In this article we shall consider neither construction nor material. The size does not concern us very much. It may be very plain or it may be elaborate. That is immaterial. Either maple or mahogany will serve the purpose, provided it is properly furnished.

Just now I am not particularly interested in the table around which the family gathers three times a day, altho that table has its attractions, and should be the center of good cheer and social conversation.

The table under consideration is that center of moral and mental culture, around which the family gathers when the labors of the day are ended. In my imagination I see a table with few decorations—plain and simple—within the means of humble ownership, furnished with several weekly newspapers and a few books. Around this table the family gathered in the evening. My mother busily engaged in making or repairing garments for the family, in her imperfect manner assisted me with primary lessons. Be it said to her credit that she taught me more reading in my early school life than did my teacher. Being blessed with a more kindly spirit than the **master**, whose educational machinery was run on high gear, she was naturally a more successful teacher. Later on my father helped me very materially in my mathematics. This may not be the most commendable teaching, but it influenced me in the right direction, at the right time, just when I needed it most. It helped me into the student life.

The center table has changed somewhat. The tallow candle and "fat lamp" have been replaced by the oil lamp, and that too has lived its day. Electricity alone is worthy of consideration. Every thing else is unsatisfactory.

The weekly and semi-weekly papers are entirely too slow. We must have a daily or for that matter several of them—a morning and evening paper. How many of us can tell in the evening what we have read in the morning? We must have a Sunday issue also, something the size of a small roll of carpet—containing as much reading matter as we got in a month fifty years ago. There may be a place for the Sunday daily, but it should not displace the religious paper nor destroy the Church or Sunday school habit.

In this day of cheap publications, and

I put the right construction upon the word, that center table should be supplied with good, healthy printed matter, adapted to the wants of the entire family. You are peculiarly interested in having a variety for the dining table, and likewise desirous of having food adapted to the needs of the child and adult. No one questions this prerogative. If the body is more than the raiment, and the mind more than the body, how can you honestly neglect the duty devolving upon you in securing a reasonable amount of literature, adapted to the wants of the different members of the family? To me it seems an imperative duty. 'Tis not the province of this article to make selections for any one. You have your choice, and are not necessarily compelled to make a choice. My object in these lines, and between the lines, is to have you think with me long enough to establish the fact, that a home is incomplete without some good books, newspapers, and periodicals. When these are well supplied you have education in the home, for the home, toward the home. That education is the least expensive also. No particular cause for worry. When the reading habit is once thoroughly established in the mind of a boy, or girl, you generally know where they are. No trouble to locate them. No occasion to pass a sleepless night awaiting the return of the wandering boy.

The getting of books and papers will be attended with some expense. But what can you get for nothing in our day. The good things of this life cost money. Of what use is money, if not to secure things essential to the happiness and future welfare of those entrusted to our care? Will you say that the reading matter furnished for the center table is not a good investment? It all depends upon the viewpoint.

A little boy of enterprising and economical parents was shivering by the stove in the school room one cold winter morning. The teacher in sympathy with the poorly clad little urchin, inquired why his father did not get him warmer clothing. "Don't he have the money?" "Yes, but he needs it to put in the bank."

That in many instances is the solution to the problem. The bank gets what the center table needs. Sometimes what the body demands. Why deprive the one of the requirements of the other? Each and all have their proper places. Why retard the mental and moral growth of the children in order to accumulate riches? Help the attraction of the home by supplying the necessary literature, fitted to strength-

en and elevate the individual, remembering that the mind can be starved as well as the body. Remember also the words of one celebrated for his wisdom, that, "On earth there's nothing great but man, in man there's nothing good but mind."

Belleville, Pa.

TO SAVE BIRDS AND MONEY

The last Congress included in the Agricultural Appropriation Bill what might appear to be a fantastic and sentimental piece of legislation. This was the McLean Bill, which delegated to the Department of Agriculture the power to protect migratory birds from death at the hands of ruthless hunters.

But it is safe to assume that Congress was not moved so much by sentiment as by statistics, and here are some of the figures in the case, based upon the fact that men destroy the birds that destroy the insects that destroy the crops.

An official census showed that the actual damage done to crops by insects in a single year (1904) amounted to \$420,100,000 of which nearly one half was damage done to cereals alone.

An official estimate puts the total annual damage now at \$800,000,000, or an average of \$1.67 an acre on the improved land of the United States, a sum which makes the farmer's taxes look small.

The official figures also put the annual cost of the codling moth and curculio at about \$8,250,000 for spraying operations alone, and \$12,000,000 as representing the shrinkage in the value of the apple crop.

The damage done in some years by the chinch-bug wheat pest and the cotton-boll weevil is reckoned at \$40,000,000.

Tree insects cost \$100,000,000 a year.

Now there are birds that feed upon these insects, and that eat enormous quantities of them; the entomologists have proved this. In fact, if the insectivorous birds were allowed to live unmolested, the oversupply of destructive pests would be wiped out and the balance of nature restored. But plumage collectors and pot hunters shoot the insectivorous birds, and with the decrease in the numbers of the birds the insect enemies of agriculture increase.

Most of these birds are migratory and cannot be protected in any one state. For that reason the Federal Government may properly assume guardianship over them to prevent their extermination.

Another radical step to protect birds was taken when the Ways and Means Committee of the House voted to include in the new tariff bill a clause to prohibit the importation of all plumes, skins, or feathers of wild birds, other than ostriches, for sale or for use in millinery. If this clause remains in the bill to its passage it will stop at once a large share of the destruction of the beautiful and rare birds that are rapidly exterminated.—Sel.

"A man who trims himself to suit everybody will soon whittle himself away."

A CRUSADE AGAINST RATS

Karl de Schweinitz.

Not long ago the newspapers told of a campaign against rats begun by the citizens of a certain town. They determined utterly to destroy this pest. The idea was a splendid one. Every town would do well to adopt it. The rat is one of the greatest menaces to the public health.

The common brown or Norway rat infests our towns and cities by the millions. Aside from great damage which it does to property, it carries with it germs of many diseases. It inhabits sewers and dump heaps of all kinds. No one knows to what extent the rat is responsible for many epidemics which spring up from time to time. It has been proven to be an active agent in the spread of the Bubonic plague, historically called the black death.

Rats are susceptible to a disease which very much resembles leprosy. They carry numerous internal parasites. Among these are the trichina or flesh worm, which is the cause of trichinosis. It is said that this disease will never be eradicated from man until all rats and mice have practically been destroyed.

To rid your home and your town of rats will mean the saving of lives and property. The rat is a filthy disease carrying animal, and a campaign against it will be decidedly worth while.

How to Get Rid of Rats

Build the rat out of existence if you want to make an anti-rat crusade effective. Substitute cement floors for the earthen or plank ones in your cellars. Use cement instead of plank sidewalks in the back yard, for the spaces under the old-fashioned board walk furnish attractive nesting places for the rat. Stop piling boxes, refuse, etc., in the back yard. In buildings where you can't use cement raise the floors so that the natural enemies of the rat can enter. Stables back sheds, chicken coops, as well as the house, should be made rat proof.

Garbage and other waste material should not be allowed to lie in the cellar or back yard. Poison and traps help. Some of the natural enemies of the rat are dogs, cats, weasels, ferrets, badgers, and mink. Trained Fox or Irish terriers are the best rat catchers. In warehouses or granaries cats are of service as ratters. Ordinarily, however, the domestic cat is too well fed to attack rats.

Poison, traps, etc., are all good in getting rid of the rat, but the "building out" process is the best. If the rat has no place to make its nest, its tendency to breed will not be so great. The whole problem of fighting the rat is simply a matter of orderliness and cleanliness with the addition of a little common sense.

"You may be right-handed or left-handed; being fore-handed is what counts."

A STRIKE OF FARMERS' WIVES

A few months ago there appeared in the "Century" a story by Edna Kenton called "Solidarity." It was the story of a strike of farmers' wives. They demanded running water and other conveniences in their houses, and they left the men to do their own cooking, washing, cleaning, and mending, until they should provide the proper equipment for modern housekeeping and decent living. In the story the women got what they wanted. In the country they have not; at least, the majority have not.

A year or two ago the Agricultural Department of the State of Missouri made an investigation of the reasons why the prosperous farmers gave up their farms and moved to town. The chief reason was the life that the women were compelled to live on the farm. And as it is in Missouri, so is it elsewhere. If you will ride through the countryside you will pass farm after farm equipped with modern machinery to help the men do their work. You may even see an automobile standing by the old well from which the farmer's wife draws the water for her kitchen, for her house, and for her washing, but you will see few such conveniences to lighten the labor of the home.

The women in towns and cities, if they do their own washing at all, do it with the aid of hot and cold running water, laundry rooms, and generally with the aid of hired help. Washing on the farm is a different ordeal—carrying water from the well, heating it on the kitchen range, and washing an endless amount of clothing—not only of the family, but of the hired men as well—with no help at all, or with only the most inefficient kind. This is what drives the women off the farms. It is but another phase of the unorganized isolation of country life.

The farmers near Chatfield, Minn., have the remedy. They have established a co-operative laundry next to the co-operative creamery. A farmer coming to the creamery on Monday morning brings the wash with him. On Wednesday he can take it home with him. Even by such homely things as these—were such laundries established all through the country—could a very vital change be wrought in the economics of the nation.—Sel.

THE HUMAN FAMILY

The Bible is the authority for the marriage laws of nearly all civilized peoples today. When war was common and men were killed in battle and their families appropriated by the victors, there was no regard for marriage and, as men were slaughtered, the proportion of women to men was always greater when tribal relationships ruled. During and after great wars, it has been stated by scientists, the children are not so vigorous as were the children of the men who went to war and never came back.

War calls the biggest, strongest and best men. The others are left at home to become the fathers of future generations. Careful observation tends to show, also, that as quality increases, quantity decreases. Fewer and better children seem to be the sane, sensible result of more practical civilization.

It seems a terrible indictment of man's intelligence that he carefully guards the mating of his herds and flocks, selecting, timing and feeding with most solicitous care, in order to secure certain results, but the proper education of his children in subjects of such vital interest to themselves and future generations is left to chance.

The study of eugenics should be a home study. Parents should know, and their knowledge should be imparted by themselves to their children. Make the subject a sacred one in your own mind. Don't put off your boy's questions, don't evade, answer just as frankly as he asks. If you don't, you stultify yourself in the eyes of your boy and our girl. They are innocent, or they would not come to you with questions about which the vile and the vicious are always ready to talk.

There are many most excellent books published which teach parents in a clear, simple, practical way just how to approach and discuss such subjects as to create in the mind of a child due reverence and wholesome respect for parenthood, and every parent should have them.—Sel.

WORKING HOURS OF BIRDS

"Our hours," said a nature student, "are nothing to the birds. Why, some birds work in the summer nineteen hours a day. Indefatigably they clear the crops of insects."

"The thrush gets up at half-past two every summer morning. He rolls up his sleeves and falls to work at once, and he never stops until half-past nine at night. A clean nineteen hours. During that time he feeds his voracious young 206 times."

"The blackbird starts work at the same time as the thrush, but he lays off earlier. His whistle blows at half-past seven, and during his seventeen-hour day he sets about one hundred meals before his kidneys."

"The titmouse is up and about at three in the morning, and his stopping time is nine at night. A fast worker, the titmouse is said to feed his young 417 meals—meals of caterpillar mainly—in the long, hard, hot day."—From Onward.

"The cow that fills the milk pail rules the dairy world."

"Book farming is all right if you farm between lines."

"Promises not only come home to roost; they also lay for you."

Current Events

On May 30 the preliminary treaty of peace between Turkey and the Balkan Allies was signed at St. James' Palace, London. This treaty virtually settles the difficulties between the Turks and the Allies. The disposition of the Aegean Islands and a few other matters are yet to be decided by arbitrators, but the parties to the treaty agree to abide by their decision. The dividing of the spoils between the four victorious allies has already resulted in bloodshed and more blood may be shed before the territory is apportioned. Bulgaria and Greece have had engagements, and hostilities between Servia and Bulgaria are expected. Each ally wants to secure all the advantage and prestige possible. It is to be hoped that the spoils will be amiably divided among them. . . . It was supposed that the decision of King Nicholas to evacuate Scutari saved the peace of Europe, but revelations brought to light recently that Austria discovered in the eleventh hour that she was shockingly unprepared for war; that her army was honeycombed by corrupt and disloyal officers, which led the Emperor to turn from war to peace. The campaign could not be waged, because Russia knew to a man, a gun, a cartridge belt, more about the Austrian army than Franz Ferdinand, the commander, or his marshals. Forts, food supplies, arrangements for trains and transports, the plans for the movement of troops and the scenes chosen for the fighting of decisive battles, all were in detail recounted in copies of secret state papers smuggled to St. Petersburg by traitors wearing the uniform and straps of high rank in the Austrian army. Further revelations are promised and a number of high officers are under suspicion. Russia's famous spy system is said to have extended throughout the entire Austrian army, and large sums were expended by Russia to purchase the Austrian military secrets. . . . Later investigations show that Col. Alfred Redl, who committed suicide, received for his treachery to Austria-Hungary not less than 500,000 kronen (\$100,000) from Russia alone. It is now known that he was conducting a conspiracy of a similar character as the paid agent, also, of England and France. As a result Russia will be asked to dismiss the consuls at Prague and other places where Russian consulates were used as agencies for corrupting Austrian army officers.

Despite the strict censorship which the Italian government has imposed on all news relating to conditions of affairs in Tripoli, news has leaked through to the effect that on May 16 the Italians suffered heavy losses in an engagement with the Arabs. It is said the Italians were misin-

formed regarding the strength of the enemy and were thus led into a trap. The Italians were divided in three companies of 1,000 men each. After the first flush of victory while the Italian soldiers were resting, suddenly each division was attacked from front and rear and cut off from the others. In order to avoid annihilation they retreated, sustaining a loss of 1,000 men and large quantities of guns and ammunition. It is said the Arabs were led by Turkish officers. . . . Reports coming from Italy dated June 8, state that Italy is mobilizing troops as rapidly as possible and rushing them to Tripoli to suppress the most serious insurrection that Italy has had to contend with since she assumed responsibility for the African dominions of the Turks. The grand senusso, Ali Bey, head of 24,000 of the most fanatic Arab sect of Mohammedans, has raised the flag of "holy war" against all Christians. Three Christian settlements are reported wiped out, the women saved from massacre only to become harren slaves of the Arab warriors.

The marriage of the German Emperor's daughter to Prince Ernst of Cumberland the latter part of May was of great interest to the royalty in Europe and seems to be politically significant. "In the first place it may end the feeling aroused in 1866 during the war between Prussia and Austria, when the kingdom of Hanover, a German State, sided with Austria against Prussia. George, King of Hanover, found himself an exile because, with the victory of Prussia over Austria, not only was a section of Austria annexed to Prussia, but also the Kingdom of Hanover was annexed. George became an exile. He exacted an oath from his son, the Duke of Cumberland, never to abandon the claim to be King of Hanover. The son kept his word. But the grandson of King George fell in love with the daughter of the present Prussian King, who is also Emperor of Germany. The marriage bringing about a family reunion may also bring about a political union ending the controversy. The marriage may mark another and even more important political event—a friendlier understanding between Germany and England." The King and Queen of England both attended the wedding as did the ruler of Russia. The German Emperor pardoned three English spies convicted and imprisoned some time ago.

The Turkish grand vizier, Mahmoud Schefket Pasha, was assassinated in the streets of Constantinople on June 11 while on his way to see the Sultan. His aide de camp was also slain. The slain men were riding in an automobile and met a machine going in the opposite direction. At the cars met there was a fusillade of shots, some of which struck their victims. It is believed in government circles that the assassination was the outcome of a plot against the committee of union and progress controlled by the Young Turks.

Recently a sixteen year old youth, Sidney A. Gross, solved a problem over which mathematicians since the time of Euclid, 300 B. C., have strained their intellects, but without success. He invented a simple device for trisecting an angle not a right angle. A few clumsy and defective devices have been invented, but they did not insure absolute accuracy. This device is said to be absolutely accurate and trisects the angle as soon as it is applied to the angle. It is claimed that the principle of the invention can be used to construct a machine that will divide an angle into five, seven, nine, or any odd number of angles. Scientists and mathematicians who have seen the device are amazed at the simplicity. "In appearance Gross' device resembles a small set piece of fireworks, commonly known as the pinwheel. It is constructed of cardboard and is so linked with pivots that all the rays that do the trisecting move uniformly." In use the machine is laid "on the angle so that the vertex of the machine is on the vertex of the angle. You then lay the outside arms of the device on the sides of the angle. Then the other parts of the machine so adjust themselves that they will trisect the angle."

A report has recently been published covering the nine years' work at the Panama Canal under American jurisdiction. Little actual work was done for the first three years. Now 99 per cent. of the concrete work has been completed, and only 20,000,000 cubic yards of dirt are still to be excavated. The total expenditure thus far has been \$290,110,000. Excavation is proceeding at the rate of 2,500,000 cubic yards per month. . . . The dike that kept the waters of the Pacific out of the canal was destroyed by a blast of 32,750 pounds of dynamite on May 18. It was originally planned to excavate back of the dikes with steam shovels, but the dredges at the Pacific entrance had practically completed their work and were available for operation in the canal itself. Since excavation with the dredges is more rapid than with the steam shovels, this will mean increased progress. Although the canal will not be officially opened until January 1, 1915, it is probable that ships will be able to make the passage through it early this fall. The only element of uncertainty is due to the slides at Culebra.

Eight of the large railroads entering Chicago, are posting notices along their lines warning girls against chance acquaintances. The posters, issued by the Illinois Vigilance Association, urge girls traveling alone to Chicago, to write to one of several organizations, that they may be met at the train and saved from designing men and women. As the awful facts concerning the white slave traffic become better known the people are becoming aroused and organized efforts made to stamp out this evil. The daughters of our land are no longer safe and parents should guard them closely against this evil.

The charge made by President Wilson sometime ago that lobbyists were maintained at Washington by various industries who were spending money lavishly in order to prevent reductions in the proposed tariff legislation before Congress, and which was considered by many as a wild statement and consequently eagerly taken up by those senators who were anxious to make political capital out of it by instituting a congressional investigation, is seemingly sustained by the facts brought to light by the committee appointed to investigate. It is found that the Sugar Trust has a number of professional lobbyists at the capital, and that former senators, because of their right to come on the floor of the Senate, are in the employ of different trusts to further their interests. The question is to be probed further and legislation will likely result which will curb lobbying. A bill is in course of preparation which would require all lobbyists to register and name the interests by whom they are employed with some additional restriction.

Colonel Roosevelt, who was charged with drunkenness by a Michigan editor, was acquitted by a jury after a week's trial. The overwhelming evidence produced by Roosevelt convinced the editor that he had been misinformed and he apologized to Roosevelt and admitted the falsity of the charge. Roosevelt had sued the editor for libel and demanded \$10,000 damages. But when the editor apologized Roosevelt refused to accept any damages other than the nominal damages fixed by law, which is six cents. It is evident that Roosevelt did not desire any financial profit, but simply wanted to vindicate himself from the charge of drunkenness which had been widely circulated. While he claimed never to have been drunk he admitted that he occasionally indulged in some strong drink. He would be able to set a better example and have a strong influence against the liquor traffic if he under no conditions would use strong drink.

If an invention does what is claimed for it by its inventor, a Danish engineer, automatons may replace soldiers in the next war. The inventor claims to have invented a cylinder which may be buried in the ground for years in the same fashion as submarine mines are placed in harbors. The cylinder is electrically operated from a distant station and when a baton is pressed the cylinder jumps two feet from the ground and fires 400 shots horizontally, the shots being effective at a range of 3,000 yards. Any number of cylinders may be placed around the places to be defended. The inventor asserts that they would mow down ninety per cent. of the attacking forces. He also says that in times of peace crops could be grown over the automatons, as they would be completely hidden.

Secretary of the Interior, Lane, strongly advocates the construction of a railway system in Alaska by the National Government. It has been recognized that the key to Alaska's wealth is an adequate railway system so that its vast mineral and other resources may be developed. Since a large part of the coal lands belong to the government it is only reasonable that the Government should own or control the railroads so that no private enterprise can secure a monopoly and exploit Alaska for its own private gain. There are now bills pending in Congress which if passed will authorize the Government to construct a railway system. Alaska is very rich in natural resources and these should be carefully developed in the interest of the public and for the future welfare of Alaska itself.

In a bulletin entitled, "Why Girls Leave School," issued by the United States Bureau of Education, based on an inquiry made in labor conditions among girls in Worcester, Mass., it is stated that from one-half to three-fourths of the girls in the factories could have had further schooling if they had desired or if their parents had insisted upon it. "Conditions such as were found," says the bulletin, "emphasize the imperative need for special training of a practical sort for girls between the ages of 13 and 15. Not getting the kind of training they might have liked and would have profited by, they blindly joined the army of shifting inefficient, discontented girls that go from one monotonous factory job to another, and because of their lack of training, rarely rise above the class of low paid, unskilled workers."

An investigation of the Postoffice Department by two employees who served under the former administration revealed the fact that there was a deficit in the department despite the fact that the Postmaster General had announced a surplus; that the service was crippled in order to make a showing of economy. It has been disclosed that Hitchcock left the running of the department to subordinates without even taking the trouble to find out what they were doing. Postmaster General Burleson would not give a report of the actual conditions until compelled to, and then he refrained from accusing his predecessor of inability. It may be that Congress will demand an investigation of the department, when, it is claimed, all the charges will be proved beyond question or doubt.

The voters of Denver, Colorado, have authorized the construction of a six-mile tunnel through the Continental Divide for the Denver and Salt Lake Railroad. "The eastern portal of the tunnel will be at Tolland, 35 miles from Denver. The tunnel will be 6.4 miles in length and its cost is estimated at between four and four and one half million dollars. It will reduce the

route from Denver to Salt Lake City to 68 miles as against 187 miles by the Denver and Rio Grande route, which is at present the shortest. Eventually it will be bought over by the Denver and Salt Lake Railroad, but the city will retain perpetual rights to carry water power through it. Work will be commenced at once and it is hoped that the tunnel and the Denver-Salt Lake Railroad will be completed in 1915."

Reports have reached London that a party of seven of the Mawson's Antarctic Expedition have discovered a large tract of land within three hundred and fifty miles of the coast line which probably extends to the pole. The party spent a whole year on a glacier. They dug a tunnel with caves to hold their food supplies and entered it by means of a trap door. On one occasion three of the party were laid up for seventeen days in a blizzard. They were imprisoned in a tent six feet across which gradually got smaller as the snow piled up on the outside. They could not straighten out nor did they have anything to read. Sixteen hours out of the twenty-four they spent in sleeping, and when the blizzard was over they were very weak, but they soon regained their strength.

Vilhjalmur Stefansson, who about a year ago returned from an expedition to the Arctic regions during which he discovered a new tribe of Esquimaux who are supposed to be of Norwegian descent, has again left at the head of a Canadian expedition to seek the "unknown continent" that scientists believe exists in the Arctic ocean. The expedition is prepared to spend three years in searching for the land. Stefansson is determined to spend that much time unless he finds it earlier.

Canada has voiced her intention to send an envoy to Washington to represent her. This envoy is to be an official attache to the British Embassy. When in Ottawa and elsewhere international issues have had to be discussed with Washington there have been certain drawbacks because Canada has not been directly represented in Washington. This envoy is to advise the British ambassador relative to Canadian affairs.

An interesting subterranean river in one of the Philippine islands has been explored and surveyed by two officers of the United States Coast and Geodetic Survey, and is described in the last annual report of that service. "The river is navigable for a small boat for about two and one-half miles from its mouth, the tunnel through which it passes widening in places into large chambers containing beautiful stalactites."

Alfred Austin, British poet laureate since 1896, when he was appointed by Queen Victoria, died June 2, at the age of 77. For fifty-nine years he had been writing verses and also some novels.

Miscellaneous

SOME WONDERFUL DEEP-SEA FISHES

Some new and most remarkable specimens that inhabit great depths of the Atlantic Ocean have just been received in New York. They were captured and brought to the surface from enormous depths, from one to two thousand fathoms, by means of a trawl. This was let down by a reel of thin strong steel wire to the bottom at various depths and towed along for several hours. When hauled up the trawl contained many grotesque forms new to the eyes of the scientists on board the exploiting steamer. To preserve the extraordinary shapes of these strange dwellers of the ocean's floor, a corps of artists quickly made wax casts of their bodies and copied the colors. The majority of those living at great depths were jet black; those from upper surfaces were silvery green, red, and brown.

The most wonderful and interesting feature of these fishes of the abysmal plain, aside from the fantastic and complicated structure of their bodies, is their marvelous luminous organs. These light organs are a means of illuminating the dark abysmal regions which they inhabit. They plow through the dismal waters like flaming torches. In fact, some have an elongated snout, on the tip of which is a luminous organ, a regular head-light. Others have rows of luminous cells on top and below their bodies, with reflectors and lenses which serve the function of projecting light in a definite direction. These light-emitting organs are thought evidently to be of some vital importance to the life of the animal, both for the purpose of illuminating the surrounding water to avoid foes, to recognize their own kind or to capture prey. No luminous fishes are known from fresh water.

Many of the deep-sea pelagic fishes are known to swallow fishes several times their own size. Some of these fishes when first brought up from the trawl continued shining brightly on the deck for some time, which gave proof that these creatures from the profoundest depths emit light. At 1,500 fathoms animal life is quite abundant. The area of the ocean floor covered by more than three thousand fathoms of water occupies a relatively small proportion of the ocean bed, estimated to be about nine million square miles.

The greatest depth found by sounding is 5,269 fathoms, or 31,614 feet, nearly six miles. This exceeds Mount Everest, in the Himalaya Mountains, 29,002 feet, by 2,612 feet. This is a point in the Pacific Ocean off the coast of Guam, about one hundred miles or so. The second deepest sounding on the ocean floor is 5,155 fathoms, known as the Ardrich Deep in the South

Pacific Ocean. The deepest in the Atlantic is 4,662 fathoms called the Nares Deep, to the north of the West Indies. One of the baffling and puzzling problems which have not yet been explained in oceanography is the fact that in trawling from abysmal depths in the ocean many fishes were brought up having enormous eyes, others very small, and many totally blind.—Sel.

WHAT IS A MAN?

A Chemical View.—An average man of 150 pounds contains the constituents found in 1,200 eggs. There is enough gas in him to fill a gasometer of 3,649 cubic feet. He contains enough iron to make four ten-penny nails. His fat would make 75 candles and good-sized cake of soap. His phosphate content would make 8,064 boxes of matches. There is enough hydrogen in him in combination to fill a balloon and carry him above the clouds. The remaining constituents of a man would yield, if utilized, six teaspoonfuls of salt, a bowl of sugar, and ten gallons of water.

A Physiological and Anatomical View.—A man has 500 muscles, one billion cells, 200 different bones, 4 gallons of blood, several hundred feet of arteries and veins, over twenty-five feet of intestines and millions of pores. His heart weighs from 8 to 12 ounces, its capacity is from 4 to 6 ounces in each ventricle, and its size is 5 by 3½ by 2½ inches. It is a hollow, muscular organ and pumps 22½ pounds of blood every minute. In 24 hours it pumps 16 tons. It beats about 72 times a minute. In one year an average man's heart pumps 11,680,000 pounds of blood. The heart is a willing slave, but sometimes strikes—and it always wins.—Pract. Druggist.

During the ten months from April 1, 1912, to February 1, 1913, 345,000 foreigners arrived in Canada a large increase over the preceding year. Of this number 119,000 were citizens of the United States who crossed the border.

"One single ray of a religion really your own is worth all the borrowed forms and phrases in the world."

"Three hundred Jews left Russia for Palestine in June through the medium of the Odessa Palestine Committee."

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MISSIONARIES OF LAST CENTURIES

(Continued from page 215)

laus Ludwig and Count Zinzendorf, as well as the Moravian Brethren who to this day occupy a prominent place in the missionary forefront.

Coming now to the days of William Carey and entering the nineteenth century, is like emerging from a narrow street of a seaboard metropolis into the open sea. As the Statue of Liberty lights up New York harbor, so Carey stands as a beacon at the threshold of a new and boundless missionary movement. It was through his influence that the first of many independent and church missionary societies was organized. Early in the century missions were taken up as a chief business of the church, and this interest and effort has continued to increase throughout the century, so that today there is scarcely a Protestant church body anywhere that does not have its missionary organization, and which is not doing serious and aggressive work along this line. Inventions and progress in travel and commerce have done wonders in the opening up of mission fields. The Gospel is now, as in no previous century, actually going to all nations.

There is a meaning in this for us who are of the twentieth century. While much is being done, and the work has grown to such immense proportions in so short a time, it is only begun. The larger portion of this great task remains untouched. It is only a little leaven which has not as yet permeated the whole lump. We are just at the point when the whole field lies wide open, and the present state of affairs within this field is of such a nature as to demand prompt action. In view then of this situation the motto, "The Evangelization of the World in this Generation," is none too strong. The more nearly the Christian Church of today approaches this aim, the more likely she will be to successfully cope with the present emergency.

Goshen, Ind.

SEED THOUGHTS

I submit it to you that it is not right to receive eternal life at those scarred hands, and then give the spare change we happen to have left after we have supplied our luxuries. I submit that it is not right to receive heaven at the price He paid for it, and then give Him the odds and ends, the convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden tables are not enough, and they will not meet the needs of the world that gropes in its ignorance, in its blindness, without God.—W. R. Hotchkiss.

When men pray for harvest they often get a plow.—H. F. Cope.

In not praying for missionaries, we reduce their power.—J. R. Mott.

"There are 144,000,000 women in India, of whom only 7,000 can read and write."

OBBE PHILIPS

(Continued from page 212.)

of Peter Woodsawer and its consequences, that some had already been apprehended and others were very earnestly sought. She entreated me to go by all means away into another house until darkness would set in [hoping for an opportunity to leave the city].

"These three men [who had come to them from Amsterdam] who boasted of their mission and calling as apostles and said that no blood should further be shed upon the earth, were taken captive soon after that as disturbers and Anabaptists. With a number of other teachers and brethren, sixteen or seventeen persons in all, they were taken to Haarlem and were all put to death." Seven of these men, among them Peter Woodsawer and Bartholomew Bookbinder, were executed and broken upon the wheel on March 26, 1534. After the terrible sentence had been carried out, Obbe himself with a few of his friends went to the place of execution, "for," he said, "I desired to ascertain which of them were the three who had baptized us and announced to us such mission and promise [of religious liberty] but we were not able to recognize them."

The great consternation prevailing among these people in consequence of the failure of the prophecies and the realization that they had been deceived, is described by Obbe Philips as follows: "Now every one may consider for himself how some of us felt when we remembered the haughty and beautiful words which I perchance had not read out of a book nor received or heard in a round-about way, but I had heard these words from their own mouth . . . Alas, who is able to tell our great grief. By the world we were terrorized and severely persecuted, and by our own brethren we were daily misled and deceived."

It was a very pleasant surprise to me to be led into error was brought home forcibly to Obbe Philips and his friends. Not only had they been deceived by the messengers of Jan Matthys, but it became fully evident that the principles to which the Covenanters adhered from the beginning were unsound and erroneous. For Melchior Hofmann, although he did not pretend to have the gift of prophecy himself, believed that some of his friends had divine revelations which were of equal authority as the Scriptures. Hofmann had thus prepared the way for all sorts of prophets and deceivers. And there were others of Hofmann's teachings which Obbe recognized to be unsound.

Obbe Philips found himself confronted by the momentous question what was to be done under these disheartening experiences. He recognized not only that the position of Matthys was untenable, but that of Hofmann and the Covenanters as well. Should he go back into the national church (taking his abode in a place where he would be a stranger and no one would know of his baptism), or, having now re-

ceived baptism in accordance with Scripture teaching (although in an irregular way) and thus renounced the national church, should he abide by his convictions, whether to do so meant life or death for him?—He decided to follow the light as he had received it and to do all he could to obtain a sounder scriptural basis for himself and his friends. There is good evidence to show that he gave himself to diligent study and had fully decided to be guided by God's Word alone. Having come to a realization of the all sufficiency of the Scriptures as God's revelation and being further aware that there was much for them yet to learn, Obbe and his friends made noticeable progress in the knowledge of evangelical truth.

On the vital point of the relation of the church to the world they now accepted the position of the Swiss Brethren; namely, that the church and the world will exist side by side until the end of this dispensation. Both Hofmann's teaching that all the world will be converted and Matthys' murderous opinion concerning the destruction of the world (of which more anon) they recognized as unorthodox. It is not the Christian's province to reform or change the world as such, but to save out of the world through the Gospel those who are willing to accept the message. The Christians will always be a minority. They are not of the world and the world takes an inimical attitude toward them. Persecution from the world is no excuse for setting aside the commandments of Christ, as the Melchiorites had done. Although the Obbenites evidently hoped for a time of religious liberty, they made no pretension to know just when that time would come. They did not believe that the end of open persecution would mean the friendship of the world. The Christian's task is to serve and if need be to suffer, and not to reign or give place to worldly ambition. Apparently Obbe Philips also taught the principle of non-resistance and the rejection of the oath. When in 1536 Menno Simons united with the Obbenites, they were, according to Menno's testimony, sound in faith. For their doctrinal position by the time of Menno's conversion the influences of Swiss Brethren teaching is, besides the study of Scripture, in all probability to be held partly accountable. Thus Obbe Philips became the founder of the sect or denomination of the Obbenites.

(To be concluded.)

"Here I am," said David Brainerd, missionary to the Indians. "Send me, Lord, send me to the ends of the earth; send me to the rough and pagan savages of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy Kingdom." Where in all literature, outside the Bible, can you find a more sublime courage or consecrated boldness than in these words of David Brainerd?—Sel.

BIBLE STUDY IN SUNDAY SCHOOL

(Continued from page 216.)

text book of the Sunday school, it is highly important that scholars should become more thoroughly acquainted with its contents and use. Lesson leaves and quarterlies are helpful in presenting the lesson in convenient form with explanatory notes; but these should serve only as guides to the study of the Bible itself. Scholars should have Bibles of their own or be supplied by the school, and should be given selections to read bearing on the lesson. In this way they will not only acquire familiarity with it, but will intensify their interest, leading them to seek its pages more frequently for instruction, guidance and consolation. It is an open question whether the lack of Bible reading and study among adults is not due to keeping the Bible from the children, or at least in failing to assist them in learning its use and appreciating its value. One writer has said, "The Bible is like a watch, in that when one once make a companion of it, it is indispensable and you are always wanting to refer to it." That is the relation we should strive to cultivate between our young people and the Bible.—The Evangelical.

LETTERS FOR ISABELLE

(Continued from page 195.)

a marble slab up later telling who planted the tree, and when some man went from here over he got nuts from this tree and brought them back to Washington City and started a number of trees. And so a good deed may grow into a mighty forest of goodness and faith.

It was a very peasant surprise to me to learn that you and cousin Della spent some months last summer outside of the city in the mountains and enjoyed them hugely raising little chicks and garden truck. Good for you. I knew that your appetite still harks back to pullets, beets, and garlic and things you might raise with your own hands. I know, too, that you will not have to ask "which cow gives the ice cream?"

The word garlic brought to mind that your brother G. E. once told me that he had made the discovery that when he had eaten garlic and accidentally had taken a few drops of cinnamon oil that he seemed to have much better wind on a chase hunting through the woods. His voice was clear and he could hallo like an Indian. I guess garlic is all right, but it is too rich for my system. A noted doctor once told me that onions sliced up and left on the window of a sick room of diphtheria collected so much of the poison that they soon turned black. And onions fried in lard, I know, make an excellent poultice in case of pneumonia.

Please do not fail to tell me lots more of your stay in the mountain.

Tenderly your cousin,

Max Leo.

(Continued from page 197.)

is broken up. When we consider and recognize the relation of mother and child, that they are joined by a law higher than any human law, we readily see that the home should be kept intact for the sake of both mother and child. Consequently we find private benevolent organizations and public charities realizing that their most important work lies in an endeavor to prevent these families from being broken up.

No one like a worthy mother is able to rear her child as she. The mother is necessary for the highest development of the child, and the child for the best welfare of the mother. No public institution, however well regulated, can take place of mother in the life of the child. In a case

where the mother is immoral or lawless, or the child is evil and incorrigible, the child should be taken and placed under more wholesome influences. But to separate a child from a good mother is heartless and not conducive to the highest conservation of childhood.

Many people are beginning to realize that being a mother is of value to the state and that consequently she should be protected and assisted in the rearing of her dependent children. There are now sixteen states that have enacted laws granting pensions or monthly allowances to worthy mothers who have no support. No nation can long prosper that looks upon human life merely as a means of materially enriching itself. The welfare of the individual, the citizen, should at all times be paramount.

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Solomon's chief officers.

I. KINGS, 4.

Solomon's great w

6 And Ā-hī-shār was over the household: and Ād-ō-nī-rām the son of Āb-dā was over the tribute.

7 ¶ And Sōl-ō-mōn had twelve officers over all Īs-rā-ēl, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: 'The son of Hūr, in mount Ē-phrā-īm:

9 'The son of Dē-kār, in Mā-kāz, and in Shā-āl-bīm, and Bēth-shē-mēsh, and Ē-lōn-bēth-hā-nān:

B.C. 1014

* ch. 5. 14.

2 or, lev.

3 Heb. bread.

4 Heb. core.

5 or, Ben-hur.

6 or, Ben-dekar.

7 Pa. 72. 11.

brought presents, and serve ō-mōn all the days of his li 22 ¶ And Sōl-ō-mōn's 'pr for one day was thirty 'meas fine flour, and threescore m of meal.

23 Ten fat oxen, and twent out of the pastures, and an h sheep, beside harts, and roe and fallowdeer, and fatted f

24 For he had dominion o the region on this side the from Tiph-sāh even to Ā over 'all the kings on this s

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9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This is my covenant, which ye shall keep, between me and you and thy

27 And all the men of his house, in the house, and bought with the stranger, were circumcised.
18 CHAPTER 18.
Abraham entertained three

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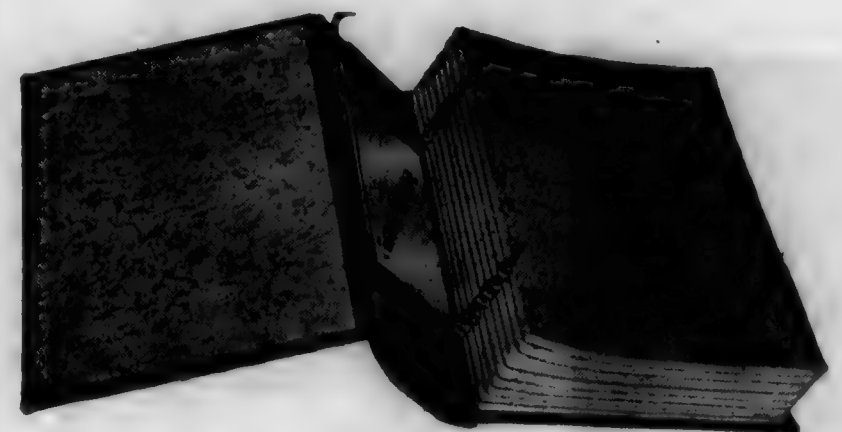
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Truth lies in character. Christ did not simply speak the truth; He was truth; truth, through and through; for truth is a thing not of words, but of life and being.—Robertson.

* * * * *

"There is nothing," says Plato, "so delightful as the hearing or the speaking of truth"—for this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—Sherlock.

SELECT READING

HOW TO TREAT YOUNG MEN

Years ago we sat in a great assembly of devout and gifted men. We heard them discuss grave questions by the hour, and observed with pleasure the respect they shewed towards each other. They made some able speeches and at times were a little severe in their remarks, but they never forgot to be courteous. In the assembly were some young speakers and their speeches were listened to with due consideration. Finally a preacher of some years undertook to bluff the young men, and referred to them as inexperienced and not capable of discussing such weighty questions. The moderator did not rebuke him but left him to suffer the penalty that is always certain to follow in the track of such rashness. While the aged man lowered himself in the estimation of all the well-disposed, good thinkers in the assembly, he did not in the least lessen the influence of the younger men, though some of them might have been classed as novices.

Years have come and gone. The aged man has been forgotten, but some of the young preachers he attempted to insult are now prominent in the councils of the Brotherhood. They chafed, for a moment, under the unmerited insinuations heaped on them, and men became all the stronger because of their unpleasant experience. We have known this method of attempting to destroy the influence of young men to be repeated time and again, but we never knew it to prove helpful to the cause of the man who made use of it or to the man himself.

Men are not always to be measured by the years they have lived. Not all old men are wise, nor are all young men foolish. Some of the wisest things ever put into print have been said by men before a gray hair appeared on their heads. On the other hand, some very foolish things have been said and done by men who thought they were too old to make mistakes.

Men should be measured by what they know, say and do, whether their years be many or few. The wise man, who will give even a child credit for saying a good thing, will also show his willingness to help those who happened to be mistaken. Wise is the man, in the estimation of all sensible people, who knows how to be courteous to both the young and the old. He may be wise enough to know that much of the talk of a young man is not correct, but he is too prudent to offer insinuations. He may meet and refute his arguments, but he will not further humiliate him by telling him that he is too young or too inexperienced to discuss questions of general interest.

True, the young men should know their places. Then, on the other hand, there are

some older people who should know theirs also. The young men who delight in exposing the ignorance of the aged, may know a good deal, but they are not wise, nor are they courteous. Neither is the older man wise or courteous, who attempts to hold up before the public young brethren of honest intentions, designating them as "beardless youths," unworthy of attention. Talk of this kind may have weight with the thoughtless and the uncultured, but not with people of mental breadth and culture. Paul said to young Timothy: "Let no man despise thy youth," meaning of course that his conduct should be such as to command the respect of others. Then it will be wise for those of age and experience to show, by their conduct, that they do not despise the youth of either the ministry or of the church.—Sel.

LET'S NOT SCOLD

"Don't scold, my dears."

The gentle, elderly woman laid her bit of household sewing on her knee and spoke impressively, looking from one to the other of the two earnest young faces before her.

She had lived a busy, useful life, with a wider influence than is given to most women, so what she had to say had weight.

"Most of us," she went on, smiling gently, "are born into the world with a burning desire to set things right.

"We see plainly enough that a great many things are wrong, and it is funny how we get the idea that we have arrived just in the nick of time to put everything to rights.

"Dear, dear," she laughed, bending over her work again, "how we do go at it! The mystery is how creation ever got on without us, and what will become of the universe when we go hence. There has got to be a tremendous amount of talking done if, in the little life allotted us, we are to turn everybody we know from the error of his ways—which usually means convert him to our way—and depart with the proud consciousness of having swept and garnished the world ready for the millennium.

"I don't say we mayn't each do something. But the whole thing doesn't rest with one of us, thanks to Providence.

"And I do say that the little we can do is not to be done by scolding and talking.

"Some men will be boors, and some women will be miracles of foolishness, and people will dress idiotically and eat unscientifically, and bring up their children ignorantly—and you dear girls who want to reform these things may just scold yourselves blue in the face, and things will go just the same.

"You can't make a man gentle, a woman wise, or a child good by scolding. You

can't set things right either at home or out in the world by eternal nagging.

"Don't do it, girls. Don't even try it. Try nature's way. Smile on the just and the unjust.

"Make just one woman as nearly perfect as you can. And when men know her they will learn gentleness; when women know her they will be wiser, and when children know her they will be good.

"And you won't need to have scolded a single scold."—Sel.

THE SMILE IN THE HEART

When a smile's back there in the twinkling eyes,

And you feel its flash as you pass along;
When a smile way down in the warm heart lies,

And it springs to your lips till they wake in song;

Oh, then is the world all right, all right,
And the roses seem to grow
For you and yours all the bright day long,
Wherever you happen to go.

When a smile's down there in the deeps of life,

And it warms and wreathes your face;
Oh, then there's a balm for the daily strife,
And the world is an all right place;
For a smile helps so, with its magic touch,
Its lovely and golden ray,
To help us along who are worn o'ermuch
In the duties that dot the day.

When a smile shows through all the pain you feel,

All the sorrow and aching and tears;
Oh, then there's a balm for the worry and care

And the patient trust of the years;
And you lift your head till the shadows flee,
And the street and the office seem
A path and a palace that lead you on
To the golden regions of dream.

It's the smile in the heart that counts, ah, yes!

And the smile that is back in the eyes,
With its twinkle and glow, till around you flow

The joy and the gleam of the skies;
For a smile helps so when the world is down,

To lift it and help it swing
Along to the song of faith still strong
With the spirit of endless spring.

—Selected.

Dr. Barton, in the *Missionary Herald* writes: "Only a few weeks ago the Grand Vizier of the Turkish cabinet, in conference with the American ambassador at Constantinople, raised an objection to the extension of American missionary schools in Turkey, 'because,' said he, 'they are hotbeds of revolution and sedition.' The American ambassador replied, 'In your own national schools, even here at the capital, during the last five years you have arrested, punished, and sent into exile hundreds of young men for disloyalty; give me an instance where you or your officers have traced a single case of seditious propaganda or revolution to an American missionary school.' The Grand Vizier was forced to acknowledge that he could not name a case."—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

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No. 8

LETTERS AND PICTURES FOR ISABELLE

VIII

Mt. Nebo Studio, June 9, 1913.

To Isabelle,

4237 Evans Ave.,
St. Louis, Mo.

Dear Cousin Isabelle:—My tender-eyed Isabelle and cousin with the chestnut-brown, wavy locks! As you put it in your last letter to "a country maiden born and bred to the blue denim." How does this political administration suit you? It is natural for us to talk about the current issues and the weather. But I have been made to wonder since you grew away from the maid of the blue denim, grew out of girlhood days and are now a woman of the crowded city in this age of howling suffragettes, what ambitions you may have to defend the liberties of our country and the welfare of this great nation? Now you'll say, "wooper," again; isn't that a speech for you?" "Is that all?" No-sir-re-bob! While I have great faith in woman's ability in being handy to clean things up, and they might clean many nasty cobwebs from this body "polly ticks" if given the power of the ballots, yet I believe their greater power lies in womanhood, wifehood, and motherhood. And when Teddy's son-in-law, Nicholas Longworth, made the remark not long ago that he believed if women reformed fashion they would have about all they could do for the present, it did not sound to me like an entire joke. But then he might think women would become hard knockers on the interests of breweries.

This is "June, dear June," or with the comma like this, June dear, June! I well remember one beautiful moonlight night in late June when your brother, J. E., and I were attending a summer normal and some of the girls invited us two to call at their boarding house in the village to spend the evening. When we left the village flooded with moonlight J. E. quoted to me, with a jolly smiling face from Lowell: "And what is so rare as a day in June!" I said, "You mean a night in June." I don't recall that I had ever seen the whole of this poem until the other day. It may be familiar to you but I enclose it and may its familiarity be as welcome as an old friend singing an old song through an earnest fall.

And what is so rare as a day in June!
Then, if ever, come perfect days;

Then Heaven tries the earth if it be in tune,

And over it softly, her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and

towers
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen,
Thrilling back on hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chal-
ice,
And there's never a leaf, nor a blade too

mean,
To be some happy creature's palace;
The little bird sits at his door in the sun,
Attil, like a blossom among the leaves,
And lets his illumined being o'er run,
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters
and sings,
He sings to the wide world and she to her

nest—
In the nice ear of nature, which song is
the best?
Now in the high tide of the year,
And whatever of life hath ebb'd away,
Comes flooding back with a ripply cheer,
Into every bare inlet, and creek, and bay,
Now the heart is so full that a drop o'er
fills it;

We are happy now because God wills it;
No matter how barren the past may have
been,

'Tis enough for us now that the leaves
are green.
We sit in the arm shade, and feel right
well,

How the sap creeps up and the blossoms
swell;
We may shut our eyes but we cannot help
knowing,

That skies are clear, and grass is grow-
ing

The breeze comes whispering in our ear,
That dandelions are blossoming near,
That maize has sprouted, that streams are
flowing,

That the river is bluer than the sky,
That the robin is plastering his house hard
by;

And if the breeze keeps the good news
back,

For other couriers we should not lack;
We could guess it all by the heifer's low-
ing—

And hark! how clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!

And here is another from James Whitcomb Riley, the "Plow-boy Poet," who holds a unique place in today's American literature and has endeared himself in the hearts of many. How they sing in the spirit of June until ye also catch the inspiration.

KNEE DEEP IN JUNE

Tell you what I like the best—
'Long about knee deep in June,
'Bout the time strawberries melts,
On the vines—some afternoon;
Like to jes' git out and rest,
And not work at nothin' else!

Lay out here and try to see,
Jes' how lazy you kin be!—
Tumble 'round and souse yer head,
In the clover bloom, er pull
Yer straw hat acrost yer eyes
And peak through it at the skies
Thinkin' of old chums 'ats dead,
Maybe, smilin' back at you,
In betwixt the beautiful
Clouds o' gold and white and blue!
Month a man kin railly love—
June, you know, I'm talkin' of!

Yet not all the days always are so rare
in June.

Only three days ago the air was balmy and scented with ozone, the mercury went upward from the knot to 80 and my "happy little" bee hives were agog with joy. But for two days now we have had a raw, cool northeast wind and my chum, Henry, says it snowed this morning that he caught a flake in his hand. Solomon speaks in the Scriptures of the unwelcomeness of snow in summer. By consulting my diary I find that last year on June 7th at 7 A. M. there was a circle around the sun like in winter. It was cool till about noon. In the evening it turned very cool and gave a frost at night and on the 8th leaves looked black in many places from the effects of the freeze. And this reminds me of hearing "the old folks at home" speak of the June freeze of June 5th, 1859, when nearly everything froze. Grass and wheat in heads lopped over and gave up the ghost. People were discouraged and cried for fear of starvation and desolation. Abe Saylor at Meyersdale, Pa., discharged his hired girl, killed a hen and brood of chicks, killed his dog and bought two barrels of crackers. People did not know what this Dunkard brother thought would become of the hired girl after she was discharged.

While I am writing of June, dear June, let me tell you another in conclusion of your cousin Max. Not so many years ago a girl friend of family acquaintance left the city and her book keeping to spend her vacation days of June at her country home. So one day your cousin Max had just left his studio dark-room with a face almost dirty enough to inscribe upon it the Emancipation Proclamation and was retouching a plate when this girlie stepped into the studio. After chatting a while of the loveliness of the earth and perhaps No-

(Concluded on page 255.)

EDITORIAL PAGE

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A NEW EDUCATIONAL MOVEMENT:—Recent developments in the educational work of the Mennonite churches have brought about a new situation. This situation is one concerning which honest men do and will differ. Because of this no one can afford to indulge in any personalities nor to give expression to hasty criticism, but the matter needs to be faced squarely and fearlessly in the spirit of fervent charity. A plain statement of the situation is called for at this time.

Rumors had been afloat for some time that steps were being taken to organize a union college and seminary by representatives of different bodies of Mennonites. Just recently it became generally known that such a project was on foot. The exact nature and purpose of this movement not being generally known, many of our readers would naturally like to know more about it. Not until quite recently did we gain access to an official statement, issued by the president of the proposed school, giving the history and purpose of the project. From it we gather the following principal facts relative to the movement thus far:

At present there are more than a dozen educational institutions under Mennonite control in the United States and Canada. About fourteen hundred young Mennonites are attending these schools. In addition to these there are about two hundred attending other denominational or state institutions of higher learning. The Mennonite churches have large missionary, publication, and philanthropic enterprises which require a constantly increasing force of trained workers to conduct them successfully. Because of these conditions some of those engaged in the educational work of the Mennonite churches have been considering the advisability of establishing a union school, a standard college and seminary, where the young people in these institutions could take advanced training under Mennonite influences.

The first meeting, an informal one, was held at the Hotel La Salle, Chicago, December, 1912. This meeting was attended by Presidents J. W. Kliwer of Bethel College, N. E. Byers of Goshen College, S. K. Mosiman of Central Mennonite College, and Rev. A. S. Shelly of Bally, Pa. "At this meeting it was tacitly agreed that any advanced work in education in the Mennonite Church, if it is to serve the largest possible number of people, could best be accomplished by co-operation of a number of branches of the church. It was further agreed that if sufficient interest in such a movement should manifest itself in several localities, a meeting should be called at some central place to consider the possibility of such an undertaking."

"After some investigations had been made it was found that a number from several bodies of Mennonites expressed their willingness to attend a meeting to consider a union school movement in which the various branches of the church could unite. Accordingly a meeting was called to be held at Warsaw, Ind., on May 29, 1913. Friends from the Mennonite Brethren in Christ, The Defenseless Mennonites, The Central Illinois Conference of Mennonites, the Old Mennonites, and the General Conference Mennonites agreed to attend the meeting. Twenty-four friends of the movement attended the meeting. The most important resolution passed at this meeting was the following:

"Resolved, that it is the sense of this meeting that an institution be established, representing the various branches of the Mennonite church, giving the under-graduate and the graduate work of a standard college (courses leading to the A. B. and A. M. degrees), the theological and Biblical work of a standard seminary, and courses in music aiming at the thorough development of the musical ability of our people and meeting the needs of our churches."

It was also resolved that the proposed institution be established in connection with one of the schools already under Mennonite control. A Board of fifteen members, three from each body represented, was appointed to take steps to establish the school.

A meeting of this Board was held at the Mennonite Home Chapel, Chicago, Ill., on June 24th. It was decided that the school should be established in connection with Central Mennonite College, Bluffton, O. The name of the institution is "Bluffton College and Mennonite Seminary." S. K. Mosiman was elected President of the new school, and N. E. Byers is to become Dean of the College. It is the intention that all bodies co-operating in the work shall have representatives not only on the Board but also on the faculty, and no one will be required to in any way compromise the principles or practices of the church of which he is a member. No work in the seminary is to be given until next year. However a strong Bible Course will be arranged for this year. Another meeting of the Board is to be held this month.

This in brief is a summary of the essential facts in the history of the movement thus far and the purpose and aims of the promoters of the institution.

In the first place the inquiry is in order as to how general the sentiment is in favor of a union college and seminary among these five bodies. Has the demand for such a school come from a sufficient number of recognized leaders

in these five bodies, who have been prompted to act because of the favorable sentiment among their own people, to warrant taking steps to organize such an institution? I am not in a position to answer. However before the organization of so important a movement is undertaken the promoters should be assured of a strong sentiment favorable to the project.

It is noticed that this is not a representative movement in the sense that all the bodies represented on the Board had the matter under consideration and officially endorsed the project. At least this is true of the Mennonite Church. This main body was not informed of the proposed establishment of such an institution. Even many of those most vitally connected with our educational work were ignorant of what was being planned until just previous to the first meeting of the Board in Chicago on June 24th. We know of a certainty that this movement does not have the endorsement and support of the Mennonite Board of Education and the institutions under its control, nor of the Mennonite Church at large. Consequently in so far as this body is concerned no official support has been given the movement and is not an expression of its wishes and desires.

Is it possible to satisfactorily conduct such a school so long as the various bodies represented are not more closely bound together in faith and practice than they now are? So long as these differences exist we must face them as facts and we cannot close our eyes to the absurdity of thinking that in this work (which has to do so vitally with determining the future complexion of the Church) these bodies can labor together in perfect harmony. It is a difficult problem for a Church to conduct a school of her own satisfactorily, and in a union school the difficulty of the problem would be increased in proportion to the number of bodies co-operating. In order to work together harmoniously it would mean a compromise of some principles and practices on the part of those who occupy a more conservative basis. Compromise means the abandonment of human rights, the surrender of power—a price no one can afford to pay.

The history of confederation in religious enterprises proves that there is always a stronger tendency for conservatism to gravitate toward liberalism than for liberalism to tend toward conservatism. Unless there is a positive stand taken against what is considered liberal by the most conservative bodies represented, the spirit of liberalism will permeate and eventually dominate the atmosphere of the school. The fact that there shall be no interference with the faith and practices of each body represented makes those more conservative helpless to create an atmosphere harmonious with that of the church of which they are members. Any attempt to do so would violate the agreement, as it would interfere with the principles and practices of the most liberal.

The instructor in such an institution, who occupies a more conservative position than others, finds himself in a very uncomfortable position if he desires to remain true to the principles as taught by the church of which he is a member. According to his profession of faith and practice he necessarily stands opposed to certain other teachings and practices, and yet by his allegiance to the institution he endorses the things his church opposes. The result is that

he is powerless to teach with authority and conviction the principles and practices of his church. The moral effect that such a position will have upon the student body is not difficult to conjecture.

Not until these bodies become one in principles and practice, I believe, can such an institution be conducted to any degree of satisfaction. In the light of present facts a school on a confederation basis will not result in the highest permanent good. The first step is to become one, unite on a scriptural basis, be one in faith and practice. Not until such a union is effected are we ready to take up the perplexing problem of establishing a standard college for the training of the young people of these different bodies of Mennonites. We discourage all efforts of forming a confederation only, but heartily encourage any sentiment and effort aimed at bringing about a scriptural union of the various bodies bearing the name Mennonite with the main body. May the time be not far distant when such a union may be effected to the honor and glory of God.

Until such a union is established let each body loyally support its own educational institutions, and make them serve its best interests. And let those in charge of these institutions be loyal to their church, work in perfect accord with her and thus merit support. In this way the educational interests of all can best be served.

A CALL:—The unexpected announcement of the death of one of our prospective missionaries, Bro. J. S. Musselman, saddened the hearts of all those burdened for the salvation of the lost. It has been my privilege to know Bro. Musselman intimately for about thirteen years, consequently the loss is the more keenly felt. When we parted less than five weeks before his death, he was in the full vigor of young manhood, and enthusiastic because of the bright prospects that were his of soon entering the foreign field, a work that we know was laid on his heart a number of years ago. The door did not swing open for him to enter his chosen work until this year, but in the meantime he had made preparations for what he anticipated to be his life work. All his energies seemed to have been concentrated on this one purpose. He had completely dedicated his life to this work and eagerly looked forward to a life of service for Christ in a heathen land. Why he should be thus called on the threshold of entering upon his work we cannot understand. Our finite mind cannot understand this providence of God. We can only say, "Thy will be done, Thou knowest best," and in the midst of our tears rejoice in the Father's will.

Whatever the purpose of God be, this summons is a strong appeal and loud call for young men and women to dedicate their lives to the same, or similar, service that Bro. Musselman had dedicated his. Shall this gap remain unoccupied? As one falls are there not a number ready to immediately step forward and fill the ranks? Shall the work in India continue to suffer because of lack of workers? God forbid. May the spirit of God so take hold of the young people of the church that numerous volunteers may offer their services and begin preparation at once to enter the field. We believe, because it cannot be otherwise, that there are those whom God desires to set aside for foreign missionary service, if they but yield to the Spirit's call. This may be the Spirit's call to you. Will you respond?



CHRISTIAN LIFE



A LOAD UPON THE SHOULDER IS A BURDEN OFF THE MIND

Frank Monroe Beverly.

A queer bit of humanity,
Was ne'er to sport inclined;
Some said that Abel Moore was daft,
Had crotches in his mind;
To none did he the least of harm,
To none gave he offense;
Large was his credit for the odd,
But very small for sense.

He had his way of doing things,
Peculiar, so they said,
And when was mentioned Abel Moore,
Each one would shake his head;
And much of what he did they thought
Was of but little use;
Some said within that busy head
A wheel must have gone loose.

He lost no time except in sleep,
His shoulder burdens bore,
But still, remonstrance didn't change
The ways of Abel Moore;
His answer was a maxim odd
To their remonstrance kind,
"A load upon the shoulder is
A burden off the mind."

He worked and read thro' days by turns,
For books two score he had;
He said that idling time would bring
The idler to the bad;
Anon he quoted in his way
A saying old but true,
"Tis Satan finds same mischief still
For idle hands to do."

While others trod accustomed ways
To this was he inclined,
A load upon the shoulder is
A burden off the mind;
And tho' the people called him fool,
And without gumption quite,
I am not sure that Abel Moore,
Eccentric, wasn't right.

Freeling, Va.

"Twenty-five years ago the first mission station was opened in Kamerun, West Africa. Now there are five stations, 51 missionaries, 7,593 pupils in schools, 4,309 church members, and about 5,000 catechumens. Over eleven thousand dollars was contributed on the field last year, though the wages are not over ten cents a day. Each church is self-supporting; so are all the village schools. One group of six converts walked 145 miles and back, to secure a few days' instruction in the Bible."

THE VALUE OF SYMPATHY

When Dean Farrar wrote, "We often do the world more good by our sympathy than our labors," he was not minimizing the value of work. He simply meant that just as being is more than doing, and the source of a fountain greater than any stream which issues from it, so sympathy without labor is better than labor without sympathy. The best possible equipment for doing good is the combination of the feeling heart with the ready hand. Before the Master fed the five thousand on the grassy plain by the Sea of Galilee, He was first "moved with compassion toward them."

What is it to sympathize with another? Is it to be sorry for his troubles and glad of his happiness? Yes, doubtless; but more than either. When we dig the roots of the word out of their native Greek soil, we find that to sympathize is to feel *with*, and not simply about. Perfect sympathy presupposes the ability of putting one's self for the time being in the other's place; of looking with his eyes, from his point of view. The place may be very different from your own, and the angle of vision calculated to produce only a distorted image, but until you have stood in the one, and looked from the other, you are in no proper condition to help or correct.

A lady who habitually spends strength and money without stint for the poor, complained one day of the ingratitude of a family which she had assisted. "They did not so much as thank me for the provisions I ordered for them," said she, "and yet I know positively that they had not even a half-loaf of bread in the house **for I opened every cupboard to make sure!**" This lady, though sincerely charitable, might profitably learn at the feet of the great pagan philosopher, Seneca, who wrote:

"There is not any benefit so glorious in itself but it may yet be exceedingly sweetened and improved by the method of conferring it. The virtue, I know, rests in the intent, the profit in the judicious application of the matter; but the beauty and ornament of an obligation lies in the manner of it."

"Anna is so frivolous!" said one young girl to another. "I want nothing to do with her."

"My dear," answered an older friend, gently, "Anna was not trained by **your**

mother. Would it not be better to try to understand and then to help her?"

Self-righteousness and sympathy are as antagonistic as fire and water. Nobody was ever attracted to the Christian life by viewing its expression in the person of one whose very appearance seems to say, "I am holier than thou." **Never forget that if you stand higher than your brother it is because God has lifted you up**, and so long as you keep one hand in His, you need not fear to fall by reaching down the other to one below you.

Sympathy, like the principle of action and reaction in natural philosophy, works both ways. Convince another that you "feel with" him, and he will begin at once, more or less perfectly, to "feel with" you. This is the secret of influence, and the influence of human character is the strongest of finite forces.

Maeterlinck has put the matter into a nutshell when he says: "We will not find the Divine in other men except in first showing to them a Divine in ourselves."—Our Young Folks.

LIFE'S BEAUTIFIER

S. P. Yoder.

Christian graces leave their traces
On the deeds we do;
Skies grow brighter, burdens lighter,
When our hearts are true.

Hearts grow weary, things look dreary,
Songs are turned to whines,
Irksome duty mars life's beauty,
Where no love-light shines.

Love and duty, strength and beauty
Joining heart and hand,
Labors lighten, prospects brighten
Over all the land.

Self-denials in life's trials
Last but for a day;
Heaping measures of Love's treasures
Follow soon to stay.

As the showers freshen flowers,
In the heat of day,
Kindness given makes a heaven
All along the way.

Light keeps shining where no whining
Spreads its pall of night;
Life is sweetest and completest
When the heart is right.

Denbigh, Va.

SIGNS OF THE TIMES

Never before have been the signs of the times so numerous and ominous as in the beginning of 1913. The sky is indeed red and lowering. Foul weather is coming for this poor world. The clouds are gathering on every side. The storm is brewing. The Word of God has long ago predicted the conditions, which surround us and the state of things as they are at the end of this present evil age. The apostasy is upon us. Everywhere men and women are turning their backs upon the revelation of God and rush into the darkness. The most satanic as well as subtle delusions find thousands of followers. Teachers proclaiming perverse things draw disciples after them.

Then there is the ever increasing unrest of the people. It is no longer confined to certain countries, but has become worldwide. Statesmen and politicians confess their helplessness in view of the greatest crisis the world has seen. The events in the East, the breaking up of Turkey, the changes going on in the Eastern question, all are pregnant with meaning.

Theosophy claims that twelve great world-leaders are to arise. Eleven of them, according to theosophical teachings have appeared. These are: Adam, Enoch, Fohi, Brigu, Zoroaster, Thoth, Moses, Lao-Tsen, Jesus, Mohammed, and Chenzig-Khau. Annie Besant, the present woman-head of Theosophy, announces the soon-coming Twelfth. He will surely come. His mission, according to Theosophy, will be, "To harmonize into one the perverted teachings of the mighty ones, who have preceded him, and to establish a Universal religion, which shall recognize the Messiahs of all the nations." Any intelligent Christian will see at once that this "twelfth" will be the anti-christ, the man of sin. Therefore watch and wait.—Our Hope.

LIGHT FROM ABOVE

Not long ago I visited a beautiful building. There was one strange thing about it; some of the rooms had no windows. Perhaps you have already guessed what building it is—an Art Museum. Why are there no windows in these fine rooms? One reason is that the wall space is all wanted for pictures. But the chief reason is that paintings must be lighted from above to bring out their beauty. The windows are, therefore, in the roof, and the light comes through the ceiling. Sometimes the paintings are lighted by electricity. The lights are then put at the top of the frame, never at the side. You see this world of ours is lighted from above, and artists try to show things as they are. If we will see their work truly, we must light it from above.

Your life is like a painting. If you will see it truly, it must be lighted from above. Perhaps it seems to you just the same old round of study and play, work and sleep, with nothing grand or beautiful in it. In some of the greatest paintings the artists have shown us the beauty hidden in just such everyday scenes. Splendor and beauty

are all about us, if we can only see them. We shall not find them, if we have only earthly side lights.

That is why it is so important to begin each day with prayer, and to open the Book of God and let the light from Jesus shine on our path. Then shall we see truth, honor, kindness and love in every common day. Nothing can be more beautiful than these. They make the beauty of heaven. Open the windows of your soul to heaven and let the light from above fall upon your way.—Selected.

THE SOWER

The sower is the high priest of silences, you do not hear the seed fall, it is embraced by the silent earth, nourished by the silent dew, welcomed by the silent affinities of chemistry, and warmth. The roots bore silently, the pumps heave silently, the blade, the stem, the fruit sing their silent song. The sower of the seed is a solitary man, he works till he is tired and hungry. The Great Maker husbandman is the perfection of silence.

The Seed. The seed is the Word of God. The message, the meaning, the vital germ of the life and immortality. It is vocal, local and individual, but behind the voice is vitality, impulse and power. The voice of the Lord is on many waters, but in His temple the music is unheard.

The Word is light and life, it attracts, wins, warms, consoles and saves. The sons of the Kingdom are the living seed.

The soil, herein diversity indeed. "The dress of the seedsman adds nothing to the value of the seed." Some bring forth no fruit, some are scanty, others bring forth more, others much more. Some thirty fold, some sixty fold, some an hundred fold. How important is the condition of the seed bed. Is my heart the seed bed for the true seed of the Kingdom? Here we are lifted into the glorious co-partnership with God. How can I prepare this seed bed? There must be plant food in the soil or there will be no harvest. What do I hear? How do I hear? I must receive, welcome, nourish, hold. I must prune and tend the vines. Here we invoke the silence! The seed bed must be vacant, nothing must be there, no one must be there, we must be alone, we must be quiet. "When thou prayest, enter into thy closet, and shut the door," shut the world out, shut God in. The Father seeth and will reward openly. There must be sincerity. "If I regard iniquity in my heart the Lord will not hear me." There must be singleness of heart, not double, a double-minded man is unstable in all his ways. There must be unconditional surrender. No holding back, anything or any one, or any idol of the heart. There must be honesty. How can the seed find its way when the ground is covered and crowded with other things? The card table, the music hall, the race course, the tavern; do you love these first and most and best? Every man is a sower; what kind of seed do you put in? What will the harvest be?—H. T. Miller.

DOES IT HURT?

There are seven ways of giving, somebody has said. The first is the careless way, giving something to everything that comes along, giving to get rid of the nuisance of the appeal. The second way is the impulsive way of giving, giving when you feel like it, when your emotions are stirred. Then there is the lazy way of giving. Get somebody to get up a fair, or festival, or an ice cream social, or a broom-drill. That is the lazy way of giving, and it is the most expensive in the end. Then there is the selfish way of giving, giving for your organ, for your Sunday school, for your preacher, for something that you are to receive from it. There are churches in this land that spend more in a single year on frescoes than in a hundred years for mission. Then there is the systematic way, setting aside a certain per cent. of our means, and I am glad to say that this is growing among intelligent Christians. Then there is what we might call the fair way of giving, giving as much for the Lord as we use upon ourselves. And finally, there is the heroic way, the self-sacrificing way, giving more than you can, giving until it hurts, and then giving until it does not hurt.—Sel.

AN INVITATION TO DINNER

The tempter met John on the church steps at the close of the morning service.

"John," said the sinuous voice, "you are a stranger. Come with me to Euclid Place. The nice young men all go there. You can read or play games, just whatever you like. And there you will hear some of the finest singing and playing to be found in the city."

"I—I think I will go."

Just then a kindly hand was placed on John's shoulder.

"Come home with us to dinner," said his employer.

John hesitated. The tempter was whispering in his ear. Then his mother's face seemed to come before him, a sweet face from heaven it was, too.

"Mr. Irwin, I will go with you, and thank you for your kind invitation."

A few weeks later Mr. and Mrs. Irwin received a letter from John's home. "I want to thank you," they read, "for the kindness to my boy. His own mother is dead, but I am trying to fill her place. John wrote me how he was on the point of going to one of your fashionable resorts, and how your kind invitation saved him. He says he thinks that was the turning point in his life. May God bless you."

Mr. Irwin read and reread the letter, then very tenderly folded it and put it away with a "keepsake" letter he once received from his own mother.

"Frank," said Mrs. Irwin, "we did not know that our invitation to dinner that Sunday meant all that to John."

"No," replied Mr. Irwin, "but I think God knew!"—The Interior.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

CHRISTIAN LITERATURE IN THE FOREIGN FIELD

The history of Christian missions supplies abundant evidence that the permanence in Christian work is dependent upon the translations of the Bible into the vernacular of the community in which the missionaries work. There are only a very few places where any permanent mission work has been done without the aid of the Scripture in the language of the common people. These places are so few that they stand as a proof against the possibility of building a permanent church where its membership is unable to read the Word of God. Among the first things the missionaries have been in the habit of doing when they enter a new field is to provide the Bible in the vernacular language.

Aside from the missionaries themselves there are two great agencies that have been of much help in this particular mission work. The printing press has been set up in every important mission field. It has been quite common for the missionaries to spend some time in publishing literature. But in the development of modern missions the secular press, in many places, has supplied this need. Another agency that has made work possible in such a large way is the Bible and Tract Societies which have come to their support in a financial way. These societies have sent thousands of dollars for the definite purpose of spreading this literature among those who are either unable or not enough interested to pay the actual cost of publishing this material.

The missionaries necessarily spend a great deal of time in teaching the converts to read and even conduct classes or manage institutions of higher learning, but the translation of the Bible into the vernacular demands the first place, in the permanent work of the church. Among the great army of men, who engaged in this line of work, recorded in the history of missions, there are those who make no pretensions of scholarship, but have been pressed into this line of work by sheer necessity.

To show what historians think on this subject we quote from Dr. Julius Richter, from his *History of Missions in India*, page 287.

"The work of translating the Bible has from the first occupied a distinguished place on the programme of Evangelical Missions. The work accomplished is of a very high degree, in fact, it is in many ways perfect in its kind. The task is a stupendous one. In India 147 different languages and dialects are spoken by far the larger number of these were not even reduced to writing, or at any rate were not yet moulded into shape for the purpose of literature, when the translation

of the Bible was commenced by the missionaries. In many of them they were compelled first of all to complete the most elementary auxiliaries, grammars, and dictionaries. It cannot, therefore, be marvelled at if many of the earlier translations soon proved unsatisfactory, and had to be replaced partly by a succession of revised versions, partly by wholly new ones."

The first missionaries to China tried to meet the demand of the highest classes by translating the Bible into the highly developed literary forms of the purists. This, though very successful among a certain class, was too difficult for use among the common people. Since 1890 there has been an effort made to meet the demand of both classes by introducing three translations, one in classical style much like the first translation, the second in a more simple and modern style of current literature, and a third in the common vernacular of the North, Central and West of China. In many of the other fields there have been two or three versions in an attempt to secure the largest possible result.

When the literature is partly supplied, the next task is to teach the people to read. A large per cent of the converts are entirely ignorant of any kind of letters, and the language must first be reduced to writing. Ignorance and poverty, the two great hindrances in mission work, must be removed. As one from India writes, "It must be remembered that the ability of

the rank and file to purchase is very limited, while large numbers are yet too illiterate to utilize very largely any kind of literature. It can even be said that in many of the countries the people are not far enough advanced to care to spend money on literature."

The situation just presented may be discouraging to one who is not much interested in missions. It is certainly not so to the missionary for he is going on preparing literature for devotional purposes, general enlightenment, and definite Christian instruction. The interest in this particular line of mission work seems to be almost entirely on the part of those in the mission field. In the records of almost every mission station there are resolutions on the subject, suggesting the feeling of a great lack of interest on the subject on the part of the Home Board.

With the growing need of more literature there is also a real need for a literature of a different character. To quote from Dr. Sheffield—"My impression is that the bulk of Christian literature in Chinese is prepared not for the Christian Church but for non-Christians, and that much of the literature prepared for Christians is directed toward babes in Christian life, whereas the time has fully come for more mature instruction, for meat in the place of milk."

Or to quote from another from South India, "The present need is to extend Christian literature, to publish original devotional books, not translations, and to produce vernacular Bible study text books along the line of the Young Men's Christian Association which will enable teachers, workers, and Christians to study the Bible profitably for themselves."

So we can easily see that the work is only begun, and in order that the churches across the water might have the same advantages we have here there is yet much the home church can do.

WHY INDIA'S RELIGION FAILS

C. D. ESCH.

It is a recognized and well established fact that one never gets higher than his ideals and very few cases there are where ideals are really reached. The statement of the prophet, that those who worship idols are become senseless and dumb like unto them, is nowhere more true to life than in India today.

There are in the Hindu pantheon about 330 millions of gods of greater or lesser power and ability. Yet by many it is stated that the Hindus worship one God only but in different forms. But upon close investigation we find it is no more possible for these 330 millions of gods to be one than it is for the 315 millions of people in India who live in separate houses, having separate occupations to be called one man. For we find that these gods all have separate wives, separate abodes, and often are at enmity with each other. They have different powers and ambitions, and their

powers are changed according to the number of years and severity of the penance which they perform. Even demons are granted great boons upon practicing penance. In fact there seems to be no limit to the merit one may attain to if he practices long and severe penance.

The principal deity worshiped by the Hindus of these parts is Ram. The reason for this we think is largely on account of the poem written of the life and works of Ram called the "Ramayana." This is quite a long poem written first in Sanskrit and later in Hindi. It resembles somewhat the works of Homer, but we find in it many more unreasonable exaggerations and impossible things. In fact the Hindu seems to delight in exaggerations, the greater the better. He thinks it altogether too insignificant for a great god or man to go out to battle with less than millions of elephants, horses, and footsoldiers innum-

erable. He describes cities eighty miles long and sixty wide containing palaces of gold and fountains of milk and wine. It is nothing for a king to give to a Brahman ascetic as a gift 100,000 cows, and gold, wine, diamonds, and food in proportion.

Space will permit giving only a very brief synopsis of the contents of the "Ramayana."

The father of Ram was a great king who lived in a city called Ayodhya, a very rich and great city surrounded by a very rich country. Although he had four queens and a large number of concubines he had no sons. He performed various sacrifices but of no avail and finally he decided to perform the famous "horse sacrifice" (which seems to be the one great sacrifice pleasing above all others to the gods). Upon performing this sacrifice the gods were so pleased that Vishun decided to honor him to the extent that he would divide himself into four parts and become incarnate in four sons who should be born to the king. In due season four sons were born, one to each queen, the eldest son being Ram.

Ram was a very clever boy and at the age of sixteen he was sent out to destroy demons and wicked people who were hindering the Brahmins' sacrifices and penances. No one could withstand him in battle. A few years later he was married to Sita a very lovely damsel of divine origin, said to have sprung from a furrow while a certain king was plowing. This king had a mysterious bow belonging to the god Siva which no one was strong enough to bend and as there were many suitors for his beautiful daughter he made the proposition that whoever would be able to bend this bow should have her. Many famous kings and princesses came and tried to bend the bow but all in vain. Finally word came to Ram, then young and unmarried. He went to the king and taking up the bow bent it with such force that it broke, thus obtaining to wife the beautiful Sita, both becoming very much attached to each other.

When the king became old and desired to give his kingdom over to his eldest son, who was highly esteemed by every one, he made great and costly preparations and set the day for his abdication which every one looked forward to with great pleasure. But one of the queens was very angry because her son was not honored and remembering that a great boon was promised her by the king, decided to ask that her son be enthroned as king in Ram's stead and that Ram be ordered to go to the jungle for fourteen years and live the life of an ascetic. This was very hard for the king to do for he knew that all the people desired Ram to rule, but he must be true to his vow and so the queen's request was granted.

Ram was called and the verdict given. He being a true son could not disobey the command of his father but gladly forsook all and went to the forest. He desired Sita to remain in the palace, but she insisted that she would rather die than be separated from him who was her life. So he

suffered her to follow. His brother would not take the kingdom as his own but decided to rule in Ram's stead until he returned from the forest, keeping a pair of Ram's sandals continually before him as Ram's representative.

One of Ram's other brothers, Lakshmana, because of his great love to Ram decided to go with him, so the three set out. The city was so sad upon their departure that the capital was removed and the old king died in a few days from grief. They wandered from one forest to another visiting many famous ascetics and living on fruit and roots.

In Lanka (Ceylon) lived a famous demon named Ravana. He was very powerful and went about in the forests slaying Brahmins and ascetics. Finally he found Ram and his party. Seeing Sita he was charmed by her wonderful beauty and resolved at all hazards to have her as his own. But he could not take her by force as long as the two powerful brothers were present, so he devised this plan. He got one of his companions to change his form into that of a beautiful speckled deer and go to the abode where Ram and Sita were. Sita seeing the deer was so captivated with its beauty that she requested Ram to go and slay it for her. He was somewhat suspicious of the matter but yielding to her pleading he went, leaving Lakshmana to guard Sita. When the deer was shot it cried with the voice of Ram for Lakshmana to help. He would not leave his charge but upon Sita pressing him to go he went to his rescue. While he was gone Ravana came and carried Sita to Lanka.

When Ram found that his beloved wife was gone he almost died of grief but taking courage he decided to search for her and avenge the evil deed. As he wandered through the forest he went on asking of every beast, bird, and tree and finally he found out that Ravana had carried her off but where he went no one knew. A short time later he managed to secure the assistance of the monkey kings of all of South India in his search and after a great world-wide search he was finally successful in finding her. The great monkey chief Hanuman found the abode of Ravana at Lanka and also Sita there. He succeeded in secretly giving a message from Ram to Sita, whom he found in great repentance—for, said she, I must have committed some great sin in a former birth hence this great calamity. For her great love to Ram she had kept herself pure even though her life had often been threatened by Ravana if she would not renounce her lord and become one of his queens.

Ram with the help of bears and monkeys who flocked to him from all of South India made an invasion into Lanka and waged a great war with Ravana, destroying his city and army and finally in a fierce conflict killed Ravana himself, and rescued Sita, who, upon proving her innocence, was again taken back as his wife. The time of their exile now being fulfilled they returned to Ayodhya where with great pomp Ram was crowned as king and lived in the

palace with Sita in great happiness and ruled his kingdom thus for 10,000 years. During all this time there was no want, no sickness and the greatest of joy prevailed on every hand. After this time he went to heaven to again join his wife who had died shortly before.

This book is not one of the oldest nor is it considered the most sacred of books, especially by more highly educated pandits, but there is no religious book that is read as much by the common people, and no god who has as many worshipers as Ram. One seldom goes through villages or bazaars where people meet but that you frequently hear them saying to each other, "Ram, Ram," the same as we say "good morning," or "good evening," as the case may be.

The question naturally arises, What merit is there in reading a book of this kind? It reminds one much of the book, "Jack the Giant Killer," which was read and is still read by many people in Europe and America but not taken serious by any but small children. But to the Hindu there seems to be nothing impossible to be believed, and the greater the exaggeration the better he likes it. He seems to have no difficulty in imagining a mountain to be over 500,000 miles high, and for Hanuman the monkey to go to the Hymalayas and get a whole mountain and bring it to Ceylon in less than one half day (an actual distance of over 1500 miles). The poem closes with this promise, "Reading even a single verse of this poem, one who has no son, obtaineth him; one having no riches, gets them; and people are freed from all sins. By reading even a sloka (line) people are freed from all sins which they commit every day."

If this were true there would be no one in India without a son, neither would there be any poor people. But how different! Ram is the great ideal, and what about his character? True there are many good traits mentioned, such as loyalty to his family, obedience to his father, and keeping his promises, kindness, etc. But he who could not protect his own wife from the demon nor could tell where he had taken her, he who was often overcome by fits of anger, grief, and lust for the gratification of which he did many inordinate things, how can he protect and keep his followers from being overcome by demons, and from falling into sin?

When the Ramayana itself is in places so vulgar that it cannot be translated (and these parts are generally the most delighted in by the public); when most of the gods and great men represented therein are polygamous and drunkards, fighting only for the gratification of their own lusts; when the position of woman is so low that she knows nothing better nor greater than her husband who is her "great god" regardless of whether he be good or bad; and when fate is regarded as the one great ruling force; what can we expect to find in the followers of these ideals, who have such base desires and nothing above the

gratification of their lusts as the ideal of true happiness?

There is a great deal of talk about reform in the Hindu religion, but the whole thing appears to me like a man trying to make good fruit by stretching fine skins over rotten apples. The whole Hindu religious system is as rotten and deceptive as the devil himself. You might as well speak of making an angel out of the devil as to try to purify the Hindu religion. We hear much of the excellent things in Hindu philosophy which has been taught for thousands of years has failed to lift the people above the level of performing human sacrifice, and the destruction of female babies and widows, which would still be carried on were it not for the influence of Christianity. This excellent philosophy

does not keep the rich from oppressing the poor to the extent of starvation in famine times when they have millions of money and grain laid up, nor does it keep people from selling or devoting their daughters to the temple gods which means a miserable life of prostitution.

Not until India accepts Him who went about doing good even to His enemies, laying down His life for them, overcoming every evil desire, will she be free from the sins she commits every day and obtain the true riches.

Dhamtari, C. P., India.

P. S. For the reason that Hannuman, the great monkey chief, helped Ram so much, the Hindos today worship the monkey and consider it great merit to feed and protect them.—C. D. E.

THE HOME CHURCH AND FOREIGN MISSIONS

I. Spiritual Resources

H. FRANK REIST.

A few years prior to the World Missionary Conference held in Edinburgh, Scotland, in 1910, eight commissions were appointed to make a thorough and exhaustive investigation of different phases of foreign mission work. These commissions were composed of men and women who are leaders in the missionary enterprise, many of them experts who have made a life study of the mission problems. They gathered their material from every available source and embodied the result of their research in reports which were presented to, and discussed by the Conference in Edinburgh. Each report with the discussions of the same was published and bound for distribution. The report of this World Missionary Conference consists of nine volumes, the reports of the eight commissions and one volume containing the proceedings of the Conference. The information found in these reports is authoritative and the most comprehensive report of the status of mission work issued to date. A study of these reports will give one a comprehensive view of conditions in the various mission fields and a thorough knowledge of the principles underlying successful mission work, and the relation of the forces in the homeland to those on the field. The one who masters these reports may consider himself well informed on the subject of foreign missions.

The material for this series of articles is taken from the report of Commission VI, appointed to investigate the Home Base of missions and deals with the work and responsibility of the home Church in the propagation of foreign missions and methods for developing the missionary spirit. These articles are a condensation of the Report—a review—with occasional quotations from the same. Some of the points that are especially applicable to conditions with which we as a Church are perhaps more familiar and with which we

have to deal, may be enlarged upon by the writer.

The work of the Church is primarily and essentially spiritual. The power promised her and at her disposal is a spiritual power emanating from God. The mere multiplication of machinery does not necessarily increase her power. The resort to human devices and agencies and depending upon these alone for increasing power is sure to result in defeating the purpose of the Church. The question is not one of organization, but whether the Church has sufficient vitality for the great task of world-wide organization. **It is not a question of wealth, or numbers, or education, but whether the Church, the individual members, have the divine life within which is in touch with the divine power; that life which propagates itself regardless of numbers or opposition.** One man with a conviction born of God is a greater power in the evangelization of the world than fifty thousand who are only passively interested in the spread of the Gospel.

Since the success of the Church depends upon her utilizing her spiritual resources the question may be rightly asked, Whether these resources are sufficient for the accomplishment of her task? For our answer we need but reflect upon the origin of the Church, her Founder, Christ the Lord God. If we can comprehend God we can comprehend the resources at the command of the Church. Does God lack power or resources? Can He fail? Surely not. If the world is not as speedily evangelized as God would wish it is no fault of God, but of the Church because she has persistently failed to put to work the tremendous resources placed at her command. The only reason why the Apostolic Church was such a power for God is that she claimed the power promised the Church and utilized it. The same privilege is ours today. The spiritual resources have not been diminished,

God has not changed.

The most effective means at the command of the Church, a means that every child of God may utilize, is that of prayer. If the Church is to accomplish her task she must be a praying Church. **"The Church that does not place supreme reliance upon prayer is at variance with the entire teaching of the New Testament."** In the teaching of Christ prayer is given a prominent place, emphasized and exemplified by His own life. The most effective workers are those given to much prayer.

The need of prayer by the home Church for foreign missions becomes at once evident when we consider the conditions under which the missionaries labor. The mere crossing of the ocean does not make missionaries "immune from the temptations, the weaknesses of character, the unbelief that deadens the life of the Church that sends them forth." **"The neglect of prayer by the Church at home means defeat at the front of the battle."** We know not when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood." The social and moral degradation with which he is constantly surrounded have a deadening influence upon his spiritual life unless much time is spent in secret. He does not have the moral and spiritual influence and advantages with which we in the homeland are surrounded.

The need of prayer for the missionary is evident and urgent, but equally great is that of the native Church. The battle to overcome the world, flesh and the devil is as real and stern for the native Christians as it is for those in the homeland. **"They are without the traditions and sacred associations and Christian atmosphere that aids the building of Christian character in Western countries."** Their traditions, mode of thought, social relations, in short their whole life has to be reconstructed and placed on a new basis. Persecuted and forsaken by their friends, beset by difficulties within, these native Christians are called to the superhuman task of winning their fellow countrymen for Christ. How can they accomplish it without the prayers of the Church at home?

Prayer being so vital a factor in the missionary enterprise it becomes a seriously important question as to how stimulate and develop the spirit of earnest intercessory prayer in the Church. Every missionary agency depending upon supreme power for the accomplishment of its work is deeply concerned in the organizing of praying bands of praying men and women. **The organization and promotion of this kind of work is the highest and most difficult form of Christian service.** It is a phase of work that has not yet received its due portion of attention and consideration.

To pray effectually we must be trained in the practice of prayer. We must have a desire to intercede, be burdened for the cause of Christ, and be in constant communion and fellowship with God. **"It is much more difficult to pray for missions than to give to them. We can only really**

pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."

How to promote this spirit of prayer is a serious question. If not extreme care is exercised prayer for missions will become a mere formal affair and lack that free spontaneous expression of a heart that is in sympathy with the lost world and in vital touch with God. "It is the experience of many pastors that a genuine missionary spirit in their people can be cultivated by directing their thoughts in prayer to the great mission task of the Church more than any other way."

Regular gatherings for the express purpose of praying for missions have been found helpful under efficient leadership. Here the spirit of prayer is fostered and lessons of prayer learned.

In order to pray intelligently for missions it is necessary to keep the one praying informed of conditions and needs of the field. All intelligent prayer is based upon a knowledge of facts. As these facts come to our knowledge and we understand them can we plead effectually with God in their behalf.

The family altar is a suitable place to remember the mission task of the Church. It will bring to remembrance the needs of the dying world and be a spiritual education to those who gather around the altar and a means of help and strength to those who are toiling at the front.

The spirit of prayer that pervades the life of one who prays unceasingly for the mission cause cannot help but have a wholesome influence and make a deep impression on others. Thus the circle may be constantly enlarged and bringing in line with the purpose of God a larger body of His children.

The great need of the day is not more means, more missionaries, more organized groups of praying bands, but "that individual Christians should learn to pray." This matter of prayer should be taken seriously and become a definite part of our daily life. The secret of intercession can not be learned from our fellow Christians, but alone from Christ Himself. "Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power." Only through prayer can we command the outpouring of the spiritual resources and utilize them effectively. If the Church would accomplish her task she must heed the command, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"—heed it in giving herself to unceasing and earnest intercessory prayer. Then, and then only, will there be an abundance of means and workers to carry forth the cause triumphantly. The praying Church is the one with power; the Church with power is the one that will accomplish the task assigned her. The spiritual resources are inexhaustible and limitless in power. Is my Church utilizing this power at her command? Am I as an individual doing so? (To be continued.)

Scottdale, Pa.

NINE HUNDRED MILES ON MULE BACK IN SOUTH AMERICA

I am very glad to be able again to send you a message from here, having arrived from Bolivia yesterday, after a very tiresome journey on mule back of some 900 miles. With one of our Chiriguano members called Damien and two mules called Meg and Gipsy, we left San Pedro on the 19th July.

Our speed was only that of a quick march, as the large saddle bags were loaded with food, medicine, ammunition, books, extra clothing, and usually a day's supply of maize for the mules.

Rising usually at 4 a. m., Damien makes the fire while I feed the mules and fold up the beds; if wood has been plentiful the rice of maize meal and meat has been cooked the night before, and only needs heating; we sometimes have tea, sometimes a concoction of Damien's own picking from the mountain side, and bread or maize roasted whole.

During the forty-five days' journey we have only slept about ten nights under roof, sometimes under the side of a big rock, at others in the dense forest, having to cut and trample down the brush to make an even place for our beds; or the stone-walled sheep-pen of a deserted house on the mountain side, over 11,000 feet above the sea; once we slept under great trees on the shore of the great river Pilcomayo; sometimes with a roaring fire all night long, at others huddled up after smoking our eyes out blowing a pitiful fire made of dried cows' dung and corn cobs; "cauld blew the bitter biting" south up there.

One night's ice would almost bear the weight of our mules, and the wind cut deep all day. I was grateful for a pair of thick Canadian socks to pull over my hands, and even then only after heating up over the fire could we unsaddle our mules; they, poor things, pawed the ground and snorted, hunching up their backs against the piercing wind.

The Programme

Our objects in making this journey were: 1st, to visit some of the members who have returned to their Bolivian homes after being converts here, and see if we could set them to work definitely amongst their countrymen there. 2nd, to find out the places where men could be sent on itinerating preaching trips, where the people were kind and attentive to our message, and where the Roman Catholic priests would not molest. 3rd, to find out more of the size of the country occupied by the Chiriguano and the amount of the population. 4th, to find out the nature of the work done by the Roman Catholic missions, and the extent of their influence and authority. 5th, to visit Tarija, an old Bolivian town in the mountains, from which a number of the Roman Catholic missions are controlled.

The journey was begun in the prayer of the Church here at San Pedro; we went forth upborne by the love of many

hearts of those whose feet have trod many of the forest roads we had to travel; these dear believers here also gave of their earnings to help meet the cost of this journey. I think Damien and I can say without boasting, we have not wasted an hour, we have not taken a life of bird or animal needlessly; though for weeks from the pack of my mule I have shot all the meat we have needed, and at times we have exchanged a duck or a piece of deer flesh for something else we needed more. I only took with me about £7 to meet the expenses of the whole journey, so we had to go with great care, as dried alfalfa and maize had to be bought at very high prices most of the way, and the mules' shoes were soon cut through on the stony mountain paths.

After traveling about two weeks we came to Parapeti, a river of the same name, with a wide flat sandy bed, and two villages. We rode through the first village, merely buying a few things, and delivering a few letters, on to the Roman Catholic mission about three miles up the river; there we found Melchor, one of our converts, and his family. He is suffering a good deal of persecution from the priest in charge, but was bright and full of faith and drew us into his hut twice over that we might kneel down together and pour out our hearts' desires in prayer. I was glad also to hear his brother pray, who has never been at any of our meetings. They cooked us eggs and gave us a full supply of maize for our mules; but because of the drought and absolute lack of pasture we had to move on.

Roman Catholic "Missions"

We spent the night at the first village to which we returned, and I was pressed by our host, who was the priest's foreman, to visit his reverence with him in the morning. So we went to the large new house, where we found the Franciscan father counting out piles of silver in pay for some cargoes he was buying from a passing troop. After despatching his business he turned to me, and I am sorry to say I met a man who is raking up the sticks and straws, with downcast face. Dressed in his long brown robes and sandals, with pallid, lifeless face, he trotted off and returned with a long black bottle and ordered a tray with small glasses, and four of us were presented with small quantities of rum, but I found myself in the majority, backed by the hosts of light and glory, and temperance and sobriety, and we went out to see the church he has already spent two years building. Half-naked, half-starved women and girls, carrying great earthenware jars of water, gathering manure to mix with the mud, making bricks and tiles! The Israelites in Egypt over again. And still the priest groans and deplores, because the people are all leaving to work on the sugar plantations! "Well!" exclaimed an intelligent Bolivian, "the saints need no shade, but the people do." They live in hovels and

dens and learn to be beasts. So does the worldly church all over the world under all her names, imitate Babylon and Egypt, building but to burn. But light could scarcely reach his reverence through us, and we went on to the country of Damien, my companion. Just at dark we arrived at a sugar-cane mill in the forest, turned by oxen or mules. Shouting, flute-playing, laughter, fire-burning, dogs barking, figures of all kinds flitting here and there in the darkness amongst the trees, and over the piles of sugar-cane, and around the fires where the sweet syrup steamed.

The day after our arrival the headman called together all the principal Chiriguano of the neighborhood, the mill was stopped, and all gathered together in the open air to hear the Gospel. The headman interpreted until he could not go on, then Damien. Then we visited a number of sick in the neighborhood, having prayer with each family. They begged us to stay amongst them, and when we told them we could not they brought us food and gave us of their grown sugar to help us on our way.

So we again turned south toward the Argentine, but after retracing our path for two days, we turned west over great pampas towards the Andes. This is the land of the emu or South American ostrich, tall, wavy grass and trees standing apart with wide spreading branches, as if planted in a park. After steadily rising and passing through a pass in a low range of mountains, we traveled up a wide sandy river bed, with in places a wide, shallow stream of water running over the sand. We passed a small but important village called Cuevos on the right and came at night to the Roman Catholic mission of Santa Rosa.

This is the strongest and best built mission the Romanists have among the Chiriguano. It is a village of some 150 houses with a very large church built upon a height over eighty feet above the village. The church and building of the priests is reached by a stone-paved winding road, and the whole cluster on the hilltop makes a most imposing show. I only wish we could report less drunkenness in the village below, but it has been a feast day as there was a temporary arch over the road and visiting people were evidently just leaving for their homes. We slept amongst the boulders on the hillside behind the church, and next day climbed the first great range that stood between us and Tarija.

Among Indian Tribes

Two days' march down a stream, part of it through monkey-land; a day across dry and scorching lands, and as the sun went down we came to an Indian village on the grand, roaring river Pilcomayo. Here we found Bolivians, travelers like ourselves, and had the pleasure of being called "miserables," because we would not drink chicha, an intoxicating beer made from maize; but turning from them to the Indians we were very kindly treated.

It was a fiesta, and the chief's house was full of guests; the scene brought back the word pictures of the North American Indians; nowhere have I seen finer looking men, and one young woman was indeed a self-conscious show with her vermillion eyebrows and painted cheeks and arms; her many necklaces and gaudy dress; the men all wore the tembetta in the chin, and long hair; and were of strong features, thin lipped, and curved nose. I presented the head lady with a pigeon I had just shot, and gave medicines to a few. They gave us eggs and sold us maize, and expressed their desire that we might come and live amongst them and teach them. We could not stay and keep our mules alive; as it was we had to get up in the night and move them from one tree to another, so that they might find at least a few fallen leaves on which to feed.

On this river the Indians live almost entirely on fish, and by the way these made the water move when I took the mules to drink, there must be a great abundance of large fish. By carefully watching where others crossed, we waded through without a guide, and found a man waiting to buy medicine on the other side; then we had three days through a lonely land, a land of salt springs, hot, dry, and uninhabited, but gradually rising, steadily up the long gown that covers the feet of the Andes; after climbing a long way we find that we have left the Chiriguano country, and are in a wide, fertile valley with a bright, rushing river, and the stone walls, and many sheep and donkeys, of the Quichua people.

Two days more to Tarija, climbing up to 14,000 feet where the Condor soars and where the wind is piercing cold; looking east from those succeeding heights, we see molten waves, range after range, each running north and south with a slight inclination towards the east in the north and west in the south, and each wave lower than the last as one looks east.

After passing four or five of these ranges we find Tarija, a town, well built, at the foot of the next range which rises close behind it. This range is the greatest and the last, for past its peaks lies the great Bolivian plateau. I have never seen a place of its size where so much building was going on as Tarija. While I write they will be in the midst of one of their semi-pagan-religious festivals; it was advertised all over the place; special savage bulls had been brought; special dancing women were to receive prizes in national money, masses, processions, etc. Tarija needs the Light of Life. I should judge it a very healthy place to live in, but a very trying place to reach. I heard a beautiful piano played in one of its houses; all that a man or family needs can be got there. For anyone who wishes to live for Christ in a dark and needy corner, there is the fanatical town of Tarija.

We feel grateful to God that He has enabled us to take this journey. Speaking for Damien, my companion, I can say that

he has acted the part of a faithful Christian. Many a time in the night I have felt him putting over me the clothing which belonged to himself and which he needed. Never complaining, even when all his footwear was gone, and he had to walk over the sharp stones in his bare feet. Even when the strain of a long day of hard climbing brought us just to the very last of our strength, and his face was full of fear, I never heard a growl, and in his care for me. Not more than a year ago Damien was a drunken sot with no care for God, or man, or himself even. So works the love of Jesus Christ. Many wondered why when we got to the railway, I did not jump on the train and leave him to bring home the mules; they did not know that we were brothers.—John Linton in *The Evangelical Christian*.

ONE OF CHINA'S WOMEN

Dr. Li Bi Cu is one of China's new women. A forceful speaker, using perfect English, with a charming personality. Dr. Li Bi Cu never fails to win the hearts of her audiences. Those who heard her at Northfield last summer can never forget the appeal made by the little woman in Chinese dress, to the women of the United States to come to the help of her countrywomen. The mother of Dr. Li Bi Cu was rescued from the street, where she had been thrown to die, when only a day or two old, and taken to a mission school, where she was cared for, educated and trained as a Bible woman. She married a Methodist minister, Mr. Li, and her daughter, Li Bi Cu, grew up in a Christian home. One of the missionaries, seeing unusual ability in the young girl, brought her to America for a more thorough education than China afforded. She studied in Folts Institute and later entered the Woman's Medical College, in Philadelphia. Graduating with honor, she returned to China after 8 years' residence in the United States and was sent to the Fukien province, where the Woman's Foreign Missionary Society of the Methodist Episcopal Church had opened a hospital, and has cared for the souls and bodies of thousands of patients.—Sel.

Eighteen miles back of Urumia, in the mountain, lives a Kurdish sheik or holy man. He is considered so holy that wherever he goes people try to kiss his hands or feet, or, failing that, they will kiss any part of his garments or body that they can reach. His sacred character is wholly due to his descent. Some months ago one of his servants was brought to the hospital suffering from a severe wound inflicted by his holy master, the offense being a trifling one. The poor man never murmured over the terrible wrong inflicted, declaring it was an honor to be stabbed by so holy a man. A few days after the servant died. What can you expect of a people with such ideas of holiness current among them?—*Presbyterian Bulletin*, No. 25.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XI A Study of the Epistle

In answering the question, "Shall we continue in sin, that grace may abound?" (Rom. 6:1), Paul answers a number of other questions, but all pertain to the same answer. All are involved in the relation of the person, saved by grace, to his past life. The first answer considered is that of how sin is affected by grace. We have already noted that its power is taken away by the death of Christ. In our present discussion we shall note how the relation of the believer to his past life, or to sin, is affected by the work of grace accomplished through Christ.

Grace Decides the Believer's Relation to Sin.—Rom. 6:12-23

1. Because of the death of Christ.—Cf. Vs. 11, 12.
 - a. The believer is reckoned dead, by his faith in the death of Christ.
 - b. The body remains a mortal body, but is under the control of the believer's faith.
 - c. The lust of the body continues to exist in the mortal body.
 - d. Sin, which receives its power from yielding to the lusts of the mortal body, is no longer recognized as a dominating power over the believer who reckons himself dead in Christ.

It is evident that, considering the statements made by the Apostle concerning the relation of the believer to sin, there are present in the life of every believer some of the influences which tend to draw away the heart from its path of rectitude. The premises on which the relation of the believer to sin is based, and from which the Apostle argues is the fact of the death of Christ and the appropriation of that death with all of its merits by the Christian. His conclusions for the Christian are perfectly in harmony with all of his other teaching concerning the same truth. Instead of a statement to the effect that sin will no longer reign in the mortal bodies, he places the responsibility of the control of the body and its lusts on the will of the believer. There has been no condition wrought by the work of grace which becomes operative and effective in the Christian's life without the consent of his will, and no grace which accomplishes a condition of automatic righteousness in his life in the flesh; that is—a condition in which the Christian lives righteously without the constant exercise of his will. The whole

argument of Paul in the following verses implies the necessity of the choice between right and wrong, submission to the mastery of sin or righteousness, and the choice of the wages of death or the gift of eternal life. While the justifying influence of the atonement has made us righteous, and keeps us righteous, in the sight of God, it is necessary that our continual watchfulness be exercised in order to keep our lives up to a high standard of purity and godliness while living in the flesh.

2. Grace makes possible a new life unto God.—V. 13.
 - a. The old life which was after the flesh and sin is put away by the cross.—Cf. Vs. 6-11.
 - b. The new life is subject to God by the resurrection into newness of life, even as the life of Christ was no longer subject to the flesh after His resurrection.—Vs. 5, 10, 13.
 - c. The members of the body are yielded to the new mastery of the will of God.—V. 13.

The merits of Christ's death must ever be kept in mind in considering every phase of the Christian life. In the estimation of God the past life has ceased. It has been judged and the sentence executed. It has been put to death. The believer having recognized this condition of the life of sin, takes to himself the offer of forgiveness through Christ, thus satisfying the judgment of God, and receives the new life which partakes of the nature of Christ's resurrection life and is under its laws. For this reason the believer is no longer under the obligation of service to sin in yielding his members to gratify the lust of the flesh, but yields his members to the service of the new life.

3. Grace frees from the dominion and judgment of sin.—V. 14.
 - a. By removing the obligation of service to Law.
 - b. By establishing the law of grace, which is righteousness by faith.

"The strength of sin is the law." If righteousness is to be attained by the works of the law it will be impossible to meet the obligations laid upon man as long as he remains a fleshly being. Some versions omit the article "the," which would be in perfect harmony with the thought in chap. 2:12-16. The inability of man to live up to law brought about the judgment of the flesh in Christ, and made void the law of righteousness by works. Two facts con-

cerning sin result therefrom; first, sin has no dominion because the flesh through sin operates is no longer in the position to demand the service of man—it has been put to death by faith. Second, sin can no longer occupy the position of judge to condemn those who fail to comply with its demands or yield service to the flesh, judgment being satisfied and a new law of righteousness instituted.

Righteousness by faith is the subject of the Apostle, as he expounds the gospel to the Romans. (See chapter 1.) This is the grace in which the believer stands (Rom. 5:1). Grace is, therefore, the new law, agreeing with "The law of the Spirit of life in Christ Jesus (Rom. 8:2), under which Christians live. While grace is represented as a law, it should not be understood as being of the same nature as "The law," for while the latter demands perfect righteousness in the flesh, the former supplies the righteousness and the fulfillment of the law in the Spirit and by faith. At the same time, one who accepts the condition of being under grace accepts all of the conditions controlling grace and making it effective in his life. While those under the law are held in the bondage of fear, the believer lives under the rule of grace in the servitude of love.

Grace Effects the Believer's Attitude Toward Sin.—Vs. 15-23

1. Grace does not give the privilege to sin with impunity.—V. 15.
 - a. Yielding to sin is not consistent with the Apostle's teachings.—Cf. Vs. 1, 2.
 - b. Believers are under obligation to righteousness as servants to masters.—Vs. 16-22.
 - (1) A willing service of submission to righteousness.—V. 16.
 - (2) A service of obedience to the gospel.—V. 17.
 - (3) A service of the heart—of love.—V. 17.
 - (4) A natural and reasonable service.—Vs. 18, 19.
 - (5) Not an unprofitable service.—Vs. 20-22.
 - (6) A grateful service, being made free from sin and death.—Vs. 20-22.
 - (7) A honorable service, whose fruit is holiness.—V. 22.
 - c. Those who continue in sin after accepting the conditions of grace are subject to the same attitude of grace.—Vs. 16, 19, etc.
2. While God maintains an attitude of grace toward believers, His attitude toward sin remains unchanged.—V. 23.

Among the truths expounded by Paul,

none is clearer than this, that grace is not a favor of God toward sin. God has mercy for the sinner and will pardon his sins. His whole purpose is to deliver the soul from sin and its control and judgment. There is no continuing in sin for the one who realizes the consequences of such a course. He will turn away from sin as he turns away from death. The inconsistency of one continuing in a life of sin after escaping from it is incongruous to the very nature of the gospel of grace. The believer does not continue in sin in order to magnify the abounding grace of God. This fact was explained by Paul in Rom. 3. It is again noted in chapter 6:1,2, after he has enlarged on the thought of the great overcoming power of grace where sin had abounded. Yet, there is that subtle truth in the gospel that God is continually exercising grace toward the believer, for, there are many occasions in one's life in which he realizes that if it were not for grace on the part of God, even believers would not be saved. Vinet is cited by Godet as having said, "There is a subtle poison which insinuates itself into the heart even of the best Christian; it is the temptation to say: Let us sin, not **that** grace may abound, but **because** it abounds." Either position would be a gross violation of the attitude of love which God manifests to the Christian and of the profession of honor, obedience and reverence expressed by the Christian in his acceptance of the saving grace of God.

The contrast which the Apostle draws between the past and present life of the believer also argues for the separation of the believer from sin. The servant of sin had his past life in the service of sin, yielding his members (his physical, mental, and spiritual powers), to the control of that which resulted in sin, unrighteousness, uncleanness, iniquity, things of which men are afterwards ashamed, and for which the wages of sin—death—must be paid. Such a service is moreover free from righteousness. It does not aim at righteousness, nor does it tend toward righteousness, neither feels the restraint of the true principles of righteousness. It is not under the guiding influences of God's righteousness and grace. Its fruit could not be other than that which would end in disgrace and death. If men are saved from such a life as that, argues the Apostle, why will they again return to it? To return, is to invite upon one again the same conditions and the same judgments as from which grace had made them free.

The great power which saves and holds the believer in his life of holiness is love. "Ye have obeyed **from the heart** that form of doctrine which was delivered you." "Ye have your fruits **unto** holiness and the end everlasting life." The righteous heart has as its aim holiness. Faith appropriates the condition of perfection which rests in Christ and endeavors to attain unto the same in all of its efforts. Out of love to God and to Christ by whom they are saved, the believer endeavors to honor them by a holy life.

The reward of the believer's life is an exceptionally remarkable one. Sin has its wages, but righteousness has its **reward**. It need not be wages, for that would be inadequate in designation of the value of the service or of appreciation of the servant of God. The only reward fully meeting all of the requirements of Divine appreciation would be one denoting honor. A gift is that token of Divine approval. "The gift of God" for faithful service is eternal life. It is neither earned, nor merited, it is not

a payment nor a wage. It is solely a mark of honor and an evidence of the great love wherewith God has loved us and which represents eternally the fullness and glory of that love. To such dignity and honor does the Apostle lift the standard of Christian service that it is far above seeking the paltry wage of a few days of labor, but seeks only the honor of Him who shall bestow upon His servants the mark of His eternal approval.

"SCIENTIFIC FAITH"

I

CRISSIE YODER.

I. The Scientific Method

The scientific method of study is to begin with the fact, to make the most of the fact and push along that line. When the mystery is reached without discounting the fact wait for more light and further light will come with the development of the fact.

The facts which relate to character are the most important and the character of Jesus Christ is the greatest the world has known. So to be scientific the student who desires to be masterful in the realm of character must go to Christ as his teacher, and he who ignores the life and teaching of Christ is unscientific. Science admits without a doubt facts which have been tested and thousands have verified the claims of Jesus Christ, so the man who has never put Christ to the test is unscientific, is as incompetent to judge Him as the person ignorant of science would be to doubt its tested facts.

To be scientific the only leaders worth following are those who are competent in the Christian life, those who are specialists and have had long experience, and to be truly scientific a man must be willing to face the truth, and have the courage of his convictions in the matter of following Jesus Christ.

Assumptions must not be taken as facts: Ignoring related considerations and losing right proportion of truth by accepting narrow lines of specialties.

II. Scientific Faith

A scientific definition of faith is, "Faith is a reasonable inference from accepted facts concerning that which is not yet known." It is reasonable to believe things consistent with facts but transcending experience. All science progresses by accepting various inferences which reason suggests as best and this is just what the Christian does.

The place of faith is apparent in science, for it is all developed on the basis of the atomic theory about which scientists can only know in part but believe in. If man is ever to have intelligent meaning of life itself, not to mention that which transcends human life, he must be taught from a point of view which transcends his own. As the broad-minded view of any great problem involves the study of all facts related to it

so a strong faith must be broad-minded.

The unseen physical and spiritual world is as real as the physical world. One element in scientific faith is that any conception of God must be anthropomorphic. Affections, feelings, will, are organs of evidence to man as well as intellect. Scientists have faith in their inferences and theories, yet they are uncertain about all. Hence the Christian is the most scientific of all men because he has a vital experience as a basis. Because of this reality of experience the Christian's claims cannot be doubted. When Christ emphasized the necessity of faith He only stipulates a condition everywhere demanded by heroic service, for only that man accomplishes who believes.

III. Scientific Belief in God

Lord Kelvin, greatest scientist said, "We are absolutely forced by science to believe in a Directive Power, in an influence other than physical, or dynamical, or electrical forces." Liebig said, "No more do I believe the grass and flowers grow by mere chemical forces, than I could believe that a book of Botany describing them could grow by mere chemical forces."

There can be but one God according to science and He is immanent in all nature. He is intelligent and manifests powers of mind and will. The presence of the moral nature in man points to the moral nature in God. And, too, all nature teaches that He is love. The fact that He is invisible as Spirit is no more mysterious than the fact that every man is invisible as a spirit, and the realm of the invisible spirit is counted the realm of the vital realities in human life. Fatherhood in creation compels belief in Fatherhood in the Creator. Scientific belief in God then, can be nothing less than belief in Him as our Father who loves and cares for us as an earthly father, but with infinite wisdom and love. So when Christ pointed men to the Fatherhood of God He was thoroughly scientific. God cannot be found, however, through the telescope, only through the eye of the soul.

How can the love of the Father allow mankind to suffer? Because the penalty which follows the violation of law is its necessary defense. This broadminded, scientific view which takes every fact into account is the hope of mankind.

IV. Scientific Belief in Character

We are accustomed to call anything a success or failure according as it accomplishes what its maker intended it to be or do. The Maker intended man to make character and he is a failure if he does not realize his spiritual possibilities. Manhood is broken because God's law which is written in the very constitution of the human soul has been violated. This violation of law is called sin. Sin is lawlessness and is just as fatal in the divine government as in that of men.

Evil is necessary as the condition of moral character, for there can be no holy life without the presence and withstanding of evil. But presence of evil is not the same as the fact of sin, and yielding to evil in violation of God's law is contrary to His will and separates men from God. The purpose of God is that man should realize righteousness by conquering evil for this is the only way of growth and only thus is it possible to realize the noblest character.

Men were despairing in the helplessness and hopelessness of sin when Jesus Christ came as revealer to men of a perfect character and this meets the scientific demand for a vision of a life which has power to change the desires and purposes of men. Our nature makes three claims upon us—we owe to our physical, our psychical and our spiritual nature. Science demands that every man face his responsibility and he is responsible for his moral condition for he has been offered the power to enable him to conquer sin if he will receive it. His destiny is in his own hands.

V. Scientific Belief in the Bible

Test of validity of sacred writings is the result they produce in the making of character. The Bible is both harmonious with teachings of science and history and is proving the greatest source of light for men in the darkness of sin. Its power is proved in the life of the nations who have accepted it. The scientific question is, "Does the Bible accomplish its purpose to realize in men spiritual life through faith in Christ?" Leading statesmen, eminent scientists, great philosophers, literary geniuses—men who are not distinctly champions of religion—say its fruits are proof of the validity of its claim. There is no hindrance to an intelligent and scientific faith in the Bible as the record of the revelation of God to men. It is not the revelation—something artificial and unnatural let down from heaven—but the record of God's revelation.

The plan of the Bible is to give the story of God's purpose and work in redemption and its true perspective centers in Christ. The Bible is the record of the revelation of God and Christ is the fulness of that revelation. Do not turn away from Christ to some difficulty in the Bible. Settle your relation with Him first then are you ready to consider other matters of inquiry.

The historical reliability has been established by competent scholarship and the more light that is brought to bear upon it the more certain becomes its accuracy.

Discrepancies occurred through incorrect work of copyists. Four gospels were not intended to agree in details, but they tell in a different way the very same story. Though it is not primarily concerned about teaching science and was written 3,000 years ago it is in perfect harmony with the teachings of modern science. Much of the Bible is figurative and parabolic but that does not detract from the tremendous fact and it is the fact which concerns us.

The moral teachings of Old Testament are adapted to capacities and limitation of Israel. Only 50 years ago men believed God considered slavery just and right. The secret of moral progress is the fact that man has steadily come to understand God better and to desire to obey God's will. In the light of this, difficulties regarding a lower level of morals in earlier times, melt away. Old Testament reveals spiritual atmosphere lifting it far above the sacred writings of any other religion. Nowhere else is there the conception of a personal communion with God, breathing the confidence of His guidance and the trust in His power. The New Testament is a history of words, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It portrays the wonderful character of Christ to men, revealing God to men in a fulness of truth and life.

The teachings of the Bible satisfy the deepest needs of the human soul, the loftiest aspirations, the noblest ambitions of the greatest men of all centuries. This proves its sufficiency as the book of life, and that it is inspired beyond that which men alone could have produced—by the Spirit of the living God.

(To be concluded.)

The Bible Class

THE BIBLE STUDY CLASS

It is with pleasure that we note the continued interest in the Bible study class movement in those districts where such classes have been held. Such work has been carried on in schools and at occasional conventions in times past, but the movement that has begun, of holding special sessions for Bible study for the benefit of the churches in certain districts, preparing the courses to fill the needs of the young people in the churches and to equip the workers in those churches for better service is taking steps which will bring the special privileges of the few to the many, and, we believe will result in increasing good to all the churches.

Ohio

We learn that at the recent Conference in session in this state that steps have been

The Workers' Column

THE SIMPLE LIFE

Daniel Kauffman.

I. Golden Text.—I Cor. 10:31.

II. Examples of Simplicity.

1. A little child.—Matt. 18:1-4.
2. Primitive Christians.—Acts 2:46; 4:32.
3. Paul.—II Cor. 1:12.

III. Exhortations to Simplicity.—Rom. 16:19; II Cor. 11:3; I Pet. 2:2.

IV. What Simplicity Includes.

1. Giving of alms.—Matt. 6:2; Rom. 12:8.
2. Conduct.—II Cor. 1:12.
3. Speech.—Col. 4:6; I Thes. 2:3-7.
4. Clothing.—Mark 12:38; I Pet. 3:3, 4.
5. Use of money.—Matt. 6:19, 20.

V. Advantages of Simplicity.

1. It is scriptural.
2. It promotes godliness.
3. It promotes happiness and contentment.
4. It is a safeguard against pride and many other sins.
5. It is economical.
6. It is essential to the evangelization of the world.

GOD AND THE NEW CREATURE

- I. Justification, a new standing before God.—Acts 13:39.
- II. Repentance, a new mind about God.—Rom. 2:4.
- III. Regeneration, a new nature from God.—I John 5:1.
- IV. Conversion, a new life for God.—Gal. 2:19.
- V. Adoption, a new relation toward God.—Gal. 4:6.
- VI. Sanctification, a new separation unto God.—Jude 1.
- VII. Glorification, an eternal state with God.—Rev. 21:3.

—The Truth.

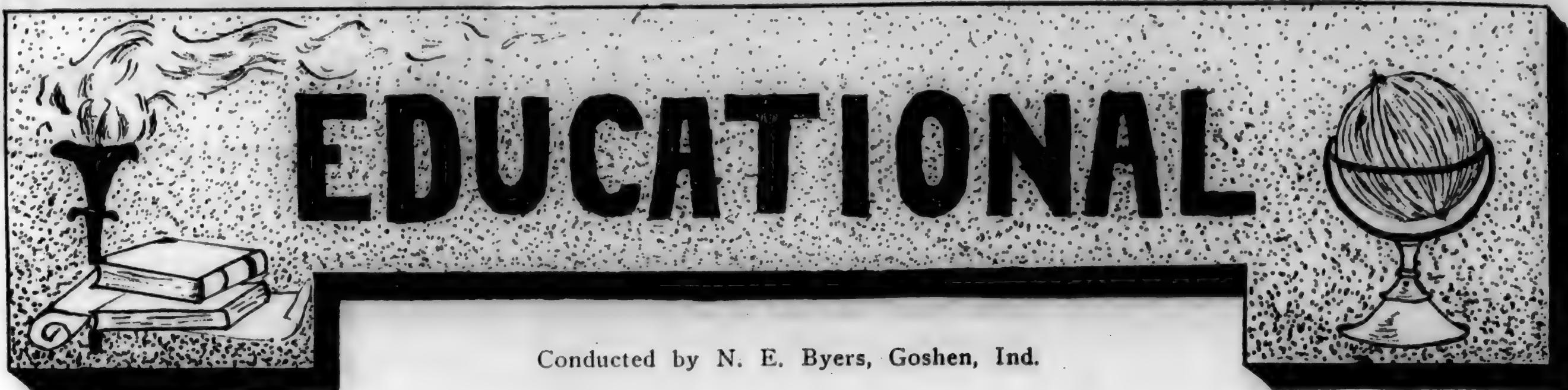
SEVEN OPERATIONS OF THE HOLY SPIRIT IN JOHN'S GOSPEL

- Quickening.—3:5.
Indwelling.—4:14.
Outflowing.—7:38.
Comforting.—14:16, 17.
Teaching.—14:26; 15:26.
Testifying Against the World.—16:8, 11.
Prophecy.—16:13.

—Selected.

taken to repeat the Bible study course which was given at Canton last winter. The interest which was awakened in the work of the class last winter was such that a strong appeal was made for future work of the same character. This appeal has been the means of the Conference taking the steps noted above. The courses last year were adapted to the needs of the Bible student, the Mission worker, Sunday school teachers and also for ministers. It

(Concluded on page 247.)



Conducted by N. E. Byers, Goshen, Ind.

CONSERVATION OF CHILDHOOD

IV

C. HENRY SMITH.

What of the intellectual welfare of the child? Every child is entitled to the intellectual training which will fit it to fill its proper place in society. This task has been turned over to our public schools. The efficiency of our schools must be judged by the extent of illiteracy, the extent of elementary school morality, and preparedness for the duties of life. Serious charges are made against our school system in all three of these directions. It is a shock to our national pride to learn that there are over 6,000,000 illiterates above ten years of age in our country, nearly 5,000,000 of whom are native born, and 225,000 of whom are white children between the ages of ten to fourteen. The schools evidently are not reaching the children.

It is also charged that the public schools do not give to children the kind of training that will be of greatest use in life. It is said the schools are too unpractical. In subject matter the courses have been changed little since the Medieval Age and yet our conditions of living are changing greatly with every generation. Medieval education even was practical and vocational. Its purpose was to prepare for the priesthood, but today while the subject matter especially the classics is still the same, the vocations of life have greatly changed. The public school courses of study are too completely dominated by the college. In the elementary and secondary schools the whole course is so arranged as to lead to college and that in the face of the fact that only two in every hundred ever reach the higher institutions of learning. The fact that our high schools are considered unpractical by a large part of the people is shown in Chicago by the fact that there are more young people from 14 to 18 years of age in private business schools paying tuition, than in all the free high schools; and by the fact that sixty-eight per cent. of the boys from all the public schools of the land go into unskilled labor.

The elementary public schools fail to send any very large per cent. of their

pupils to the secondary schools and colleges, largely because of the failure of these institutions to fit boys and girls to successfully grapple with the problem of material existence. According to the report of the United States Bureau of Education for 1911 the number of children of school age is estimated at 25,016,501. Of these 17,813,852 or 71.3 per cent. are enrolled in the public elementary schools, about five per cent. in the secondary schools and about 2 per cent. in the higher institutions of learning. About half of these people leave school presumably fourteen years of age, before finishing the sixth grade; about one-third enter the eighth grade.

It is evident therefore that our schools can not altogether escape the charge that they fail to a very large degree in equipping people for entering the battle of material existence.

But the signs of the times point to a very radical change from the old view of education. Everywhere there is a growing demand for vocational training. Germany has for some time paved the way for this kind of education. Munich which may serve as a fair example of what is done in all parts of the empire, and provides for continuation schools for students from 14 to 16 years of age in which they are taught, fifty-five different vocations, peculiar to that community. In America also the question is being agitated. A commission appointed by the governor of Indiana last year has just made its report in which it advocates a program of industrial and agricultural education throughout the state and an advance of the fourteen year limit to sixteen years as the minimum limit of compulsory education. The last two years, from 14 to 16, to be devoted largely to this practical side of education. The Illinois legislature is also seriously considering similar changes. It is only a question of a few years when all the states will provide for effective compulsory vocational and agricultural education for the boys and domestic science for the girls. And by so doing they will greatly increase the industrial efficiency

of the country and greatly enhance the happiness of the people.

MORAL CONSERVATION

Equally as important as the physical and intellectual conservation of the child is its moral welfare. The brief limits of this paper will not permit a discussion of the various environmental factors which enter into this question, nor an adequate exposition of the various movements, and institutions which have been founded for the purpose of rightly judging the moral development of child life. If the home, Church, and school fulfilled their functions correctly this question would take care of itself. But since they frequently do not and sometimes could not if they would this phase of child growth is determined by other functions.

Among the recent movements aimed at the moral regeneration, especially of the city boy, is the playground movement. To be sure playgrounds are important factors in the physical development of child life too, but it is the moral phase of the subject in which we are interested here. Recreation serves as a very efficient antitoxin to delinquency. It eliminates all such misdemeanors as result from misdirected energy, and many of the so-called crimes committed by the city child are merely misdirected energy. The record of the Juvenile court for Manhattan for July shows that there were 717 arrests for that month. Of this number 128 were for throwing a ball; 117 for playing a game called cat; 81 for jumping on and off street cars; and 29 for shouting and making a noise. Over half of these crimes it will be observed were simply acts which the normal boy ought to perform. The preventive influence of playgrounds is well illustrated by the experience in the stock yards district in Chicago. Since the introduction of playgrounds child crime has been reduced by 44 per cent. In Rochester New York, by similar agencies crime has been reduced by 50 per cent.

The movement has grown rapidly. Chicago, the most conspicuous city in this work, has expended during the last ten years about \$16,000,000 in establishing playgrounds. New York has spent about the same amount. There are now about 257 cities having these recreation centers for children. Among the smaller cities may be mentioned Grand Rapids which has just

issued bonds for \$200,000 to be used in this work.

The many child saving institutions such as the Juvenile court whose work is now familiar to every one, and the many character building organizations for boys such as the various boys' clubs, Junior Republic and Boy Scouts I can take time only to mention. May I say in passing however that in my judgment the boy scout organization affords the finest opportunity that has ever been presented in a large way to leaders of boys to develop within them those essential qualities of true manhood which are so much needed in our civilization of today.

There are many other movements and organizations for promoting the physical,

intellectual and moral welfare of children that are worthy of consideration, but lack of time prevents a discussion of them here. What has already been said however shows that people are everywhere awakening to the importance of the question and that we are today just entering upon a great comprehensive, constructive epoch of child conservation which in one generation will be able to perform for race and nation an unspeakable service in preventing mortality, in eliminating helplessness and hopelessness, in the improvement of physical, intellectual, and moral worth, of economic and industrial efficiency, of social and civic power, and of human satisfaction and happiness.

Goshen, Ind.

OBBE PHILIPS AND THE OBBENITES

II

JOHN HORSCH.

The history of those who, against Obbe Philips' earnest protests, continued under the leadership of Jan Matthys, can here be only roughly outlined. Before Matthys assumed the role of a prophet, namely, in the summer of 1533 (not long after Hoffmann's imprisonment in Strasburg) he had a conference for two weeks with his friend Jan Bockels, a tailor and saloonkeeper of Leyden (also called Jan of Leyden). Bockels had just returned from a visit to the city of Munster in Northwest Germany. Without question he recognized that in Munster the common people had more political power than elsewhere, and could, if they were minded to do so, free themselves of a tyrannical government. It may be assumed that the conditions of things at Munster and their possible development was the burden of the discussions between Matthys and Bockels in the summer of 1533. There was a strong circle of Covenanters at Munster. Some of the most prominent preachers of the city, above all Bernhard Rothmann, asserted openly the unscripturalness of infant baptism, but nevertheless—to avert persecution—continued to baptize the infants. The authorities of the city protested against their teaching, but without permanent success, although Rothmann (in Melchiorite and state church fashion) consented to further compromise and pledged himself to abstain from teaching that infant baptism is unscriptural.

Hoffmann, who was now a prisoner at Strasburg, had admonished his followers earnestly against political disturbance and rebellion, but he openly repudiated the principle of nonresistance. The Covenanters did not accept this principle. Was there any reason, therefore, why they should not try their hand at politics and assume the control of the government, if opportunity presented? Were not the Catholics, as well as the new Protestant churches doing this? And was it not, as men look at it, an unbearable condition of things that the innocent were put to death simply because

their religious convictions differed from those of others? Were not the murderers of the innocent ("the godless") guilty of death?

Questions of this kind must have occupied the minds of Jan Matthys and Jan Bockels. They had presumably become Covenanters for the reason that the idea of the great change in political and ecclesiastical conditions, which was expected by the Melchiorites, had appealed to them. But they became tired waiting. They decided to take matters in their own hands and bring about the desired change with the sword. Matthys may have seen visions and had dreams, but they were caused by his own unholy desires and by the news he had received from Munster through his friend Jan Bockels.

Matthys was too shrewd a man, however, to come to the Covenanters preaching the sword. Before he sent out his first apostles he apparently made mention of the destruction of the wicked by God, that was to be expected, but this was, in fact, in keeping with Melchior Hoffmann's teaching and with certain portions of Scripture which treat on judgment over the wicked. Even before his followers became aware that his aims were largely of a political nature and that he believed the saints should take the sword to bring judgment over "the godless," many of them, besides Obbe Philips, had already been disillusionized by the failure of his prophecy. There is unmistakable evidence that Matthys' party was strongest in the Netherlands very early in his career. Soon the falseness of his prophecies became fully evident and from that time on there seems to have been a constant decrease in the number of the Netherlandish adherents. This, at least, is true of Amsterdam, where his followers at one time were particularly numerous. When Jan van Geelen, a representative of the party of Jan Matthys (Munsterites), on May 11, 1535, undertook to overthrow the government of the city of Amsterdam, he was able to

bring together only between 40 and 50 men to take part in the uprising. But the Anabaptists and Melchiorites of Amsterdam and vicinity at that time were numbered by thousands.

In the city of Munster the plans of Matthys and Bockels were successfully carried out by the assistance of Bernt Knipperdolling, a citizen of Munster, who had played a prominent part in an uprising in 1525. No sooner had they overpowered the government of the city, when they drove out those who would not be baptized by them. They effected a union of their new church with the state, in other words, they established a state church and hence can not be classed with the dissenters. Thus on the vital point of the relation between church and state the Munsterites agreed with the Protestant state Churches and not with the Swiss brethren and Obbenites. Although accepting baptism as a divine commandment, they were willing to carry out this ordinance of the Lord only on the supposition that there be no persecution in consequence. Before his end Jan of Leyden declared himself in favor of the abandonment of believers' baptism and for baptizing the infants. The principal aim of the Munsterites was not the regeneration of the church, but of the world, politically and socially.

The city was soon surrounded by a besieging army. Matthys lost his life in battle. Thereafter Jan of Leyden, a man in whom as the historian Detmer rightly says, "the most execrable characteristics were blended with truly wonderful talents," was the supreme ruler of the unfortunate city. After a great attack and storm had been beaten off under his leadership, and his power and popularity was thereby greatly increased, he proposed that polygamy should be introduced. Many realized now that their leader was a scoundrel, but on account of the army of besiegers outside of the city walls, there was no way of leaving the city. The blacksmith Mollenhecke organized a rebellion and well-nigh succeeded in overthrowing the government of Jan of Leyden, but was finally overpowered. With forty-eight others he was condemned to death and executed. After this no one dared to resist. For two weeks the preachers (Rothmann and others) reasoned with Jan to convince him that polygamy is out of place, but by entreaties and threats he finally obtained their consent. "For polygamy at Munster," says Detmer, an authority on the history of the Munsterites, "Jan of Leyden alone had to be held responsible."

After he had for a second time successfully defended the city under a great attack by the besieging army Jan of Leyden had himself proclaimed king. He ruled in untold pomp and arrogance. But on June 25, 1535, the city was captured after a siege of over a year. A terrible slaughter ensued. Jan was captured alive and was with his cabinet officers slowly tortured to death. The radical doctrinal difference between the Munsterites and the other Anabaptists will be fully considered in another place.

The Munsterites' attitude toward the

Obbenites was, as may be presumed, quite antagonistic. At a later date Obbe Philips, looking back to the time when he first recognized the real intentions of Matthys and took an opposite position, writes: "Oh, how many a time were some of us sorrowful unto death and our heart failed us. We knew not whither to go, nor what to do. The whole world persecuted us for our faith unto death with fire, water, sword, and all bloody tyranny; the false brethren (the adherents of Matthys) whom we rebuked and opposed, vowed to take our lives." The wrath of the "false brethren" was caused not only by Obbe's opposition to their teaching, but also by his personal uncompromising attitude toward them personally. They had been baptized on the confession of their faith; he could not deny it, but he repudiated their assertion that they were for that reason brethren. He put them one and all in the ban and forbid his followers to have anything whatsoever to do with them. This was the beginning of the avoidance of the excommunicated a-

mong the Anabaptists of the Netherlands.

The great majority of those who had been baptized by Jan Matthys and his messengers in the Netherlands forsook him when he turned out a false prophet and a revolutionist. But those who were in this manner disillusionized did not all join the ranks of the Obbenites. For a time there existed a number of divisions among the Netherlands Anabaptists. In Amsterdam the Anabaptists and Melchiorites were very numerous and had six regular meeting places in and near the city. The most noted preacher among the Anabaptists of Amsterdam was Jacob van Kempen (baptized probably by Jan Volkerts) who, like Obbe Philips is known to have been a staunch opponent of Munsterite teaching and probably was of the same party as Obbe Philips. He suffered martyrdom on the eleventh day of June, 1535. After his death Obbe Philips was by all odds the most prominent leader among the Brethren in the Netherlands.

Scottdale, Pa.

THE SUN AND HIS NEIGHBORS

D. A. LEHMAN.

Men everywhere know that the sun is the chief source of warmth on the earth; to him we owe rains, winds, coal, mechanical and electrical power and the continuance of vegetable and animal life itself. The ancients were so much impressed with the sun's power that many were sun-worshippers; and so are primitive races today.

Now, what is the sun? In short it is a great globe of red-hot gas. Since the earth revolves around the sun every year at a mean distance of about 93,000,000 miles, must it not be very large in order to warm the earth and cause vegetation to spring forth and fruits and grains to mature every summer? In fact its size is so enormous that we can scarcely comprehend it. Its diameter is over 5-6 of a million miles. It required some months for Messrs. Shoemaker and Hartzler to journey around the earth; yet if there were a straight tunnel from one side of the sun, through its center, to the opposite side it would require about 33 times as long for them to pass through the sun at the same rate. In other words if it takes nearly a year to circumnavigate the earth, it would take just 30 years at the same rate to pass through the sun. If the gases of the sun were heavy enough to float an air-ship, such an air-ship would require over 90 years to wing its way around "old Sol" at the rate of speed that would take it around the earth in eleven months.

Again the sun rotates around on its axis once in twenty-five days. The earth in rotating carries us eastward a little over 1,000 miles per hour; i. e., 25,000 miles in twenty-four hours at the equator. If you were floating in the hot gases at the sun's equator you would be carried eastward over 4,000 miles per hour. If you watch the sun through a smoked glass you may

soon discover a big dark sunspot. Watch it! In less than two weeks it will pass clear across from the east side to the west side of the sun's disc. In about two weeks it will have passed around back of the sun, if it be a large persistent spot; and you can watch it for two weeks again as it takes the advice of Mr. Greely to "go west." From one day till the next, you will scarcely be able to make sure that it moved, yet in that time it will have journeyed westward about 100,000 miles—a distance of over four times around our own earth.

One evening, a few years ago, I said to one of our students, "I have found a large sunspot." "Don't tell me where it is," said he, "I want to see if I can find it." So he peered through the smoked glass, but could not see it. Then I looked again and saw it clearly. Then he in great eagerness looked again. "Oh, there it is, right down at the southwest corner," said he, and so it was, if the sun has a southwest corner.

During the present year we have not been able to see a spot, for this is the time of a sunspot minimum, which occurs every eleven years. During a minimum, weeks and even months may pass without a single spot. In about five years after a minimum, occurs a maximum when the sun is never free from spots. One hundred are sometimes visible at once. In 1917 a maximum is again due. The cause of sunspots is not known, though the best authorities incline to the view that it is within the sun itself, a sort of geyser-like action, recurring periodically. In some cases the umbra, or dark central part of a spot is 40,000 or 50,000 miles in diameter, and the penumbra is sometimes 150,000 miles across. So if we imagine the dark central part as a cavity it

is often vast enough to allow 30 odd planets like the earth to be dropped into it side by side in one layer. The first systematic observation of sunspots dates from 1609 and 1610 when Galileo and Scheiner began to use the first telescopes. It is now 302 years since Galileo proved that Copernicus was certainly right in regarding the sun as the center of the solar system, and that the sun rotates on its axis. If Venus were to revolve in an epicycle between us and the sun, as Ptolemy had taught, it would be impossible for the planet to pass through phases such as it does. It would always remain crescent (or dark when in conjunction). In point of fact dozens of our students have this very year watched venus change from a small, almost round little disc, through gibbous, and narrow crescent phases. This is only one of the numerous absolute proofs that the Copernican theory is true, and that of Ptolemy utterly untenable.

Do sunspots influence the earth? is a question that has interested astronomers.

The records show clearly that there is a distinct connection between spots and certain conditions on the earth; but the question has not been decided as to whether the cause is at the sun, at the earth, or elsewhere.

When spots are numerous on the sun, magnetic disturbances and auroras are numerous on the earth. When spots are few, so are auroras, and the earth's magnetism remains quiescent. There have been observed remarkable coincidences. A violent storm has been seen in a sunspot, and at the same instant telegraph operators have suffered from such remarked magnetic disturbances that they could scarcely transmit a simple message; and these coincidences have been too frequent to be accidental.

Before considering in further detail the construction of the sun let us note its enormous distance. It is so distant that the earth, in order to complete its orbital round in a year moves at the rate of 18½ miles per second. We are carried through space along with the trees, houses, atmosphere, etc., that surround us at a velocity nearly forty times that of the swiftest cannonball. This seemed utterly incredible to people a few centuries ago. They said such a speed would cause hurricanes of terrible force as we were swept through the air. But this all becomes simple when we realize that our atmosphere is carried along as part of our planet.

Perhaps one of the simplest illustrations of the distance of the sun is that a railroad train running 60 miles an hour, would require 175 years to reach it, and the fare one way at two cents a mile would be \$1,860,000. It would take a bicyclist traveling 100 miles a day 2500 years. Light makes the journey in eight and one-third minutes. If we were to travel toward the sun at a rate that would take one around the earth in three months he would need to sail through cold ethereal space for about 930 years to reach our sun—nearly the life time of Methuselah.

It is helpful to our students, I find, to plot the solar system to a scale of 1,000,000 miles to a foot. The sun would then be represented by a basket ball eleven inches in diameter. Imagine this on a west window of our recitation hall. The earth should then be paced at a distance of 93 feet near the east end of recitation hall and the size of the earth would be a pellet 1-10 inches in diameter.

Mercury would be a clover-seed, about 35 feet away, and Venus, lately brilliant enough in the west to cast the shadow of one's hand on a white surface, would be a little bead, 65 feet from the sun.

Our friendly moon, with its enormous craters and mountains, would be a timothy seed about 3 inches from the earth, since the moon's average distance from the earth is nearly one-fourth of a million miles.

Mars with its reputed canals, perhaps built by the giant Marticoli, would be a raspberry seed—placed 50 feet from the recitation hall towards the tennis courts. Jupiter the king of planets, with his eight moons, would be a golf-ball a little over an inch in diameter at a distance 5 times the earth's distance. You might find him just east of the Big Four tracks hidden in the grass. Saturn, with his ten satellites, and handsome ring-system would be a ball 7-8 of an inch in diameter about nine times the earth's distance from the sun, and about twice the distance to the Big Four R. R. Uranus with his four moons would be an average sized marble nineteen lengths of recitation hall away, and finally Neptune with his lone moon would be a marble slightly larger, and at a distance of thirty times the earth's distance or about 3-5 of a mile out in the country. Is there a planet yet to be found beyond Neptune? Perhaps so, for there are some comets whose elliptic orbits extend about the same distance beyond Neptune's orbit and behave so much as if they had been captured by an extra planet that Prof. Pickering of Harvard has risked the definite prediction that soon a ninth planet will be discovered at the distance of their aphelion distances. To be sure, this is all up in the air—or in the ether if you please.

And what is there beyond Neptune's orbit as a certainty. Space, cold, nearly vacant space; and far, far away those other suns that we call fixed stars. Great as is the distance from the sun to the earth, the distance to the nearest fixed star Alpha Centauri is over 275,000 times this distance. On the scale we are using, which placed Neptune nearly 3-5 of a mile from the sun, Alpha Centauri would be located about 5,000 miles out in space. Sirius, the big dog-star that is in the southwest now and outshines all other stars, would be 10,000 miles away. Other near stars, to the number of thirty or forty would be scattered about at distances of 30,000 or 40,000 miles. The remaining millions are scattered through space at tens and hundreds and thousands of these distances.

But let us come back home, and examine how our own star, the sun is made up. The pink orb, that we examine through a glass, or see near the horizon is called the photo-

sphere, or light sphere. Next to the photosphere is the Reversing Layer, about 800 miles thick. It is called the reversing layer because its gases, as seen past the moon's edge at the time of a total eclipse of the sun, reverse the dark lines of the spectrum, to the flash spectrum of bright lines.

Outside the photosphere is the chromosphere, or fiery colorsphere. It is about 5,000 to 10,000 miles thick. The spectro-scope shows that it is composed mainly of vapors of hydrogen, helium, and calcium. It is through and beyond the chromosphere that the promiscuities are projected, their hot gases often rising a few hundred thousand miles.

Outside the chromosphere extends for millions of miles the corona. As seen when the sun is eclipsed it is remarkably beautiful.

The study of the sun has only begun in the last few decades, since the invention of the spectro-scope. It is showing us what elements are found in sun and stars. In the sun are identified iron, calcium, hydrogen, sodium, copper, nickel, zinc, carbon, silver, lead, tin, etc. Gold has not been found, but it may be collected near the sun's center, as it is very heavy. It is no proof that elements do not exist in the sun if the spectro-scope does not show them. They may be at the sun's center, or too hot, etc.

Lately much work is being done on the sun at Mt. Wilson, Calif. A question of special interest is as to whether the heat given out by the sun is constant. In order to decide whether our atmosphere causes the apparent variations, Prof. Abbott spent some weeks last year in N. Africa. If his record of variations agrees with those of the Mt. Wilson observers it will be certain that our sun is a variable star. It is thought of late that it does vary from 5 per cent. to 10 per cent. in a period of several days.

Goshen, Ind.

THE REPRESSION OF A PEOPLE'S VITAL ENERGIES

"What this country needs above everything else is a body of laws which will look after the men who are on the make rather than the men who are already made. Because the men who are already made are not going to live indefinitely, and they are not always kind enough to leave some as able and as honest as they are.

The origination part of America, the part of America that makes new enterprises, the part into which the ambitious and gifted workingman makes his way up, the class that saves, that plans, that organizes, that presently spreads its enterprises until they have a national scope and character—that middle class is being more and more squeezed out by the processes which we have been taught to call processes of prosperity. Its members are sharing prosperity, no doubt; but what alarms me is that they are not originating prosperity. No country can afford to have its prosperity originated by a small controlling class. The treasury of America does not lie in the

brains of the small body of men now in control of the great enterprises that have been concentrated under the direction of a small body of persons. The treasury of America lies in those ambitions, those energies, that cannot be restricted to a special favored class. It depends upon the inventions of unknown men, upon the ambitions of unknown men. Every country is renewed out of the ranks of those already famous and powerful and in control.

There has come over the land that un-American set of conditions which enables a small number of men who control the government to get favors from the government; by these favors to exclude their fellows from equal business opportunity; by those favors to extend a net work of control that will presently dominate every industry in the country, and so make men forget the ancient time when America lay in every hamlet, when America was to be seen in every fair valley, when America displayed her great forces on the broad prairies, ran her fine fires of enterprise up over the mountain side and down into the bowels of the earth, and eager men were everywhere captains of industry, not employees; not looking to a distant city to find out what they might do, but looking about among their neighbors, finding credit according to their character, not according to their connections; finding credit in proportion to what was known to be in them and behind them, not in proportion to the securities they held that were approved where they were not known. In order to start an enterprise now you have to be authenticated in a perfectly impersonal way, not according to yourself but according to what you own that somebody else approves of your owning. You cannot begin such an enterprise as those that have made America until you are so authenticated, until you have succeeded in obtaining the good-will or large allied capitalists. Is that freedom? That is dependence, not freedom."—From "The New Freedom," by Woodrow Wilson.

A young man was being examined as a candidate for foreign missions. The examiner asked him if he could spell. "I think I can," was the reply. "Very well, now spell 'baker.'" The candidate did so. "Do you know anything of figures?" was the next question. "Yes, sir, something." "All right, how much is twice two?" "Four," came the answer. When the board met, the examiner said: "I examined the candidate on humility. I asked him to spell words a five-year old child could spell and gave him a simple sum. He did not show the slightest indignation, nor ask me why I treated him as a child or a fool. He is humble, and his other qualifications are built on that. He will do." How unlike this young man's spirit was that of a young woman who prayed, "O God, make me anything so I be not common-place!" —Sel.



Conducted by J. R. Shank, Carver, Mo.

HINDRANCES TO PRAYER.—Jno. 9:31

Topic for August 3

MOTTO

"If ye ask anything according to his will, he heareth us."

OUTLINE OF TOPIC

- I. Hindrances to Engaging in Prayer.—
 1. Too full of worldly thoughts.—Jas. 4:2.
 2. Ignorant of the privileges of prayer.—Heb. 4:12.
 3. Unwillingness to get right with God.—Job 21:13-15.
- II. Hindrances to God's Answer.—
 1. Wavering faith.—Jas. 1:6.
 2. Fleshly desires.—Jas. 4:3, 4.
 3. Unforsaken sin.—Psa. 66:18.
 4. Pride.—Job 35:12; Jas. 4:6.
 5. Willful disobedience.—Prov. 28:9.
 6. Approaching without Jesus.—Jno. 14:6.
 7. Fellowmen mistreated.—I Pet. 3:7; Prov. 21:13; Jas. 1:15.
 8. Lack of Persistence.—Luke 18:1; 11:5-10.

STUDY OF THE TEXT Jno. 9:31

"God heareth not sinners."—A truth that should be known by all. The only ground of a sinner's approach is through the justifying blood of Jesus Christ.

"Worshipper of God and doeth his will."—Two inseparable qualities of action.

"Him he heareth."—When man is justified, he becomes a true worshiper doing the will of God, and has access to a throne of grace.

PERSONAL THOUGHT

When prayer is hindered, I am at fault, since God has done all to remove the hindrances.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Hear**.
2. Commit I Jno. 3:19-24.

For Young People.—

1. The Weakness of a Christless Prayer.
2. Why Are many Prayers not Answered?
3. Why Do Men Forget to Pray?

For Older People.—

1. Removing Hindrances to Prayer.
2. Important Results of Removing Hindrances from the Prayer Life.

HINDRANCES TO PRAYER

(Extracts from the writings of R. A. Torrey.)

The first hindrance to prayer we will find in James 4:3, "Ye ask and receive not **because ye ask amiss, that ye may spend it in your pleasures**" (R. V.)

A selfish purpose in prayer robs prayer of power. Very many prayers are selfish. These may be prayers for things for which it is perfectly proper to ask, for things which it is the will of God to give, but the motive of the prayer is entirely wrong, and so the prayer falls powerless to the ground. The true purpose in prayer is that God may be glorified in the answer. If we ask any petition merely that we may receive something to use in our pleasures or in our own gratification in one way or another, we "ask amiss" and need not expect to receive what we ask. This explains why many prayers remain unanswered. Many a prayer for the Holy Spirit is a purely selfish prayer. It certainly is God's will to give the Holy Spirit to them that ask Him—He has told us so plainly in His Word (Luke 11:13), but many a prayer for the Holy Spirit is hindered by the selfishness of the motive that lies back of the prayer. Men and women pray for the Holy Spirit in order that they may be happy, or in order that they may be saved from the wretchedness of defeat in their lives, or in order that they may have power as Christian workers, or for some other purely selfish motive.

The second hindrance to prayer we find in Isa. 59:1, 2: "Behold, the Lord's hand is **not shortened**, . . . But **your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.**"

Sin hinders prayer. Many and many a man is crying to God in vain, simply because of sin in his life. It may be some sin in the past that has been unconfessed and unjudged, it may be some sin in the present that is cherished, very likely it is not even looked upon as sin, but there the sin is, hidden away somewhere in the heart or life, and God "will not hear."

The third hindrance to prayer is found in Ezek. 14:3. **Idols in the heart cause God to refuse to listen to our prayers.** What is an idol? An idol is anything that takes the place of God, anything that is the supreme object of our affection. God alone has the right to the supreme place in our hearts.

Many a man makes an idol of his wife.

Not that a man can love his wife any too much, but he can put her in the wrong place. he can put her before God; and when a man regards his wife's pleasure before God's pleasure, when he gives her the first place and God the second place, his wife is an idol, and God cannot hear his prayers. Many a woman makes an idol of her children. Many a man makes an idol of his reputation or his business. One great question for us to decide, if we would have power in prayer is, Is God absolutely first?

The fourth hindrance to prayer is found in Prov. 21:13, "**Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.**"

There is perhaps no greater hindrance to prayer than stinginess, the lack of liberality toward the poor and toward God's work. It is the one who gives generously to others who receives generously from God.

The fifth hindrance to prayer is found in Mark 11:25, "And when ye stand praying, **forgive**, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

An unforgiving spirit is one of the commonest hindrances to prayer. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition. Many and many a mother and father are allowing their children to go down to eternity unsaved, for the miserable gratification of hating somebody.

The sixth hindrance to prayer is found in I Pet. 3:7. Here we are plainly told that a wrong relation between husband and wife is a hindrance to prayer. In many and many a case the prayers of husbands are hindered because of their failure of duty towards their wives. On the other hand, it is also doubtless true that the prayers of wives are hindered because of their failure in duty toward their husbands. If husbands and wives would seek diligently to find the cause of their unanswered prayers, they would often find it in their relations to one another.

The seventh hindrance to prayer is found in James 1:5-7. Prayers are hindered by unbelief. God demands that we shall believe His Word absolutely. To question it is to make Him a liar. Many of us do that when we plead His promises, and is it any wonder that our prayers are not answered?

SEED THOUGHTS

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on deck can not get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—C. H. Spurgeon.

The reason why we pray no more in prayer, is because we expect no more. God usually answers us according to our own hearts.—Richard Alleins.

Cold prayers shall never have any warm answers. God will suit His returns to our requests. Lifeless services shall have lifeless answers. When men are dull, God will be dumb.—Thos. Brooks.

TRUTH IN ACTION.—Jno 1:1-18

Topic for August 10

MOTTO

"The word was made flesh and dwelt among us."

OUTLINE OF TOPIC

I. What Is Truth?—

1. The Word of God.—Jno. 17:17.
2. The Spirit.—I Jno. 5:6.
3. Jesus full of Truth.—Jno. 1:14.
4. A part of God's character.—Ex. 34:6.
5. The opposite of error and falsehood.—Prov. 12:19.

II. The Truth is Revealed.—

- That God is merciful.—Jno. 1:17, 18.
That He loves the lost world.—Jno. 3:16.
That He is a God of justice.—Rom. 2:2; Deut. 32:4.
That all His works are in Truth.—Psa. 33:4.

III. Truth in Action in Us.

1. Manifested to men by word and deed.—II Cor. 4:2; I Jno. 1:6; 3:18-22.
2. Liberates the life from bondage.—Jno. 8:31, 32.
3. Makes us vessels of His treasures.—II Cor. 4:6-10; Phil. 2:13-16.

STUDY OF THE TEXT

Jno. 1:1-18

"The word."—A name of Christ expressing His character to men. The same being that brought the thoughts of God forth in a created world also brought the thoughts of God forth in bringing salvation to humanity.

"The light."—That which brought to the natural vision the glory and fact of a natural creation is the working of the same power that brings spiritual understanding and life to men—even Jesus Christ.

"Sons of God."—Those who accept Jesus Christ, the fulness of truth, will become children of God and thereby, like Him, who became God in the flesh, they will manifest a divine life in their present earthly life that will continue to manifest the truth of God in His love and power to the world.

PERSONAL THOUGHT

Jesus came to the world in the form of man that those who receive Him might have the divine nature dwelling in them. Am I living in the full benefit of this truth?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Truth**.
2. Talk to Children.—Contrast Truth and Error in Action in the Lives of men.

For Young People.—

1. What Jesus Taught Us about God.
2. Willing to Do—Its Blessings (Jno. 7:17).
3. Refusing to Receive the Truth—Its Curse (II Thes. 2:10, 11).
4. The Word Made Practical in Our Lives.

For Older People.—

1. Truth an Eternal Power.
2. Falsehood in Action is Self-destructive.

TRUTH IN ACTION

P. E. Whitmer.

The "Word" as used in the opening verses of John's Gospel means the manifestation, the declaration, the proclamation of the character and power of God in the person of His Son. Jesus then is the personalized embodiment of the Spirit of God, the incarnation of God's mind and redemptive purpose toward erring man. This makes Christ coexistent with God from the beginning of time, identical with Him in character and purpose, and co-operating with Him in the two great divine acts recorded in Scripture—the creation and the redemption of man. The first great divine act, the creation, is passed over briefly in the Bible but much space is devoted to the second, the redemption of man, for this is of most vital concern to man. So too in these opening verses of John's Gospel the writer passes over the creation and emphasizes Christ as the life and light of men.

"And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." The key words in John 1:1-18 are "grace and truth." Jesus Christ embodying the grace and truth of God comes into a world darkened by sin to be the light of men. "And the light shineth in the darkness; and the darkness apprehended it not." Jesus in His life, teaching, death and resurrection "was life; and the life was the light of men." "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

Jesus' declaration of the grace and truth of the Father to the people of His time produced two widely different results. The unbelieving and sinful hardened their hearts against Him. As a result of this the grace and truth, the light and life brought by Jesus into the world "shineth in the darkness; and the darkness apprehended it not." The unbelieving Jews—those who willed not to know and understand the truth entered into the "gall of bitterness" of unbelief and blind obstinate hostility to Jesus and His gracious mission. Soon they blinded their

eyes and hardened their hearts to the extent of utterly closing their lives to the grace and truth of God; they chose death rather than life.

There was another class that welcomed the ministry of Jesus, that received Him gladly, that responded with joy to the grace and truth of the glad tidings of salvation. This class of Jews and Gentiles became the elect nation, the royal priesthood, the chosen children of God. They received this blessing because they believed. A sincere open minded faith in Christ as the Son of God gave them the right to become the children of God. By this band of believers the whole world has been blessed. The hope and cheer that the early disciples and apostles brought wherever they came is the result of believing in Christ as the incarnate Son of God. The healing stream that has flowed down through the ages from the Christ is the grace and truth of God in action. Belief in Christ explains why some are cursed. Great are the blessings of faith in Christ! Great are the curses of unbelief!

Goshen, Ind.

SEED THOUGHTS

Our faith is shown, not by the words we profess but by the deeds we do.—Tarbell's Notes.

In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like Him.—F. W. Robertson.

It is perilous to separate thinking rightly from acting rightly. He is already half false who speculates on truth and does not do it. Truth is given, not to be contemplated, but to be done. Life is an action—not a thought. And the penalty paid by him who speculates on truth is that by degrees the very truth he holds becomes a falsehood.—F. W. Robertson.

Truth is a very different thing from fact, it is the loving contact of the soul with spiritual fact, vital and patent. It does not work in the soul independently of all faculty or qualification there for setting it forth or defending it. Truth in the inward parts is a power, not an opinion.—Geo. MacDonald.

CHRISTIAN PERSEVERANCE—NOAH
Gen. 6

Topic for August 17.

MOTTO

"In due season we shall reap, if we faint not."

OUTLINE OF TOPIC

I. The Spirit of Noah's Time.—

1. Corruption of social life.—Gen. 6:1, 2.
2. Men of remarkable ability.—Gen. 6:4.
3. Great wickedness.—Gen. 6:5, 12.
4. Terrible Godlessness.—Gen. 6:3.

II. The Character of Noah.—

1. Just, perfect through grace.—Gen. 6:8, 9.
2. Walking with God.—Gen. 6:9.

3. Working in faith.—Heb. 11:7.
4. Continuing faithfully.—Gen. 6:22; 7:7.

III. Results of Noah's Perseverance.—

1. His fellow men received ample warning.—II Pet. 2:5.
2. His family was saved with him.—Gen. 6:18; 7:1.
3. He became the new head of the race.—Gen. 9:1.

COMMENTS

We notice that Noah was fully aware of the spirit of the age in which he lived. He seemed to stand forth firmly against the corruptions of his time. The exceeding wickedness of the age sets forth his character in a stronger contrast and proves the "gold" in his faith. If we look for the secret of this strong, wide awake, persevering, active career we will find it in the one sentence—"Noah walked with God." In this habit of his life we find the reason for his peculiarity among men. Here also was the secret of his wisdom and foreknowledge of future punishment upon a wicked world. This is why he was saved in the day of the destruction. This is why through the long time of waiting he did not grow weary of a work with apparently small effect upon his age.

There is in Noah's career a splendid lesson for us. In the restlessness and feverish impatience of our ambitious spirit, we want to be instrumental in moving the world. We want to see our efforts crowned with success in a strong following. From Noah we learn that, while it is the desirable thing to win men to God in great numbers, it is not the essential thing to obtain favor with God. The times, the locality, and the task assigned us has much to do as to the direct effect of our work. Noah, through God, did move the world. His life, his work, his preaching was the principal testimony that passed the final death sentence upon all that rejected his word. When, in the history of time, has such an overwhelming demonstration of power been manifested through the testimony of one man? We today look back and see it all fully demonstrated. We can now see the wisdom of Noah's stand, and the folly of his age. But do we realize that in our day there are greater issues at stake and a greater calamity ahead, and a greater salvation to win than was manifest in the time of Noah? Are we meeting the situation as patiently as he? Are we as fully awake to the spirit of evil in our age? Are we aware of what God has purposed to do with the wicked? Do we continually walk with God? We can move the world, through God, if we take God's way and wait God's time.

PERSONAL THOUGHT

"To every man his work." This is the present situation before you and me. Do we feel at times like getting out of the harness? Lord help us to labor on hopefully.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Continually**, etc.
2. Talk for children—Describe Noah's Ark.

For Young People.—

1. Things that Make Men Persevere.
2. The Value of Christian Perseverance.
3. Lessons from Noah.

For Older People.—

1. What Noah Stood For.
2. What Noah Did for the World.

CHRISTIAN PERSEVERANCE

—
Emma Fenton.

It is not possible for us ever to become anything for the Lord without earnest persevering effort to know and do His will. God has given us everything possible to help us in our Christian warfare, but, unless we lay hold and do our part in using the help He has given, we fail to become what our Creator designed us to be.

We have the Word of God but it is an uninteresting, useless book to us unless we study it with a purpose to know what God has told us to do. The wonderful lessons of life, the comforting promises, the warnings, the helpful exhortations are all meaningless to us unless we perseveringly strive to know the Father's will with a loving purpose to obey. Then, do we say, that **we must make an effort to grow**? Yes, in that we yield ourselves unreservedly to the Lord and partake of the bread of life which He gives in abundance. Yes, **eat enough** that the soul need not be lean and starved, but that we may become strong in His service.

The Lord has work for us all to do. The Apostle says, "Work out your own salvation with fear and trembling." Our own souls must be saved, and after we have been saved we must continue to grow in grace and the knowledge of the truth. This is not all. We must seek the lost souls about us if we would continue in the service of God. Souls in sin are all around us. The Lord loves even the vilest ones, and if we are His, we will do our best to bring the light of salvation to their hearts. Are we filled with the love of God so that we can bear with the unloveliness of loveless souls, when they persecute us because we are Christians? If so, then we are in a condition to prove to them how God loves and longs to save to the uttermost all who come to Him.

There can be no growth in our own life, no success in our Christian work, and no continuous joy in our experience without the persevering spirit. Joy is the result of a life of perseverance. The soul who knows God, who finds in His Word the food for his spiritual being reaps unspeakable joys. God intends that His children should be happy. And who is happier than those who realize that souls are being saved and their lives are being transformed through the knowledge of God which is brought to them!

The highest joy afforded by the world is only present gratification. And how few people can ever have what they want! How often do we see people distressed in mind because they feel, "we are only existing." Ah, will they ever come to the place where they will say, "We are living?" No! not till their lives are given over to the Lord, and with true persevering effort, they strive to know and do God's will. Then joy and satisfaction will come in this present life and more fully in the life to come.

Bayard, Nebr.

SEED THOUGHTS

The great faith of Noah appeared not only in building an ark in the midst of a scoffing and unbelieving generation, and that against all human probability of its ever being needed, and one hundred and twenty years before it was actually required, but in providing room for his sons and his sons' wives, while as yet he himself was childless!—Edersheim.

The divine insanity of noble minds, that never falters nor abates, but labors, endures, and waits, till all that it foresees it finds, and what it cannot find creates.—Longfellow.

The practice of perseverance is the discipline of the noblest virtues. To run well, we must run to the end. It is not the fighting, but the conquering that gives a hero his title to renown.—E. L. Magoon.

SEVEN ABOMINATIONS.—Prov. 6:16-19

Topic for August 24

MOTTO

"Blessed are the pure in heart."

OUTLINE OF TOPIC

- I. **Abomination Defined.**—An object of detestation, or of extreme hatred. Especially objects that operate against righteousness, truth, and the true purposes of God's creation.
- II. **The Number Seven.**—It often represents a fullness. Most frequently used to represent the divinely complete on earth, but occasionally represents the full manifestation of evils that run their course on earth. Seven abominations here given are representative of the full list of evils which work ruin to society. All the evils that happen may be placed under these seven heads:
 1. "A proud look."
 2. "A lying tongue."
 3. "Hands that shed innocent blood."
 4. "A heart that deviseth wicked imaginations."
 5. "Feet that be swift in running to mischief."
 6. "A false witness that speaketh lies."
 7. "He that soweth discord among brethren."

COMMENTS AND SUGGESTIONS

There is hardly any community but where it is possible to make applications of this list of abominations with profit. There are a number of ways in which the subject may be treated.

1. Each one may be assigned to a different individual and let him develop the thoughts and applications; for example take the first and develop as follows:—

A proud look.

- (1) Expression of the countenance.—Psa. 10:4.
- (2) Poise of the head and body.—Psa. 75:5.
- (3) Wearing apparel.—Isa. 3:16-24.
- (4) Actions toward others.—Neh. 9:10.
- (5) Etc.
2. The ideal state of peace and good will among men may be shown by scripture texts set opposite to other texts illustrating different manifestations of the seven abominations. Spend the hour in reading texts and discussing the ideal state of society.

3. Another plan might be to assign to all the task of hunting up texts that illustrate the different points and bring them before the meeting.
4. Another is to let some one take up the entire list in discussion and show the different phases of society that are marred by such conduct. Why are they abominations to God? Etc.
5. **For the Children.**—
 - (1) Give a text word out of the list of abominations or take the word **abomination** itself.
 - (2) Let them commit the lesson text to memory.
 - (3) Sing, "I've two little hands to work for Jesus."

PERSONAL THOUGHT

Rev. 21:27. No abomination can enter the city of God. Am I free from all that would bar me from that glorious home?

SEED THOUGHTS

Let me give you the history of pride in three small chapters. The beginning of pride was in heaven. The continuance of pride is on earth. The end of pride is in hell. This history shows how unprofitable it is.—R. Newton.

Sin has many tools, but a lie is the handle that fits them all.—Holmes.

Whatever is unjust is contrary to the divine will; and from this it follows that no true and abiding happiness can be gained by those who are unjust.—Stretch.

A vile imagination once indulged gets the key of our minds, and can get it again very easily—whether we will or no, and can so return as to bring seven other spirits with it more wicked than itself; and what may follow no one knows.—Spurgeon.

It shocks me to think how much mischief almost every man may do, who will but resolve to do all he can.—Sterne.

When will talkers refrain from evil speaking? When listeners refrain from evil hearing.—Hare.

Beware of that which becomes the slanderers' life, of magnifying every speck of evil and closing the eye to goodness, till at last men arrive at the state in which generous universal love (which is heaven) becomes impossible, and a suspicious, universal hate takes possession of the heart, and that is hell.—F. W. Robertson.

DEFEATS OF INTEMPERANCE

Isa. 5:11-25

Topic for August 31

MOTTO

"He that overcometh shall inherit all things."

OUTLINE OF TOPIC

- I. **What Is Intemperance?**—Any exertion of body or mind, or any indulgence of appetites or passions which is injurious to the person, or contrary to morality.
- II. **Temporal Ends Defeated by Intemperance.**—
 1. Prosperous homes.—Prov. 23:20, 21; 21:17.
 2. Healthy bodies.—Isa. 5:14, 15.
 3. Active minds.—Prov. 31:4, 5.

4. Prosperous nation.—Isa. 5:13.
5. Virtuous young people.—Hos. 4:11.
- III. **Spiritual Ends Defeated by Intemperance.**
 1. A knowledge of God's law.
 2. Grace and spiritual understanding.—Isa. 28:7.
 3. Power over the passions of the body.—Jno. 8:34; Rom. 8:13.
 4. The Blessings of God.—Gal. 6:7, 8.
 5. Hope of a glorious home in heaven.—I Cor. 6:9, 10; Gal. 5:19-21.

STUDY OF THE TEXT Isa. 5:11-25

Woe is pronounced upon those that follow strong drink. Along with the sensual appetites they had music for gait and sensual enjoyment. The principal cause and sin of it all was their forgetfulness of the work of God. The prophet foretells the terrible results that will follow their intemperate life—famine and captivity and death. The inhabitants of "hell" (sheol or hades) would be increased through their sin. Their land would be left to flocks and herds of strangers. People at that day could plainly see the folly of the career of intemperance and the exalted character of the God who had brought them to judgment.

PERSONAL THOUGHT

Every indulgence of the sensual passions brings its weakening effect upon the character and will ultimately overthrow those who continue in it.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Captive**.
2. Relate Incidents of the Result of Intemperance.

For Young People.—

1. The Cost of Strong Drink in Terms of Humanity.
2. Failures that Have Come to Men as the Result of Some Indulgence.
3. Some Forms of Intemperance.
4. How to Become Temperate.

For Older People.—

1. The Power of a Temperate Life.
2. Blemished for Life.

SEED THOUGHTS

Temperance is reason's girdle and passion's bridle, the strength of the soul, and the foundation of virtue.—Taylor.

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—John Neal.

When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs.—Jane Porter.

He that is a drunkard is qualified for all vice.—Quarles.

Temperance and labor are the two best physicians; the one sharpens the appetite, the other prevents indulgences to excess.

CONTRAST

It is a most striking fact, that the things designed for our greatest good—the things from which we may derive the greatest benefit and which bring to us the greatest blessings and the highest degree of joy—these are the things we most neglect and despise. On the other hand the things that are most injurious to us; the things that tend to our temporal and spiritual ruin are the things we most love and cherish.—J. F. Funk.

THE BIBLE STUDY CLASS

(Continued from page 239.)

is evident that such a course would require the assistance of a corps of workers to supply the various demands of the class. The association of such a body of workers in the classes would be a great source of encouragement and also mutual helpfulness to the whole class. There is no doubt but that a course such as this and such classes will continue to grow in interest, numbers and usefulness. Let every encouragement be given to make the Bible work one of the strong features of the work of the Church. The days of the Church's strength were the days of her deepest interest in the Word of God.

Ontario

Last winter the second year's study of the six-year course of Bible study was given at Berlin. A petition from the class to the Conference of Ontario requested the Conference to make some definite arrangements for the annual meetings of the class. Accordingly, Conference considered the matter and decided that the Conference Board in charge of the Bible study work should arrange to hold the study at a fixed time and place each year. The fixed time will allow all those who desire to attend to arrange their plans in order to avail themselves of the time of the Bible study work. The fixed place would also facilitate matters in connection with attending the study since some central and conveniently accessible place could be selected. Such a place should be selected as would be convenient for the largest number of interested congregations. This would be especially desirable for those who would expect to complete the full course of study as outlined. The changing of the location of the class during such a course would necessarily make a serious break in the work of many members of the class.

A second important matter was also considered by the Conference in connection with a request of one of the congregations of the Conference for a session of Bible study in their church district. The Bible study Board was directed to arrange for any such requests, organizing and conducting classes wherever practicable. It will not be the intention of the Board to duplicate the course of the annual class in the local districts. Each locality would have the privilege of arranging for such studies as peculiar needs would demand.

As the young people of the Church are reaching out for help in their spiritual life and the work of the Church which is sure to fall to their lot, let the Church supply them with the right helps and the best influences.

"The order of Gideons has placed 160,000 Bibles in the hotels of America, and negotiations are under way to supply 2,000,000 more Bibles to hotels in foreign countries."

"The colored people of the Methodist Church South are trying to raise \$50,000 for their missionary work in Africa."

OUR SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

IV The Home Department Movement of Today

A. M. EASH.

Like many other great movements, the HOME DEPARTMENT OF THE SUNDAY SCHOOL had a small and insignificant beginning, but its history shows a most phenomenal growth. The first Home Classes were started and the first Home Department organized, not because some one had in mind launching a movement that would revolutionize the notions of Sunday school work but because zealous and far sighted Sunday school workers saw that in their local communities there was a great need for Bible teaching which was not supplied by the then existing Sunday school effort.

It was in 1881, in New York State, that the interest which several women were taking in boys and girls, who were living too great a distance from Sunday school to be regular attendants, attracted the attention of Dr. W. A. Duncan, at that time an active State Sunday school worker. Like many others he had often noticed the need in his Sunday school experience but the idea had not occurred to him that it would be practical to conduct Home Classes. The efforts of these women in the local community impressed him and he at once began to "formulate plans for a state Sunday school organization that would reach the homes and lives of those who could not or would not attend the Sunday school, so that every soul should have an opportunity to study God's Word." Wide-awake workers everywhere recognized the great advantage of this new effort and in an incredibly short time the HOME DEPARTMENT of the SUNDAY SCHOOL convinced the leaders in the work that it was worthy of their full recognition and of a place along side of the other regular departments of the school.

The growth of this effort has been phenomenal and together with the results should be sufficient to instigate the organization of a HOME DEPARTMENT in existence. Very often statistics are cold and seem almost lifeless but they tell such definite facts that we want to give what was given in the report on this work at the SIXTH WORLD'S SUNDAY SCHOOL CONVENTION in Washington, D. C., in 1910, by Dr. Duncan the Chairman of the International Home Department Committee. Among other things, he reports as follows:

"Some facts as to the growth and development of the work will be of interest: In 1881, there were ten HOME DEPART-

MENTS and 100 members. At the Boston Convention of the International Sunday School Association in 1896 there were reported 3,261 departments and 130,232 members. At Toronto, 1905, the departments had increased to 10,600 and the membership to 403,905; in 1908 at Louisville, 15,650 departments with 551,538 members. Twenty-five denominational and two independent publishing houses issued 3,055,800 Home Department quarterlies in 1909. Pennsylvania leads in the number of HOME DEPARTMENT members with 104,718; New York second, with 82,211; Ohio third, with 62,725.

"The CRADLE ROLL with its half million members, is, and has always been, part of the HOME DEPARTMENT work until divided into a department of its own some five or six years ago. It has been adopted by all Protestant denominations in America, and nearly all European countries—in Great Britain, Bohemia, Italy, France, Germany, Austria, and is used by the students of Russia, Australia, New Zealand, Hawaii, Japan, Korea, Egypt, India, Africa, Mexico, Panama and Porto Rico and Canada.

"I reported at Rome, 1907, a half million department membership, 50,000 HOME CLASS visitors making 2,000,000 visits a year and distributing annually 2,000,000 quarterlies.

"I report today (1910) nearly 813,000 members—with 500,000 extra in the Cradle Roll, or 1,300,000 members in this movement in the world, about one-twentyfifth of the entire Sunday school membership enrollment, and 100,000 visitors making 3,250,000 visits every year, distributing 3,055,800 quarterlies into 800,000 homes and reporting 10,000 conversions and re-conversions annually. There are 25,000 departments, with an increase of 60%, or 100,000 new members annually.

"In twenty-nine years it has had more than 1,500,000 department members, and 100,000 are now serving as visitors. It is estimated that 500,000 have probably either united with the main school or have died. A proportion have drifted away entirely.

"The HOME DEPARTMENTS are today contributing to missions or benevolent work at least \$100,000 annually, and have within twenty-nine years probably distributed more than \$1,000,000 in missions and local work, besides paying all their own running expenses. In addition to this, the profits on the publications of the denominational quarterlies and requisites amount

annually to at least \$100,000, and is carried in the denominational houses to their ministerial aid or sustentation funds. This is possible because the founder has never copyrighted anything in connection with the work, nor has he in twenty-nine years received any compensation for his travel, office, postage or secretarial work."

If you have followed through this rather lengthy quotation from the report of one who knows because of his position as founder, organizer and director, you have been impressed with the enormous strides, numerically, this department of Sunday school work has made during the thirty years of its history. It is true of this, as it is of all of our religious efforts, that the definite experiences of individuals say more than an array of large numbers. These experiences are not wanting in the HOME DEPARTMENT work and many beautiful incidents can be related. This is true, however, that, because this—more than almost any other line of church work—is a work which is done by individuals when they are alone or else in very small groups, the best and richest experiences are never heralded abroad and, as a result, those in the churches who are not directly connected with the work may be entirely ignorant of what it is really doing for its members.

In the next article I will relate a number of incidents that have either come under my personal observation, been related to me or are recorded in authentic books. The title of the article will be "Evidences of Helpfulness of the HOME DEPARTMENT efforts."

Chicago, Ill.

CALLED—CHOSEN—FAITHFUL

"The Lamb shall overcome them: for He is the Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful."—(Rev. 17:14).

Called to join the holy band,
Surely waxing strong;
Come with clean and empty hand,
You have waited long.
If you had the gracious call,
Chosen you shall be,
Friends of Jesus to remain
Through eternity.

Chosen to be separate
From each sinful thing;
All, yourself, to consecrate
Now to Christ your King.
Chosen to put on His strength,
Wily foes to meet:
Trophies gathered shall at length
Lie at Jesus feet.

Faithful, only faithful be.
This alone your part;
Jesus, Conqueror, they shall see,
Who are pure in heart.
Gathered hosts, in numbers strong,
By the Lamb are slain;
Would you join the victor's song?
And in glory reign?

Called and chosen, faithful those
Who Christ's glory share;
Dally not with inbred foes,
Not one idol spare.
O, the grand triumphal day!
O, the crowns so fair!
Take the faithful, holy way,
Nor be wanting there.

—Selected by Sister Bauman.



FIGHTING THE FLY

J. S. Slabaugh, M. D.

This is the season when we are again forcibly reminded of the existence of the fly. Within the past two years a general crusade has been organized against this insect of filth and disease. Many articles have appeared in various papers and magazines to point out the dangers of the "deadly fly." Rewards amounting to hundreds of dollars have been paid out to those who could be enlisted in "swatting" contests. In Worcester, Massachusetts, such a campaign was the means of destroying flies by the bushel. In our own little town a merchant is offering 25 cents per pint for dead flies during the present season.

After a few years of such campaigning we stop to consider, What has been the result? Are there any fewer flies than in 1910? We do not believe that they are on the decrease. The boy who received \$100 in the Worcester, Mass., contest did not help much to rid the city of flies. He established a breeding farm. He placed dead fish and other refuse on a dump heap to attract them, built a house of screens to catch them and actually hatched out millions of them in the 20 days allotted for contest. On the last evening of the contest he turned over a full quarter of a bushel of dead flies for his day's work. The task of swatting flies to exterminate them is hopeless. But the campaign has had a wholesome effect as an education. The people are realizing more and more the necessity of ridding the country of flies.

However, under present insanitary conditions the fly is a necessity. He is a scavenger, a destroyer of waste and filth, and a barometer of our sanitary conditions. For where there are flies there must be filth; and in destroying the fly and leaving the filth we forgot that by working the other way, and by removing filth and waste the fly will soon be exterminated. It has been estimated by men who have studied the situation that more flies are hatched in a small manure pile in 2 or 3 weeks than are killed in all the fly-killing contests during one season.

The Canal Zone has been made flyless by creating sanitary conditions such as do away with all breeding places. Other places have been able to materially reduce if not totally destroy the flies in their community. These insects do not ordinarily travel more than 1,500 feet from the breeding place. They hatch out a new brood

every 10 or 12 days. Their breeding places are generally stables and manure piles. If these places are cleaned up twice per week, it would give very little chance for flies to hatch out. Screening the stables and manure piles is very good where practical. If neither of these methods can be employed, the manure can be chemically treated so as to render it unfit for breeding purposes. Lime placed on manure will destroy the larvae. A dilution of phosphoric acid has also been recommended for this purpose. These are both ingredients that the average farm needs and are said not to be injurious to the manure as a fertilizer. In any state the bureau of agriculture will be glad to furnish information as to the use of other chemicals suitable for this purpose.

Waste of all kinds will attract flies, if not suitable for breeding it may furnish a feeding place and should not be allowed near the house. Swill pails, garbage, decaying fruit, decaying vegetables and all other refuse should be kept far enough from the kitchen door so as not to draw the flies in that direction. It is necessary to have good screens on the doors and windows and to use every precaution to keep the flies out. Even then, some enter the house. These may be destroyed by placing a solution composed of a tablespoonful of formaldehyde in a quart of water in the room. This kills the flies in one night, but may be irritating to the mucous linings of the eyes and nose if the room is not well aired in the morning.

As said above much has been done towards educating the general public against flies. If as much can be done towards educating them in the line of sanitation we may hope to see the day when flies are practically exterminated, otherwise in spite of all the efforts we can put forth they will steadily increase.

Nappanee, Ind.

"If all of us would bear in mind that happiness is from within and not from without there would be a well-spring of joy in every heart, and the sun would shine forever."

"Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose?"

"If all of us would only think how much of human happiness is made by ourselves there would be less of human misery."

THE GREATER BURDEN OF MRS. FARMER

Much has been written about Mr. Farmer and his sons, and as yet very little about Mrs. Farmer and her daughters. People do not seem to be particularly interested in her. Uncle Sam in his Department of Agriculture has done little for her. The new Children's Bureau lately established in Washington will help her in her dearest interests, the rearing of her children; but that is a very new thing. The proper performance of her household work, including, as it does, wholesome cooking, economical management and the conservation of her strength for child-bearing, is very vital to the nation. Mrs. Farmer's education is of the greatest importance to the health of Mr. Farmer. Her health is of the greatest importance to the next generation. Her life machine is more delicately balanced than his, her strength is less. The demands upon her in child-bearing are greater than any demands which Nature makes upon him. It becomes a duty, therefore, to inquire whether the conditions which are bad for him are also bad for her.

The farmer's wife is of necessity constantly in the house, and if the house is poorly ventilated she suffers more than do the men of the family. Most of her time is spent in the kitchen where the fumes of the cooking make the atmosphere worse. Many stoves work better when there is no draft, so that when she is preparing the meal she often has the doors and windows shut even in midsummer. In this respect she does not differ much from city women. The difference begins when the amount of work which she does is taken into account. She can almost never get any help. She draws and carries all her water, whereas her city sister simply turns the tap. She must heat the water for the weekly wash on a stove in which wood is often the only fuel. Her city sister of the same class usually has plenty of running hot water and often burns artificial or natural gas. She cannot buy easily prepared food as can the city woman. She makes her own butter and cheese, besides setting large quantities of milk for cream. She often dresses her own fowls and meats. She has to care for the chickens and gather the eggs. She has to cook not only for her family but for the hired help. She has to scrub continuously or her house would be unendurable on account of the mud tracked into it. She bears and rears her children, for whom it is difficult for her to buy the serviceable clothes which are now sold so cheaply in the large cities. She must do much sewing. She rises before daylight to give the men their breakfast and she often works far into the night.

This overwork and constant confinement in close rooms tend to cause anemia or poverty of the blood. This is surely a disease which should not be prevalent in the country, but which is very common among women. Among its symptoms are

pallor and languid depression. Very few actually die of it, but the fact remains that this run-down condition, due to overwork, bad air and unsuitable food, is very prevalent among farm women and rare among the men. Tuberculosis, the cure for which is the out-of-door life, is found more often among women in the country than among men. Mrs. Farmer appears to be at a greater disadvantage than Mr. Farmer in this question of fresh air and overstrain, for she spends indoors twice as much as he does, and her heavy work is done indoors while his is done out-of-doors. The only solution appears to be some division of labor by which the mother and daughter shall have more out-of-doors exercise.

People are lately beginning to understand the great influence of the mental condition on health, and in the cities the factories where the workers are given the best conditions of life are the most efficient. A woman with anemia is necessarily depressed and this reacts on her in many ways. For child-bearing it is essential either that the health of the mother and her strength should be fully up to the normal, or that she should receive extraordinary care before and after the event. As a usual thing Mrs. Farmer works up to a very short time before the birth of the child—several instances in my own experience show her working up to a few hours before the baby came—and the calls of the household, especially if there are other children needing care, bring her out of bed far too soon. Even if grave injuries do not develop from these things—and in a large proportion of cases such injuries do develop—there is a general weakening of the system, a lowering of the resistance and a greater susceptibility to disease. One frequently sees a farmer with his third or fourth wife, while it is comparatively rare to find the women marrying several times. Even in the slums of the crowded cities the women can obtain expert assistance on account of their accessibility to dispensaries; in the country it is impossible for the doctor to make the number of visits he would like to.

Another very serious factor in Mrs. Farmer's life is her isolation. The men of the family take the produce to market, they buy and sell and bargain; they mingle with their equals, exchange gossip, talk about politics. Mrs. Farmer is shut out from most of this. Her home duties, combined with bad roads, inclement weather and long distances, often keep her at home for months together, during which she sees no one but the family and the hired help.

Throughout this article I seem to have been doing nothing but find fault without offering remedies, and yet the remedies for most of the faults are very simple ones. Just because they are so simple people do not give heed to them; Open the windows, change to dry clothes, look after your little ailments, bathe often, give your wife a flower garden and raise some of the burden of work from her, associate with your friends, don't overstrain yourself. All that

we need to know about water is that certain diseases may be acquired by drinking it when impure. All that we need to know about hard work is that it puts a strain on the heart, and that this strain may be avoided to a large extent by common sense. All we need to know about air is that one cannot have too much of it and that some of the insects which fly in it are dangerous, and we can arrange easily and cheaply to get it. All we need to know about isolation is that mental depression reacts on the body, making it more susceptible to disease, and that social intercourse, reasonable leisure and pleasant surroundings make for happiness, which is the partner of health.—Sel.

CREATING THE SPIRIT OF REFINEMENT IN THE COUNTRY HOME

The country home is furnishing some of the best brains and brawn of the land. Its youths are successfully filling positions at the top of the ladder and it has sent out nearly every man who has occupied the White House. It is necessary that children be equipped to meet these demands. Someone has said that "A child's training should begin two generations before he is born." Honorable, upright, God-fearing parents, whose ancestors were of like caste, have a splendid chance to rear the great men of today. We need not only parents, but ancestral trees of good healthy growth. As good trees need plenty of care and pruning, sunlight and warmth, so will an intelligent child respond to good care and training.

Certain needs are common to all children, and it is our business to see that home, church and school work together to supply them, namely, purity of heart, purity of mind and morals, purity of taste, polish of language and manner. To keep their hearts pure teach them to kneel and ask God to create in them a pure heart and renew a right spirit within them. Point out some of the temptations to do mean, dishonorable acts. Teach them by precept and example to speak the truth at all times and never to take the smallest thing that does not belong to them. The mind should be filled with good seed to prevent the growth of rank, poisonous weeds. Cultivate a taste for good reading by telling and reading something fine and good to them. Nearly all small children like Bible stories, especially if illustrated by colored prints. Give them pet animals to care for and see that they are thoughtful and thorough with it. Give them work to fill a certain portion of every day. Both boys and girls should be skilled in woodcraft, swimming, boating, muscular exercises, etc. This is what the Boy Scouts and Campfire Girls are doing for the youth of today. When your child comes to you with questions about himself, answer them to the best of your ability. It is much better for the parents to open the mind of the child to the truth and beauty of this subject than to have it coarsely thrust upon them by the first chance street gamin. A pure, culti-

vated taste will enable a boy or girl to select good reading and the company of people who will be a help to them. Good language can be acquired by the companionship of refined people, studying good literature, home training, criticism of classmates and teacher, aided by the best efforts of one's self and the frequent use of an up-to-date dictionary.

A polished manner is the natural result of the cultivation and practice of the other virtues, and is as distinct and separate from affectation as darkness from daylight. Thus must we fit our boys and girls for the life that lies before them. Not by one day's work, but a constant, faithful effort, holding up before them each day the life of Him "who spoke as never man spake," and pleading for them daily, almost hourly, at the throne of grace.—Sel.

CRUELTY TO COWS

They Need Exercise in Winter as Well as in Summer

Men may regard cattle as mere machines, but the fact remains that they are a sensitive organization, capable of suffering and enjoyment, and that to a degree too often lost sight of. The idea that it is just as well for a cow, either in point of comfort or health, to be **tied up six months with no exercise**, is contrary to all physiological teaching; and that nutritious food, **light and exercise** are necessary to the maintenance of health and a full development. Give cows chance to go out in the sunlight of the warm days in the winter, and see how quickly they go and see **the real enjoyment depicted on their expressive faces**. Even though the milk flow may be somewhat lessened, will not what is lost in quantity be made up in quality? At any rate I am sure I would much rather eat dairy products of strong, healthy cows than that of those weakened and enervated by close confinement and unnatural food, such as would be an exclusive diet of corn meal. It is not necessary, in order to give them a little exercise and sunlight to range over an extensive area. Let them out in an ordinary-sized yard and they will not do traveling sufficient to waste any great amount of energy.—Farm, Stock and Home.

"If it is a dark day never mind; you will lighten it up. If it is a bright day you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends."

"A thousand-dollar boy with a ten-thousand-dollar education is over-capitalized."

"Ability never amounts to much until it acquires two more letters—st-ability."

"The hard part is not to work for success but to wait for it to ripen."

Current Events

The almost continual state of war in Mexico during the past two years, since the time Madero instituted a successful insurrection against former President Diaz, and whose administration was in turn overthrown and he slain, has brought about a situation that demands the adoption of a definite and strong policy on the part of the United States. Hundreds of Americans who have extensive financial interests in Mexico and who have stayed in the country in the hope that peace would soon be established, are now forced to flee because of the unsettled conditions which are steadily growing worse. The situation has become more complicated than ever since the anti-American agitation in Mexico City. "There is very good reason to believe the Mexican government itself is not entirely without blame for this agitation, and in fact the followers of President Huerta and of his government are largely responsible for it." Inquiries from some of the European countries asking the United States to define her policy in the matter have reached your State Department. Some of these countries intimate that the United States is responsible for the present state of affairs because of our failure to adopt a definite policy relative to Mexico. Some of the European countries have recognized the present administration under the provisional President, Huerta, but the United States has not yet done so. The failure to be thus recognized has made it very difficult for the Mexican government to negotiate loans to carry on the affairs of government. What policy the present administration will adopt toward Mexico is not made known. The State Department has the matter under advisement but has not yet made public its policy. The present Mexican administration has been unable to subdue the country and establish peace. The continual state of warfare is devastating the country, destroying business, and preventing all progress.

While the conditions of peace were being determined between Turkey and the Balkan Allies there was evidence that the Allies would probably be unable to divide the spoils peaceably. Developments soon afterwards revealed that Bulgaria was determined to have a larger part of the spoils than had been previously agreed upon by the Allies. Bulgaria it seems took the aggressive and aggravated hostilities with Greece and Serbia. Eventually war was declared against Bulgaria by Serbia and Greece. A number of battles have been fought in which there was much bloodshed and loss of life. It is reported that at this writing the Servians

lost more soldiers than in the conflict with Turkey. Outrageous atrocities are said to have been committed by those engaged in the conflict. Roumania, a Balkan state which had not entered the war against Turkey, has declared war against Bulgaria. Bulgaria has suffered reverses and, it is reported, has asked Russia to intervene and stop the war. It appears as though Bulgaria overreached in her desire for conquest being spurred on no doubt by her achievements in the previous war. Rumors are also afloat that Turkey is mobilizing her forces against Bulgaria to compel her to withdraw troops now occupying territory allotted to the Turks. More recent rumors are to the effect that Turkey is preparing to recapture Adrianople and regain some of the territory ceded to the Allies, and also that Serbia and Turkey are virtually Allies against Bulgaria. The situation in the Balkan States is more complicated than ever and it is feared that it may yet precipitate an European war. The aggressive movements of Italy and Austria threaten to further complicate the situation.

As a result of a conference held at the White House on July 14, the threatened strike of the railroad conductors and trainmen on lines east of Chicago will be averted it is believed, and the dispute between the employees and the railroads will be submitted to arbitration. The trainmen had voted in favor of a strike unless their demands for more pay were granted. The railroads refused to meet their demands stating that the increase in wages would add about \$17,000,000 annually to the payroll and that the men were receiving good compensation. A strike seemed imminent. Through the services of Seth Low the railroad heads and leaders of their employees agreed to attend a conference at the White House. At this conference the disputants agreed to submit their differences to arbitration under the provisions of a new law than before Congress. This bill provides for an independent board of arbitrators. The railroads refused to submit the matter to arbitration under the old law because too much power was vested in the third member of the board of arbitration. The new bill, known as the Newlands Bill, provides for a commissioner of mediation to be appointed by the President and to head the board of two government officials, who have been appointed to office by the President, with the advice and consent of the Senate.—The day following this conference Congress passed the law and President Wilson at once signed it.

The investigation of the charge made by President Wilson that lobbyists in Washington were interfering with legislation, is bringing to light some startling facts. It became known that for years the National Association of Manufactur-

ers have maintained a lobby and have been engaged actively in politics. They were active in breaking up strikes and using them for political ends. Correspondence in the hands of the investigating committee shows that a number of prominent congressmen were maintaining close relations with this Association. One of the most active leaders in this association testified that they were not satisfied with having control of the legislation, but their goal was to entrench themselves politically so that they could name the President of the United States. This investigation promises to have a far-reaching effect. It will be a long stride toward separating big business from lobbying and protecting the Congressmen from their pernicious influence. Bills are in preparation which if passed will prevent further corruption such as is being exposed now.

The study of sex hygiene was added to the curriculum of the public high schools of Chicago by the Board of Education. By amendment to the original resolution the name of the study was changed to "personal purity." The amendment provides "that if, as a result of the successful teaching of this subject in the high schools, it be deemed advisable to extend the work to the upper grades of the elementary schools, the superintendent be instructed to prepare a plan for the carrying of the work into the elementary schools, the plan to be submitted for approval to the committee on school management." According to the plans adopted specialists in sex hygiene shall give a course of three lectures to all high school pupils. While this instruction is given boys and girls shall be separated. Children bringing notes from their parents objecting to the subjects will be excused. This work properly belongs to the parents, but where parents fail to meet this obligation to their children, the public schools should provide for this deficiency.

"A new variety of bean adapted for dry climates was discovered under interesting circumstances by Prof. R. W. Clothier, of the University of Arizona, as reported by him in a recent magazine article. During a 1,300-mile wagon journey over the deserts and mountains of Arizona in the summer of 1908 he visited the Papago Indians, and obtained several hundred brownish-yellow beans of an unknown variety. These were grown on experimental plots at the Arizona Experiment Station for four years before the discovery was announced. It appears that the new bean, which has been named "tepari," is more prolific under dry conditions than any other known variety, yielding as high as 730 pounds to the acre with no water other than the scanty rainfall of Arizona. Under the same conditions ordinary beans yield only from 66 to 144 pounds to the acre."

Some of the European countries engaged in a mad effort to excel each other in military and naval strength are finding it annually more difficult to secure the necessary increased appropriations to successfully carry out their purposes of increasing the military and naval budgets thus burdening their subjects with heavier taxes. Germany and France both made large increases in their budgets this year for war purposes. The laboring people are forming a formidable opposition to an increased armament. It is upon them that the greater part of the burden of supporting the military regime rests. The laboring classes in various countries are becoming more pronounced in their opposition to militarism, but despite this opposition the governments have been able thus far to accomplish their purpose. The common people will be heard, and indications are that in a comparatively short time these countries will be compelled to yield to public opinion and curtail their expenditures for military purposes. In France and Germany the opposition is already causing serious alarm in government circles.

Agents of the French government have asked the assistance of the Ordnance Bureau, of the United States War Department in perfecting the smokeless powder now used in the French army and navy. A series of unexplained disastrous explosions in the French magazines aboard ship and ashore, is said to have led to this request, which is quite unusual, in view of the consistent efforts made by most nations to protect the secret of their powder preparations. The powder manufacturers from whom our Government buys its powder are protesting vigorously against the disclosure of its trade secrets to a foreign government, asserting that from patriotic motives they have previously rejected overtures from this foreign government to sell it powder or to establish a powder factory in France. What the government officials will do in the matter is not known at this writing.

The activity of Mount Vesuvius is gradually becoming more pronounced. The crater is emitting quantities of vapor composed of chloric acid. Studies show that the volcano from 1700 to date was never tranquil for a period of more than seven years. At the end of the seven year period, which corresponds with the present year, the volcano enters an eruptive state. This does not necessarily mean that a violent eruption is imminent.

On the evening of July 16 the world's Seventh Sunday School Convention adjourned at Zurich, Switzerland, after one week's daily sessions. The next convention will be held in Tokio, Japan, in 1916. More than 2,500 registered delegates were in attendance representing more than fifty countries.

The bill granting home rule to Ireland which has been passed by the House of Commons of the English Parliament was rejected for the second time by a large majority within six months by the House of Lords. The House of Commons is determined to establish home rule in Ireland, and the Lords are equally as determined to prevent it. This state of affairs inaugurates a crisis in the political life of England. It may result in reforming the House of Lords, curtailing them in the exercise of some of the power they now enjoy.

Washington, D. C., was actually dry, on July 6, probably the first time in its history. "It was the first Sunday of the new Jones-Works excise law for the District of Columbia and its strict provisions were enforced to the letter. Not even a bonafide registered guest at a hotel could have a drink with a meal. The exclusive clubs could serve nothing. Their officers had been warned that the locker system would be construed as a violation of the law. They were also notified that liquors bought on Saturday could not be iced and served on Sunday."

A remarkable natural bridge was recently discovered in the Philippines. This bridge is only thirty miles from Manila but it is thought that it was never seen before by white men, and it is the first large natural bridge reported in these islands. It is on the Lucsum stream which runs through a canon, and the space beneath the bridge forms a tunnel, about 35 feet broad and 250 feet long. The floor of the bridge, now about 130 feet above the stream, bears evidence of once being the bed of the latter.

One of the best coal areas in Canada was recently located on the Smoky River, in northern Alberta, about 200 miles northwest of Edmonton. The fields are located forty miles from the railroad, and a charter has been secured for a line of railway to tap the field. Experts have reported that the deposits are anthracite and superior to Pennsylvania hard coal. The area consists of 32,000 acres and has been leased by two financiers who contemplate starting coal mining operations on a large scale.

The Christian Endeavor Society which met in annual convention in Los Angeles, Calif., in July, have adopted as their goal "Saloonless United States" in 1920. They consider this as a fitting observance of the three hundredth anniversary of the landing of the Pilgrim Fathers. The general secretary of the Society said, "The attitude of the present national administration has done more to reveal the true attitude of clear thinking Americans on the liquor question than anything else during the last century."

Another state granted the franchise to women when the Legislature of Illinois passed a bill granting "equal suffrage for all statutory offices in Illinois," and later received the signature of Governor Dunne. This is the first state east of the Mississippi to give women the right to vote. While our British sisters are resorting to militancy to secure the right to vote their American sisters are using more peaceable measures and are making rapid progress.

Last year the Fire Commissioner of New York conducted a campaign of education which took the form of exhibiting a series of pictures of rooms, houses, and apartments in which there was practically no furniture whatsoever, but upon which policies had been issued. It was intended to teach the moral that the indiscriminate issuance of policies made the firebug's business a most profitable one. "The greater care exercised in the first six months of the present year by the fire insurance companies has been mainly responsible for a reduction, during this period, in the total fire loss, of \$2,382,686. The Commissioner estimates that the saving in wear and tear on the department apparatus due to a reduction of 1,850 fires has brought an additional saving of \$129,500 to the city."

The regular meeting of the Mennonite Board of Education was held at Goshen, Ind., on July 10. There was a good representation present. Current business was transacted and the officers of the Board re-elected for another year. Bro. N. E. Byers, President of Goshen College, tendered his resignation to the Board to take effect August 23. The resignation being accepted, the Board at once proceeded to fill the vacancy. Bro. J. E. Hartzler of Elkhart, Ind., was elected President. Bro. P. E. Whitmer was elected to the office of Dean. Bro. D. H. Bender was re-elected Principal of Hesston Academy and Bible School for a period of three years.

"The territory in northern Africa, recently conquered by Italy from Turkey, has been divided into two distinct colonies, viz., Tripolitania and Cirenaica, with capitals at Tripoli and Bengasi, respectively. A governor for each colony is to be appointed by the King of Italy upon the joint recommendation of the ministers of Colonies and War."

"According to press reports wireless telephonic communications have successfully been established between Berlin and Vienna, a distance of 355 miles. The German station was at Nauen and the Austrian station on the roof of the Technological Industrial Museum in Vienna."

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Miscellaneous

FROM RAW PLUMS TO PRUNES

We speak of prunes and plums as though they were two different kinds of fruit; but prunes are simply plums, although all plums are not prunes. The prune is a plum that carries much sugar and will dry without souring at the pit, and any plum with these qualifications is a prune. There are a number of prunes grown, but a large majority of those prepared for market are of a French variety—the Petite Prune d'Agen—which was introduced from France in 1856 by Louis Pellier, who brought scions across the Isthmus and propagated them in San Jose. The new fruit proved well adapted to California conditions, the young trees bore heavily and the fruit sold at almost fabulous prices. Others followed the lead of the pioneer and fortunes were made from prunes. As a result, prune growing and curing soon became an important branch of horticulture in California, and from there spread over the whole Pacific Coast.

Though the Petite prune is the most favored for curing, there are many others that are close rivals. The Fellenberg, or Italian, is a large oval prune, a heavy bearer and a good dryer, and is a great favorite in Oregon and Washington on account of its excellent shipping qualities. Other good varieties that dry well are the Robe de Sargent, the Hungarian prune, the German prune and the Silver prune. A new variety—the Sugar prune—which we owe to Luther Burbanks, is growing in popularity with the trade both for shipping and for drying purposes.

Where Prunes Will Do Well

The prune will grow and give good results wherever the plum will, and it thrives in a wide range of soils and at various elevations. It will stand severe winter weather and will grow in climates where the thermometer touches zero; but it does best in a temperate climate and in a warm, generous soil. The most satisfactory results in drying prunes have been obtained where the seasons are long and hot, as the fruit grown under such conditions contains a larger percentage of sugar and dries heavier than the same varieties grown in cooler and more humid sections. The prime requisites of a good prune are solid, firm flesh that will not ferment at the pit in drying, a rich, fruity flavor and keeping qualities that will stand the test of time without serious shrinkage. These conditions are due largely to peculiarities of soil and climate, so that, though the fruit will grow over a wide range, good prunes can not be made everywhere or out of all qualities of fruit. Even in the prune countries there are some districts that produce much better prunes than others, and good and

bad sections are sometimes in close proximity. The drying quality of the prune varies greatly in different sections and with different varieties. In some locations it will shrink in drying from four pounds to one pound, though in others the shrinkage will not exceed two and a half to one. The fruit also varies in different places in the thickness and toughness of the skin. Prunes will do well on a variety of soils, but they will do best in a deep, well-drained alluvium that gives ample room for the roots. The distance between the trees should not be less than twenty feet, and many of the most experienced growers prefer thirty. Low heading is the common practice, and when the young trees are planted they are cut down to about twelve or fourteen inches from the ground and the branches started at that point. Prunes, as a rule, make a long willowy growth and for the first three years they must be trained into as compact a form as possible; after that time the principal pruning consists of removing interfering wood, thinning and shortening growth that is too willowy. Clean culture prevails in the principal prune sections, largely on account of the aridity of the climate and the necessity for constant cultivation. Where irrigation is needed, water is applied once every ten days or two weeks, and the ground is thoroughly cultivated after each application.

In the propagation of prunes, the favorite stocks for grafting are the myrobalan, peach and apricot. Common plum stock is apt to throw out many suckers and, on this account, is not favored. The apricot as a stock is not to be recommended, as plum and apricot are apt to make a poor union, so the two best grafting stocks are peach for light sandy soils, and myrobalan for heavier soils. The prune is a certain and a prolific bearer and will usually give some fruit the third season after it is planted. We have known individual trees to yield from 1100 to 1300 pounds of green fruit to the tree. Of course conditions have much to do with the output of fruit, but a fair average orchard will yield from 200 to 300 pounds of fresh fruit a tree, which when cured will give from 50 to 75 pounds of marketable prunes—or from 5000 to 8000 pounds of cured fruit to the acre.

After all, the prune is a manufactured article, and in its preparation for market the principal part of the work and the greatest necessity for knowledge, for it is the handling of the fruit at this time that stamps all previous labors with the mark of success or failure. The process of manufacture begins with picking the fruit. The prune is not picked until it is fully ripe and is often allowed to remain on the tree until it is somewhat withered. Unless the prune is allowed to get thoroughly ripe the finished product will lack the rich flavor so essential to it. Much of the fruit will fall to the ground, and when it begins to do this the orchard is gone over and the trees are shaken gently to bring down all the fruit that is fully ripe. The ground beneath the trees is prepared in advance by carefully smoothing it over and removing all clods

and loose leaves, so that the fruit will not be bruised. As the plums will not decay they may be left ungathered for several days until enough have fallen to warrant the work or until the dryer is ready to accept them. The orchard is gone over several times, and then all fruit remaining on the trees is picked by hand.

The next process is grading, and this is usually done before the fruit is placed on the drying ground. For this process there are several appliances, but all have the same object—the assorting of the fruit into several uniform sizes. The advantage of grading before drying is that the fruit in each lot is uniform in size and will dry evenly, whereas if different sizes are mixed the smaller will be dry much sooner than the larger sizes. The grader also removes all foreign substances that may have become mixed with the fruit in gathering.

After the fruit is graded it is passed to the dipper, where the bloom that fills the pores of the fruit is removed and the skin is cracked or checked so that evaporation may take place more rapidly. In its natural state the skin of the fruit is almost impervious, and unless it were submitted to some checking process it would require weeks for the fruit to dry. Therefore, to fit the fruit for drying it is dipped in a lye bath, varying in strength according to the character of the fruit, but usually of the strength of one pound of concentrated lye to ten gallons of water. This dip is kept at the boiling point. The fruit is placed in wire baskets—each holding about a bushel—and is immersed in the lye dip for about thirty seconds or until the surface shows minute checks in the skin. As soon as the fruit is removed from the lye bath it is

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plunged at once into a bath of fresh water and all the lye is washed off.

The Process of Drying

The fruit is now carefully spread on large shallow trays, and these are spread over the drying round, which has been cleared and prepared for the purpose, where they are left until the prunes are sufficiently dry for removal to the packing sheds. Sometimes the trays are small enough for one man to handle; in other cases they are made so large that they require a man at each end to move them. In the great prune-growing sections drying is done entirely in the sun. Artificial dryers have been tried, but have been found wholly inadequate to handle the enormous amount of this fruit. The drying season opens in August and continues until November. The length of time required for sun-drying the fruit varies from one week to one month and depends upon many conditions: the character of the fruit itself, the temperature of the days and nights, the humidity of the atmosphere, and so forth.

The fruit should be dried sufficiently to guarantee its keeping under all conditions, but not to the point where it will rattle in the hand. When the prunes have reached the proper condition of dryness they are removed to the processing house, where they are placed in large piles in bins and allowed to sweat. In this process, which requires from two to three weeks, the fruit through the pores of the skin exudes a large amount of moisture which forms in drops on the surface and makes the skin soft and tender. After the fruit has been exposed to the sweating process it changes its character entirely and can be eaten with a relish, whereas before it was dry and tough.

The next and last process through which the prune is passed is known as finishing. It is once more run through a grader and separated into standard market sizes. These sizes are usually six in number; first, those ranging from forty to fifty to the pound; second, fifty to sixty; third, sixty to seventy; fourth, seventy to eighty; fifth, eighty to ninety; and sixth, all above ninety. The fruit is then passed through a second bath of boiling water to which some packers add such ingredients as they think will improve the flavor or appearance of the finished article. Some add small quantities of glycerine or glucose and some have even added coloring matter, but all of these measures have fallen largely into disrepute and are not generally practiced. The principal objects of this last hot-water bath are to destroy such insect eggs or germs as may have become attached to the fruit in the process of drying and to soften the skin still more. The fruit is left in this bath until it is partially cooked, when it is removed, and in about three hours it is sufficiently dry for packing.

The greater part of the prunes in the markets come from California, and the production in that state ranges about 100,000,000 pounds annually. The largest output for any one year was in 1902 when 197,000,-

000 pounds were produced, and the majority of these were shipped from the one county of Santa Clara.—Sel.

THE IRRIGATION OF EGYPT

During the last century there have been a number of irrigation projects launched in Egypt. Conditions there are peculiar and decidedly favorable to irrigating on an extensive scale. The fertility of the soil and the success of agriculture is dependent upon the annual overflow of the Nile River. The Nile River makes the country habitable. It was recognized long ago that if the waters of the Nile could be stored and retained until the dry seasons for irrigating purposes immense tracts of desert lands could be placed under cultivation and thus make the country more prosperous. However the initiative and capital were wanting until England, in 1882, assumed responsibility in Egypt and began to plan for a dam to store the millions of tons of water that was going to waste in the winter leaving the land to gasp for it in summer.

A great dam was planned to stretch across the Nile three miles above Assuan. The dam is a mile and a quarter from bank to bank. Behind it is a lake which was at first 111 miles long, but since the height of the dam has been raised it will add forty miles to its length when the lake is filled to overflowing. This dam will hold in reserve 2,000,000,000 tons of water for use during the dry season. "Three magnificent barrages: at Esneh, 100 miles north of Assuan; at Assiout, 275 miles farther north; and a third, 260 miles farther still and twelve below Cairo, will distribute this water as it issues from the dam by holding it back until the canals of the provinces are filled."

"The building of the barrage was comparatively simple, but that of the dam presented enormous difficulties. From December to June the river divides at Assuan into five channels. The masonry in each was built up separately in the successive dry seasons by a force of from 11,000 to 13,000 men. The difficulty lay in the construction of the preliminary construction dams. Even the reduced current tossed a 5-ton block along as if it were a football, broke through the temporary dams and carried away the cartracks, steam-cranes, and carloads of stone upon them. Still, in spite of drawbacks, the dam was finished within contract time. Its storage capacity of 1,000,000,000 tons provided fully not only for the valley and the Delta, but for the irrigation of 420,000 acres south of the dam, hitherto barren."

This irrigation project worked satisfactorily for five years, when it was decided to double the capacity of the dam and realize the plan first proposed: "namely, to store the full amount of water possible without injury to navigation." This would make the lake 23 feet deeper and require the wall of the dam to be built 16.4 feet higher. The wall now towers nearly eighty feet above the river.

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LETTERS FOR ISABELLE

(Continued from page 227.)

man's Land, I leaned across the counter when she with her hand brushed my disheveled hair and asked "on which side do you part your hair?" In reply I said, "I don't know." Her reply was, "You are a great artist, don't know on which side you part your hair." I wrote some verses then entitled, "Bumbles on the Bloom" and had intended to dedicate them to her, but fearing she might take them about like the girl with auburn hair took the verse from a young urbane swain who wrote to her what he counted love poetry. It was like this:

"Take this red rose so young and fair,
And place it in your auburn hair."

The verses, "Bumbles on The Bloom," by your cousin Max, ran like this:

From my fingers' inken tips
To thee my thoughts I ship,
Of this Mount Nebo home in June,
And the bumble-bees on the bloom.

Oh, the daisies smile to me,
Bringing memories back of thee;
For there are no days like June,
When the honey-bees are on the bloom.

The cowbells from the lea,
Bring melodies to me;
And it puts my heart in tune;
When the honeysuckles are in bloom.

When the bumble-bee is on the bloom,
And the June-bug hums a tune;
Then there's sweetness in the breeze,
And the turtle dove is in the trees.

When the bumble-bee is on the bloom,
When the June-bug hums a tune,
And the song bird's in the tree,
Then the nightingale sings to me.

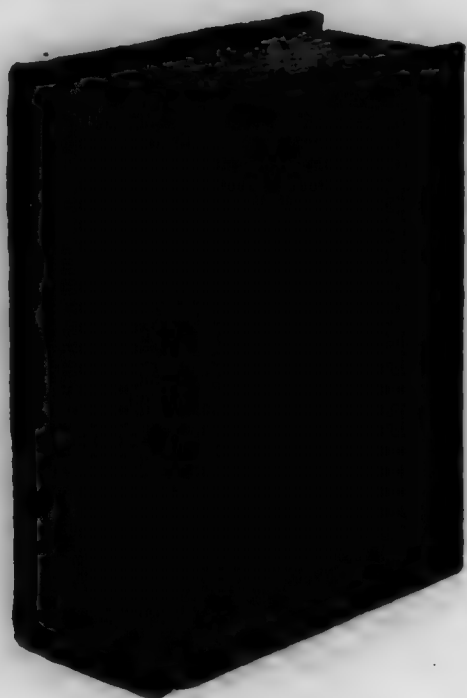
Max Leo.

In New York Ghetto at 199 Forsythe Street, 800 people live, at 60 Hester Street 700 live. The distribution of tracts leading to Christ is being greatly blest by God. Thousands have never heard the Gospel.—Prayer and Work for Israel.

"The former vice-minister of education in Japan has originated a new system of religion to be called "The State Community of Japan." He lays emphasis on the old Shinto idea that the Emperor of Japan is a descendant of the creator of the world and is therefore more than human."

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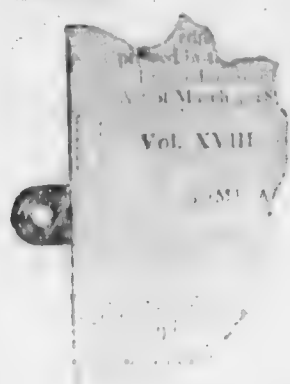
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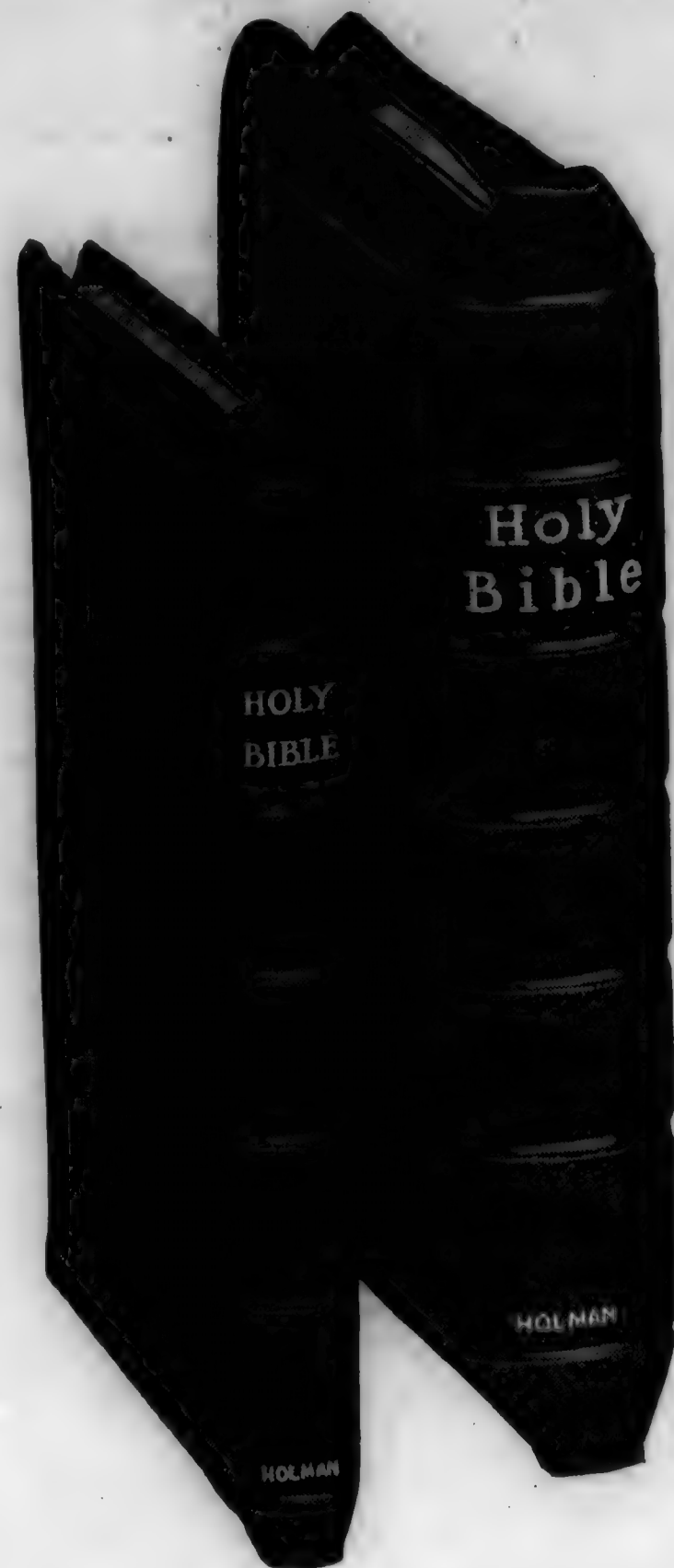
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ST. MATTHEW, 5.

Christ's sermon on the mount

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

16 ^l The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ^q From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

18 ^q And Jē'sus, walking by the

A. D. 31.

k Is. 9. 1, 2.

l Is. 42. 7.

Mark 2. 32.

m Mark 1. 14,

15.

n ch. 3. 2;

10. 7.

o Mark 1. 16,

17, 18.

p Luke 5. 2.

q John 1. 42.

r Luke 5. 10,

11.

s Mark 10. 28.

t Luke 13. 28.

u Mark 1. 19,

20.

v Luke 5. 10.

w ch. 9. 35.

x Mark 1. 1.

2 And he opened his mouth, taught them, saying,

3 ^b Blessed are the poor in spirit for their's is the kingdom of heaven

4 ^c Blessed are they that mourn for they shall be comforted.

5 ^d Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

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CHRISTIAN MONITOR

SEPTEMBER, 1913

BOOKS

A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices.—H. Mann.

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—McCosh.

SELECT READING

PARENTAL SINS

Memory plays us strange tricks sometimes, but the oddest thing she does is to blot out of the minds of parents the scenes and feelings and thoughts of their childhood completely. There are fathers and mothers under thirty, who act as if the days of their youth are as unknown as the future. After all is said there are no people so absolutely sure they are right as young parents, though later in life they are apt to discover that they did make a few mistakes in bringing up the children. The grandmother who brought up a dozen youngsters must take back seat for the superior young woman who has one or two up-to-date children. Some of the ideas carried out by these wise fathers and mothers are only funny, but some of them are real crimes against childhood.

In one home where there is an ordinary child and one whom his doting parents think abnormally bright, it is enough to try the patience of the saints just to see and hear the parents go on. All the praise and all the rewards are for the little prig who is not so bright after all, only he has a quick memory and a glib tongue. He is brought forward to "speak a piece" on all occasions, while the manly little fellow whose heart must often ache, is completely ignored. To be sure he has comfortable clothes and a good home, as people generally view those things, and he was never hungry very long in his life, but he can not help seeing the great gulf between him and his brother. Of course he is likely to make a far better man than the conceited, petted darling of the home, but the wound in his heart will never really heal.

Why in the name of sense can't parents learn that common justice demands equality among the children? What if one little girl has curly hair and is as pretty as a flower, and another is homely and plain with hair that no amount of persuasion will induce to curl? Is that any reason why the plain child should be slighted and kept in the background and the beauty pushed forward. The man who marries a girl who has been spoiled from the cradle with the idea that she is too pretty to give and take in home-life, but must have the best of everything, is certainly to be pitied and by that same sign the poor girl who marries the spoiled boy of the family will sup sorrow also. The mother lives with the children twenty or twenty-five years, while the wife or husband must live with them much longer in the ordinary course of events.

It is always a sad sight to see a disrupted family, with the parents not able to get the "boys and girls" together with their

families for a holiday gathering or reunion, but often the parents are the only ones to blame for this state of affairs. The bright son is sent to college at the expense of all the others. The pretty daughter gets a piano while the sons earn their own money, the farm is mortgaged to set one of the sons up in business while the others shift for themselves—there are dozens of ways in which foolish parents make an idol of one child and cause trouble in the home. Why should the bright boy have all the money spent on his college course? If he really is so bright and wonderful, as his fond parents imagine, he can easily make his own way, and the better plan seems to be to help the slower ones, who will never startle the world with their brilliant attainments.

So if parents would only look back to their youthful days and remember the heartburnings they suffered when they were forced to see their brothers and sisters favored above themselves, this world would be a much happier place. An elderly woman says she never can forget that her sister had a blue silk sash to wear with her white dress because she was the pet of the mother, while the plain sister with bitter thoughts in her heart had none. That was when she was seven and her sister five, but to this day she feels the injustice of the thing. Happy the parents who fairly divide every little treat, every pleasure, every bit of work and everything in the way of new clothes among their little ones! Such justice and thoughtfulness bear fruit in the lives of the boys and girls, and will continue to bud and blossom long after the parents are laid to rest. Keep your accounts straight and you will reap a reward that will astonish you in later years.—Sel.

HOW THE FLOWER MISSION STARTED

One day a little English girl was walking along a street in London on her way to school. She carried her books and a bouquet for the teacher. A poor little crippled boy, leaning on crutches, said to her:

"Say, gimme a flower!"

The kind-hearted little girl picked out a rose and handed it to him, but four or five other little children gathered round her, each begging for a flower, and one by one she gave all her pretty posies away.

The next day she took two bouquets, one for the teacher and one for the street children, and day after day she carried her flowers, until at last she took a basket for the poor children. This was the beginning of the Flower Mission. The news spread, and the idea was taken up all over London, and then some one in Boston began it, and

then in New York, and now thousands are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—The Mayflower.

A BUNCH OF CARNATIONS

The big kitchen was full of the clatter of dishes and the hubbub of noises. Somehow, in spite of the heavy work, the others always had things to talk about. But Lottie Summer, over in her corner, worked in angry silence. She was angry at the other girls, who seemed to get so much fun out of things; she was angriest of all at herself, because she did not know what she wanted; she only knew that she did not intend to wash dishes and boil eggs in a hospital kitchen all her life.

Maggie O'Brien's voice drifted across her sullen thoughts; there was a little sob in it, like the quick glint of tears that sometimes came into her laughing eyes.

"It's a saint she is. Sure I heard Doctor Cameron talking of her, an' his eyes were that soft ye wouldn't have known him. For all the pain she bears there's niver a word of complaint out her lips. Even Miss Bennett has a different voice when she speaks to her."

"I'd like to see her," Angie Brooks said, enviously.

Lottie Summer, half-listening, thought idly that she would like to see this marvelous patient, too. But it was a careless wish, and she had forgotten all about it, when one of the nurses sent her on an errand to Room 45 a few days later. It was only a moment, but it was long enough for a pair of dark eyes to meet hers with a smile she could not forget. She longed for another errand that would take her to Room 45; but it never came, and the weeks passed, until at last they brought the day when the best-loved patient was to leave the hospital.

All the girls who had ever served her went to say good-by, Lottie, paring apples in the kitchen, crowded back bitter tears. Then suddenly before her eyes shone a blur of wonderful color, a wave of fragrance swept about her, and somebody—she never knew who it was—said:

"She sent them to the girl who cooked her eggs so nicely for her."

Lottie flew upstairs to her tiny room. Her hands trembled as she thrust the carnations into her water pitcher. They were the first beautiful gift that had ever come into her life, but they were more than that; across the gray monotony of her days they flamed like a torch, illuminating all the future. She had her first glimpse of the great privilege of service.—Youth's Companion.

"Don't laugh at the man who dares try new ways of doing things. Age does not necessarily make methods worthy."

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALE, PA., SEPTEMBER, 1913

No. 9

LETTERS AND PICTURES FOR ISABELLE

IX

Mt. Nebo Studio,
August 5, 1913.

To Isabelle,
4237 Evans Ave.,
St. Louis Mo.

Dear Cousin Isabelle:—Your latest billet-doux of July 13, and also the one of May 31, came duly before me and were read with much laughter. My intention was to answer before this, but I have found so many things for my hands to do, and again you know how good intentions were once lost in the wilderness for 40 years, or how often they are left to wander on and on in the land of By and By.

Eleven summer boarders from the vicinity of Pittsburg just left for home again after spending two weeks on Mount Nebo at Brother E. J's. They were enchanted to this spot by the fine scenery of trees and fields and dells, and wanted to get away from the bad air of thousands of coke ovens. They came over the proposed route of the Ocean to Ocean Highway in an automobile. I enclose one of my photographic post cards of this Highway. I should be delighted to take pictures of it from the Atlantic to your city over this old National Pike route, stop off in St. Louis, say howdy-do to Isabelle and her husband, Solomon David, then have you accompany me across the Mississippi onto the old Santa Fe Trail, which is an extension of the old National Road, to the Pacific ocean.

I enjoyed the enclosed poem that you sent that was to give me a tip on being close to where things are doing.

O Patria Mia!

Let them sing who will of the gurgling rill
Or the woodbird's note so wild;
My heart still sticks to the good red bricks—

For I was a city child.
There are those who long for the pine grove's song
Or sigh for the ocean's roar;
But set me down in a great big town,
Where the cars go by the door!

The houses tall are my mountain wall,
With its peaks that scrape the sky;
And the Belgian blocks are my waveworn rocks,
Where the tide flows on for aye.

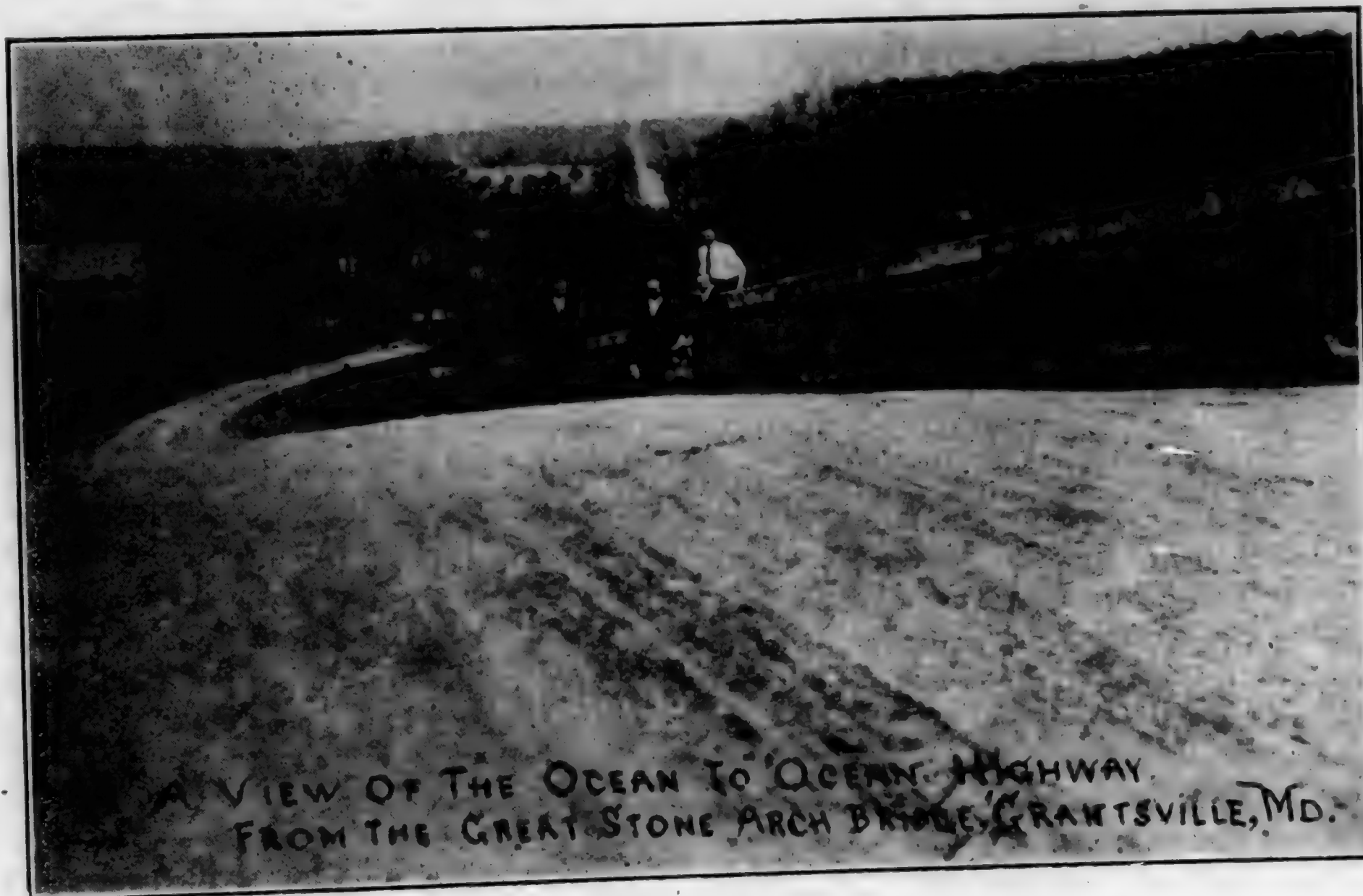
Look good to me for a change, you see—
But not for a place to bide.
They are half a day too far away
From the scenes at the seat of war;
And the city's tough, and her ways are rough—
But the cars go by the door!

In the twilight gray of a summer's day,
When the sun seems loath to go,
And with shout and whoop little kiddies troop
With lanterns to and fro;
Or on cold nights deep, ere I fall asleep,
I hear, like an inland sea,
The surging sound of the life around,
And a part of it all is—me!

Oh, the country's fine, but 'tis none in "mine;"
'Tis sweet, but 'tis drawn too mild,
My heart still sticks to the good red bricks,
For I was a city child.
And time stands still by the gurgling rill—

Each day's like the one before;
But I thank the Lord I am never bored
Where the cars go by the door!
—Lindsay.

"After all inspiration runs high where there is something didding," you say. Yes, and after all so much of the rabble of the crowd does not make life and liberty. And when further on in your letter I read, "I had a delightful time last summer in the mountains. Was



A VIEW OF THE OCEAN TO OCEAN HIGHWAY
FROM THE GREAT STONE ARCH BRIDGE, GRANTSVILLE, MD.

When the night comes down on the noisy town
I can scarcely miss the sun;
For my way's made bright with electric light
And my night-time day's begun.

The air's not sweet in the city street
And the sky's not always clear;
But I love to be where there's lots to see
And the place for that is Here!
'Tis true, though sad, that the water's bad,
And the food both scarce and high;
But I don't care if I'm only where
Things happen right close by.

The meadows fair, with their bracing air,
That we find on the countryside,

wild to stay longer, but the fates did not favor the condition of the longed for dream," it sounds like romance. And further, "So I find myself again in a stuffy little flat, sweltering hot air, and blistering hot side-walks, that make a person think of Hades. What does a person want in a city anyhow? On the other hand here is the sweet-scented coon who certainly does love painted pillow-tops and fancy work, spends his last sou for something he does not need, never pays his honest debts if he can help it, takes life as a joke and

(Concluded on page 287.)

EDITORIAL PAGE

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A GOOD CHOICE:—A father while sitting at the dinner table with his family had these words said to him by his eleven year old son in the course of their conversation: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" The boy was thoughtful and then chose the following: first, a good character; second, good health; and third, a good education. His father suggested wealth, fame, honor and a number of other things highly esteemed among men. The boy replied, "I have thought of all that, but if I have a good character and good health and a good education, I shall be able to earn all the money that will be of any use to me and everything will come along in its right place."

The choice of this boy reveals a remarkable insight of the true value of things. He recognized the things of real and permanent value to him. With the equipment of a good character, good health, and a good education, he realized that he would be in a good position to meet life's battle with the assurance of ultimate success.

A good Christian character is the foundation stone of all true success. Without it no one can build a substantial structure, he will have a mere shell without any content. Good health insures the vitality and energy necessary for the application and concentration of the mental and spiritual faculties to the task at hand. The effectiveness of many a man's life work is limited because his physical strength is not sufficient to endure the strain necessary to accomplish what he has purposed in his heart. A good education gives knowledge and the power of adapting and applying the faculties most effectively to the task. The young man with this equipment need not fear to enter the conflicts of life. He who makes this boy's choice his own and persistently and consistently strives for the realization of the same is not likely to be led astray by the mean and sordid things of life, or influenced by the vain baubles offered in the public mart. He will be true to conviction and stand as a beacon light against that which is base and wrong.

How this choice contrasts with those made by most people! The vain and mean things of life have more attraction for many than those of real worth. The choices we make reveal the kind of stuff we are made of, they reveal our desires and ideals of life.

✓ INTERDENOMINATIONALISM:—This is an age in which gigantic combinations of various kinds are formed.

Now we hear of proposals to bring all these large combinations in turn into one organization of international and world-wide scope. Politically we hear such terms as "World President," "World Congress," indicating the purpose of eventually bringing the whole world under one political control. All this is very significant in the light of prophetic scripture.

It is only natural that this same spirit should find its way into the Christian Church. Consequently we hear much now a days about union between various denominations and even movements to bring all denominations under one interdenominational control. There is a unity of believers taught in the Bible—the unity in Christ. It is to be regretted that this unity is not more evident to the world. But this unity cannot be manifested by an outward man-made organization only. It is well that we carefully study these movements in the light of Scripture. A good contrast between denominationalism and these movements to form an organic interdenominationalism is given in The Presbyterian, of which we quote the following extract:

"One difference between denominationalism and organized interdenominationalism is that the latter does the talking, and the former does the work. The former is much concerned with the Gospel, and the latter with sociology. The latter seeks reform, the former regeneration. The latter looks for popular success, the former for divine truth and fidelity thereto. If interdenominationalism succeeds, it will supplant the Church, and thereby prove a snare and a delusion. It is important that the Church awake to the situation, and maintain her life and principles."

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LOST WITHOUT KNOWING IT

"We were travelling over the prairie once," says an American writer, "a small company of us, on a beautiful autumn day, entertaining one another with jest and story and song. The stretch of prairie seemed boundless. There was not a tree or shrub in the entire vision, not a living creature except a few birds, ourselves, and our team.

"Suddenly one of the party caught at the reins, and called on the driver to stop.

"I believe we are lost!" he said gravely, as he faced his companion, who was still smiling over some repartee.

"We stopped the horses and began to take account of our surroundings. After deliberate consultation we were forced to agree that we were off the stage road which was the track to our destination, and that probably, while occupied with our story telling, we had let the horses take some abandoned wagon-trail that branched off from it.

"We gazed helplessly about us. The sun was just going down. There was absolutely no sign of a house or of any mark of human habitation. We retraced our way in an effort to find the stage road, and after going back over fifteen miles, we found it, and reached our destination the next morning.

"More than once during those fifteen miles, as we trudged at the head of the horses in order to keep to the faint outline of the old wagon road, one of our party repeated the words, 'We were lost all the time, and didn't know it.'

It is these last words of the narrative that I wish to emphasize, for they accurately describe the spiritual condition of many who will read these lines.

There is the young lady, for instance, who moves in a gay social circle, and whose life is filled to the brim with pleasure. Her face always seems rippling with smiles. She would be shocked if you called her a sinner. She thinks no more of her soul than if she were a butterfly. **Eternity** is a mere word of four syllables to her. It conjures up before her mind no vision of never ending weal or woe. Merely she trips along life's pathway, never pausing to ask herself the question, "Whither am I bound?" **She is lost all the time, but she doesn't know it.**

What a different type of person is represented by that religiously inclined lady! She is rarely, if ever, absent from the services at the ritualistic church that she attends. Her whole soul is thrown into an ecstasy as she kneels, listening to the solemn notes of the organ and the sweet voices of the youthful choir, and witnessing the elaborate ritual gone through by the vestment clad priest. Whisper in her ear: "Lady, you are a **lost sinner!**" and she will turn upon you a glance full of concentrated indignation. Yet if she has never been **saved**, your words would assuredly be true. **She does not know it, but all the time she is lost.**

Not far off there lives a man of the most exemplary moral life. If he does not profess to believe in Christianity his works and ways compare favorably with those of many who do. His watchword is: "Do to others as you would that they should do to you." He orders his life by **the Golden Rule**. Is there a case of need brought to his notice? He is ready at once to lend a helping hand. But how does he stand with regard to Christ? Has he bowed at His feet in repentance, and accepted His proffered salvation? If not, in spite of his kindness to the poor, and his exemplary moral life, he is lost, **lost without knowing it.**

Is it possible, reader, that you are in this condition? Whether you know it or not, unless you **are saved**, you **are lost**. Are you aware of it?

It may sound paradoxical, but let me assure you that the first step towards being saved is to discover and to own that you **are lost**.

I do not, of course, mean by this that you are **eternally** doomed. I use the word "lost" as Scripture uses it, in the sense of perishing, utterly undone, altogether without strength, ruined, treading the road to everlasting destruction. This is the true condition of every one who is not saved.

"If our gospel be hid," says the inspired page, "It is hid to them that are **LOST**" (II Cor. 4:3).

Do you take the place of a lost sinner? Do you own that you have no hope save in the mercy of God? Then listen: "**The Son of man is come to seek and to save that which was LOST**" (Luke 19:10).

If you have been indifferent as to your lost condition, God has not been indifferent

as to it. Rather than let you perish without hope He gave His own Son to be the Sin-bearer upon the cross.

On this ground, and on this alone, God can hold out the hand of forgiveness towards guilty sinners. Because of what Jesus did at Calvary, He can save the lost.

And He **delights** to do it. Will you not let Him save you?—Sel.

DANGER OF A SELFISH PRAYER

As one goes from place to place he always finds in every community some wayward boys, children of good Christian parents. The condition is general and the desire of the parents is usually real and intense. There is no doubt that the parents are not always to blame for the condition of their boy. On the other hand there certainly is no doubt that if there were more children dedicated to the direct service of the Lord there would also be fewer prayers needed to save the boy from his path of wickedness.

A certain minister gave his experience as he was giving an address in a church in a New England town. He dwelt at some considerable length on the point of parents dedicating their sons to definite Christian work as a means of fewer prayers to rescue wayward boys from sin. He says: "After the service the minister's wife asked if I had noticed a blanched look come over many in the congregation as I had dwelt on this particular point. She then pointed out the window to the finest house in town and told me that the owner was a leading official and member of the church where he had spoken that morning. The son had been to college two years, and the previous autumn had written home that he wanted to become a Student Volunteer. The father was so opposed that he ordered his son home and got him employment with friends in New York City. Ten days before my visit the local papers had copied sensational reports of the boy's doings in New York which had landed him in jail and had brought shame and disgrace upon the family."

Many a selfish prayer of the parent brings disaster upon the child.

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THE GREAT MASTER

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best end by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction, He is regular, and where He is Master, all goes right."—Dr. Bacon.

THE INFIDEL'S SHEEP

Among the hills of northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

One of them heard the Gospel message, and, hearing, believed unto eternal life. A short time afterwards he went to the house of his infidel neighbor, and said to him:

"I have come to talk to you. I have been converted."

"Yes, I heard you had been down there, and had gone forward for prayers," said the sceptic with a sneer; "and I was surprised, for I thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my fold six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them. And now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep, you are welcome to them. I don't want nothing of you, if you will only go away; a man who will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep, if you will only go away."

"No," said the Christian; "I must settle the matter up and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the sceptic, "if you must pay for them, you may give me what the sheep were worth when they got into your field, and pay me six per cent. interest, and let me alone."

The man counted out the value of the sheep, and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne. The full result of that scene is known only to God. One thing is certain, the infidel was seen to frequent the house of prayer, and we may be sure he afterwards believed there is some power in the Gospel, and that all Christians are not hypocrites.—Sel.

BE THOU IN THE FEAR OF THE LORD

Prov. 23:17.

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight,
To be kept from all wrong when at home and abroad,
Live always as under the eye of the Lord.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal,
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are not perfectly sure,
Consternation at once would be seen in your look,
If God should say solemnly, "Show me that book."

Whatever you write, though with haste or with heed,
Write nothing you would not like Jesus to read,
Whatever you sing in the midst of your glees,
Sing nothing that His listening ears can displease.

Wherever you go, never go where your fear
Lest the great God should ask you—"How comest thou here?"
Turn away from each pleasure you'd shrink from pursuing
If God should look down and say—"What are you doing?"

—Selected.

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HOLDING THE ROPE

A ship on her way to Australia met with a very terrible storm, and sprang a leak. As troubles seldom come alone, a little while after another tempest assailed her. There happened to be a gentleman on board, of the most nervous temperament, whose garrulous tongue and important air were calculated to alarm all the passengers.

When the storm came on, the captain, who knew what mischief might be done by a suspicious and talkative individual, managed to get near him with a view to rendering him quiet. The gentleman, addressing the captain, said in a tone of alarm:

"What an awful storm; I am afraid we shall go to the bottom, for I hear the leak is bad."

"Well," said the captain, "as you seem to know it, and perhaps the others do not, you had better not mention it to anyone, lest you should frighten the passengers or dispirit my men. Perhaps, as it is a very bad case, you would lend us your help, and then we may possibly get through it. Would you have the goodness to stand here and hold hard on to this rope; pray do not leave it, but pull **as hard as ever you can** till I tell you to let it go."

So our friend clenched his teeth, and put his feet firmly down, and kept on holding the rope with all his might, till he earnestly wished for a substitute.

The storm abated; the ship was safe, and our friend was released from his rope-holding. He expected a deputation would bring him the thanks of all the passengers, but they were evidently unconscious of his merits; for it is too often the case that we forget our greatest benefactors. Even the captain did not seem very grateful; so our hero ventured, in a round about style, to hint that such valuable services as his, having saved the vessel, ought to be rewarded at least with some few words of acknowledgment, when he was shocked to hear the captain say,

"Why, sir, do **you** think **you** saved the vessel? Why I gave you that rope to hold to keep you engaged that you might not be in such a feverish state of alarm. The rope was only fastened to one of the masts. You did **nothing at all, save keep quiet.**"

The self-righteous may here see how much men contribute to their own salvation apart from Christ. They think they can certainly save themselves, and there they stand holding the rope with their clenched teeth and their feet tightly fixed, while they are really doing no more than our officious friend who was thus befooled.

If you ever get to heaven you will find that everything you did towards your own salvation apart from the Lord Jesus was about as useful as holding the rope; that, in fact, the safety of the soul lies somewhere else, and not in you; and that what is wanted with you is just to get yourself out of the way and let Christ come in and magnify His grace.—C. H. Spurgeon.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

AGRICULTURAL EDUCATION IN INDIA

The American Presbyterian Church recently opened an Agricultural department in connection with their college at Allahabad. The reason given for introducing this new line of work is the fact that 80 per cent of the 350,000,000 people in India are dependent upon agriculture for a livelihood. There is no doubt that this department in education will do much for the uplift of India's millions. Past experiences have proved that when the low caste Christians were educated in the work of another caste and were compelled to meet the non-Christian of a higher caste in the community of non-Christians they could not compete. This failure to compete was not due to the inferior work of the Christian, but on account of prejudice on the

part of the heathen who did not want to patronize a lower caste though he was a Christian. Now that the low caste is educated and trained in his hereditary occupation he simply does his work better than he did formerly and need not overcome that inherent prejudice. There is abundant market for the produce, and if the Christian is taught how he can raise more from his little plot of land than his neighbor can, he will be able to increase the half-penny a day per member. This new venture will also prove a safe-guard against famine. The courses offered are horticulture, scientific farming, animal husbandry, including sheep-raising, dairying, stock-raising, and poultry. Three qualified men will have charge of the work. The men in charge are making an effort to adapt the modern sciences to the conditions in India.

THE HOME CHURCH AND FOREIGN MISSIONS

II Promotion of Missionary Intelligence—The Pastor

H. FRANK REIST

Every organization to be effective must have a recognized head, some person or persons to direct its activities. The Church, a divine institution, has her mission to perform. No organization or society can do this work. They may aid the Church in carrying out her mission through her officers and leaders by promoting missionary intelligence and interest, but it is the Church, alert and aggressive, that is the legitimate and true director. In all this work the pastor is the proper and recognized leader. He is the human instrument, supposed to be in constant vital touch with the source of all spiritual resources, that is to give shape and character to not only the missionary, but also all other activities of the Church. He is called of God and the Church to this place of leadership and he cannot escape the responsibility for the spiritual progress of the Church.

"In the work of the home ministry is found the secret of the real condition existing in the Church. If the pastor is a missionary enthusiast his people are sure to gain much of the same spirit and become a missionary force. If, on the other hand, he is indifferent and thoughtless, nothing by way of organization can make up for the lack." The spiritual conditions and the enthusiasm for the salvation of the lost manifest in a congregation reflect a similar condition in the ministry. As a fountain cannot rise higher than its source so can the pew not rise higher than the pulpit. If, after laboring a reasonable length of time in a congregation, the pastor still finds a low

ebb of spiritual life he may safely conclude that there is a lack either in his own spiritual life, or his methods of work, or in both. This is equally true of the mission spirit. Wherever you find a minister that has gotten a glimpse of the world-wide mission field and has a passion to see Christ enthroned in the hearts of men, you find a minister that has a message, a message that comes from the abundance of the heart, and the congregation to which he ministers will catch of his spirit and unconsciously become enthusiastic along missionary lines. If a minister preaches an occasional missionary sermon because it is expected of him, but lacks personal interest and enthusiasm which begets knowledge of mission fields, his efforts will be superficial and forced and practically barren of any results. An able student of the subject writes: "The real lack with the pulpit is not in the intention or willingness of the pastor, but in the genuine enthusiasm which grows out of a thorough knowledge and heart touch with the fields and with the cause." If the pastor would convince and move others he himself must first be convinced and moved.

"Where there is a wealth of information there is always force in the presentation of the subject, and the people become aroused and actively responsive." When the minister once becomes filled with the subject of missions, becomes familiar with the actual conditions in heathen lands, and has a keen conception of the relation and responsibility of the Church in the matter, he

will not lack for material for his sermons. He will see the theme of missions running through the entire Bible. Some ministers preach missionary sermons regularly, others on special occasions only. All these are means of developing the mission spirit in the congregation.

An effective means of awakening enthusiasm is the continued use of missionary illustrations in the pulpit. "The pastors who keep in living touch with the present missionary literature and regularly read some of the new missionary books constantly use incidents in the mission field for purposes of illustration, and without relegating the presentation of missions to one or two sermons a year are continually giving to their people the facts of missionary work without any professed treatment of the subject. The result is that the people are being reached and convinced without their recognizing it, which is certainly one of the favorable conditions of securing results." One of the marks of good leadership is to be able to induce those who are led to do that which is desired without directly asking them to do so, but unconsciously influence their thought so that they will think as their leader and enthusiastically take up the work outlined for them.

In some communities an unreasonable prejudice has arisen from the fact that the missionary addresses are usually connected with an appeal for an offering. Some ministers find difficulty in breaking down this prejudice. This prejudice is invariably found among people who have not yet gotten the vision of the right relation of the means entrusted to them and the kingdom of heaven. They have not realized that they are but stewards and have nothing they can call their own. The realization of this fact will work a transformation in the attitude toward one's possessions. "The people should be accustomed to the idea that it (missions) is a part of the Christian's daily thought and responsibility, and that the gift of money—though of large importance—is but one part of the responsibility of the Christian steward."

The influence of the ministry is summed up in a sentence by an American pastor as follows: "I am becoming persuaded that the simpler the methods the better, and that no amount of machinery can take the place of an earnest and passionate determination that Jesus Christ may reign in the hearts of men."

Among some of the methods employed by pastors to arouse an interest in the cause of missions in their congregation we mention a few. Some allude frequently from the pulpit to particular articles which have appeared in periodicals, magazines, and books that are of special interest. Leaflets and tracts are enclosed by pastors in personal letters to friends whom they wish to interest. Letters from missionaries are read before the congregation. This is especially effective if the letter read is from a missionary known personally to the members of the congregation.

The wide-awake minister is able to dis-

cover numerous personal avenues of approaching his congregation through which he can get them interested in world-wide missions. **If the home Church is to become a vital missionary force its ministry must keep in advance of the congregation and render efficient leadership.** The work will not be accomplished if the ministry is indifferent and unconcerned about the matter and perchance forced to consider the sub-

ject because of the mission spirit working in the lives of some of his members. The minister is called to the place of leadership and in the degree he fails to lead in the various activities of his congregation, to that degree he fails in discharging the responsibilities of his office.

(To be continued.)

Scottdale, Pa.

THE HISTORY OF A FAMINE SCHOOL

It was in the days of the awful famine of 1900, just four months after our little Gertrude was born, that Mrs. Jennie Fuller visited our station to offer some suggestions regarding the problems of tiding people over the distress that was upon them. Somehow, Government did not realize the gravity of the situation until people young and old were actually starving to death. It was suggested that we open a school on our compound for some of the boys of our district, not orphans, but boys whose parents were unable to cope with the famine and keep them in school. Mr. Hamilton had his hands more than full of relief work. He gave yarn to two hundred families, made large quantities of brick, tents and sheets to help the poor, sold corn and distributed grain to hundreds of families. This, in addition to village and church work, was no small burden. However, we felt God was behind the suggestion and we gave out the word that a temporary school would be opened where boys would be fed, clothed and educated until the famine was over. In a few days we had a swarm of little fellows ranging from seven to twelve years of age. A teacher was engaged to teach them the Gujarati alphabet. In a very short time most of them were able to read, and took great interest in learning texts of scripture. It was wonderful how God worked in those little lives, so the time spent with them in Bible study was a real treat and inspiration, instead of a burden. There were one hundred and fifteen of them, and although many came in a run-down condition only one died while with us. God's care for them was very marked. At the end of six months the famine prices lowered and the suffering was alleviated by partial rains, so we decided to send twenty-five of the best and brightest ones to the Government schools in their own villages. This made it necessary that four village schools open their doors to low-caste children, which was no small problem, as the high caste people, up to that time, had not allowed children of the lower castes to sit in the same school with their boys. In three villages there was but little opposition, but in the largest town where we had ten boys there was considerable. We cannot forget the morning Mr. Hamilton left, seated on a camel, with ten little fellows trotting along behind. It was a distance of six miles. Dismounting in front of the school-house, he made known his errand and told the teachers he did not wish to seat them

with the high caste children but in one corner of the room on the floor. They were very nice and did not object, so the boys were enrolled and he left. He had gone but a short distance when the news reached the high caste people and they hastened to the spot to have their children removed lest they be defiled. In less than fifteen minutes every one of the sixty high caste boys had fled. The parents of our boys were threatened and boycotted in every conceivable way. The head men of the village made petition after petition to Government to have our boys removed, but Government stood firm, saying schools were for all, regardless of caste; so they remained there until they completed the seventh standard, which was five years. They had the whole school house and the undivided attention of the teacher. During the five years in school they came regularly to us every Wednesday afternoon for

Bible study, and also attended our Sunday services.

It is encouraging to find, after a few years, that many of them are preaching the gospel. We were transferred to another district and so were lost to them for a time. One day a neatly dressed, intelligent, young man came up to our tent and saluted us. It was difficult at first to recognize any resemblance to one of the little, raw, village boys we were teaching a few years ago, but he proved to be one of them. He had gotten a start then and went on to the third standard in school, and afterwards accepted a position as foreman on Government works. Both he and his wife are to be baptized this month.

A few days ago we met a tall young man who bowed politely and asked in English if we knew him. He also was one of the one hundred and fifteen and is now a medical assistant in a hospital.

Since returning again from furlough to our old district we are anxious to find those who were spared through cholera, plague and famine. We have received several letters from some who are preaching the Gospel. Did this work pay? We believe it has a hundred fold. Seventeen are preaching and teaching, several of them having nearly completed a four years' theological course in addition to the school education. One has matriculated and entered college. Four died, and the other three have good occupations and we know God is leading them.—India Alliance.—Selected by Lina Ressler.

GAMBLING IN THE SUDAN

F. E. HEIN

Gambling is as fascinating to the heathen and Mohammedan as it is to the European. Once the habit has been formed it seems almost impossible to get rid of it. Here in the Sudan of course it is carried on only on a small scale because none of them have very much to gain or lose. Nevertheless it is as great a curse here as anywhere else.

A man may have been working hard for a month carrying loads on his head weighing from 60 to 80 pounds and when he gets his pay, which amounts to about \$4.35, he at once seeks his friends and proposes gambling. Soon a crowd gathers, seated on the ground around a mat throwing cowery shells, somewhat on the principle of shaking and throwing dice. Various sums of money, from a penny up to several dollars, are staked. Sometimes chickens, goats, sheep, hoes, grain, and articles of clothing are put up for the purpose.

Recently gambling became so bad in Kwoi that the gamblers even gambled away their farms. When one who had won a small farm went out to work on it the former owner objected and after quarreling a while one of them drew his bow and shot the other in the shoulder. Fortunately the arrow was not poisoned and consequently there was no serious wound. But the mat-

ter was brought before the native chief of Kwoi and he at once imprisoned the man who did the shooting and all the gamblers in the town and gave them from two to forty lashes each according to their character and made them work for several days. He had previously warned them several times to stop gambling but they paid no attention to the warning. Over one hundred young men and boys were found guilty of this transgression.

Those who had nothing to gamble stole eggs, chickens, grain, etc., from their fathers or wherever they could get something. One of them stole a hoe from me. It so happened that it did not rain for nearly two weeks after that, and I suppose he thought that I was holding back the rain because he had stolen my hoe, at least he brought it back at night and threw it into my compound, and the following morning it rained. Since then I have not had anything stolen.

If gambling were punished in our so-called Christian countries by the rulers as it was punished in Kwoi in a heathen country by a heathen chief, I dare say it would be less common and as a consequence there would be less stealing and crime committed.

Some people say the heathen will not be lost because they do not know what is right and what is wrong, and thus try to

excuse themselves from sending the Gospel to them. But if they lived out here a while they would soon have to change their minds. The heathen know as well as a Christian that it is wrong to steal, gamble, kill, lie, commit adultery, and such like. In some sections of the country they used to execute a man or woman guilty of adultery, and a thief if caught had his hand or foot cut off and not infrequently his head. But now since British laws are being enforced some of the native laws are being modified somewhat and only murder and a few other crimes are punishable by death.

The foregoing confirms Romans 2:14-16: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: in that they show the work of the law written in their hearts, their conscience also bearing witness therewith, and their reasonings one with another accusing or else excusing them; in the day when God shall judge the secrets of men according to my gospel, by Jesus Christ." In a preceding verse it says, "For as many as have sinned without law shall also perish

without law." So we see plainly that the heathen will be lost if they do not accept Christ, "for in none other is there salvation" (Acts 4:12). "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:13-15).

Dear Christian reader, are you waiting for a call from the Lord to go to the heathen? I know no louder call than the fact that souls are perishing for want of missionaries, and that Christ's last command was to go into all the world and preach the Gospel to every creature. Gamblers often risk everything they have in order to win money, but how much do we risk to win souls for whom Christ gave His life? Do we love Christ? Then let us follow Him all the way.

Kwof, Via Jemaa, N. Nigeria, W. Africa,
June 29, 1913.

MISSIONS A DEBT OR CHARITY

"I am debtor both to Greeks and to Barbarians. . . . So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome."—Rom. 1:14, 15.

In these forcible words the great Apostle expressed his own personal missionary conviction and resolve. He confessed himself the heathen's **debtor**. He **owed** them the Gospel. Even though he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favor on the Romans in making an added effort to take them the Gospel. It was his **duty**, his **debt**, and he was only seeking, as an honest man, to discharge it.

But if it was for Paul a debt, can it be something less for the rest of us? Yet, the majority of professing Christians regard missions with utter indifference, missionaries as an enigma, and their task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. It is to be feared that very many even of those who do profess and possess a degree of interest in this work conceive of it merely as a charity.

Is there any essential difference between regarding missions as a **charity** and as a **debt**? Here comes a ragged, unkempt creature, holding out his dirty cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, **anything**—and throw it to him. That is "charity." It is cheap; it is easy. It is free from any sense of responsibility, purely a matter of personal choice. But now another man steps up and hands me a bit of paper. I open it and find it a bill of debt—for \$100. Do I presume to get rid of this second man as I did the first, by flinging him the

first coin that comes handy? By no means. It is a very different matter, for this is a debt, and I am bound to face it seriously, and do everything in my power to wipe it out, to the very last cent.

Missions viewed as a charity—secondary, optional, no serious concern or prayer or effort, spasmodic and insignificant giving.

Missions viewed as a debt—primary, obligatory, deep heart concern and prayer, and effort, systematic and sacrificing giving.

Charity **foots** the list of your expenditure and claims your spare cash. Debt **heads** the list, if you are conscientious, and cuts out everything non-essential, **until it is fully met**. You give a little of the **interest** on your money to charity, but you dip deep down into your principal and give **all**, if need be, to pay your debts.

In a church where a number of the leading members are all earning liberal salaries, they profess great interest in missions, but that church gives \$25 a year to the cause. On the other hand, I know of a colored washerwoman who puts \$200 into the missionary offering. It is her yearly custom. What makes the difference between those two standards of giving? Simply the viewpoint. The church treats missions as a **charity**, the woman as a **debt**, and both give accordingly. To the church it is one among a score of equally important (or unimportant!) things; to the woman it is the **one supreme thing**. They play at missions as a sort of diversion; she works at missions as the business of her life.

In which light have you regarded this work—as expressed by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions

been stirred at times with a feeling of pity?

We owe the heathen the Gospel; we are their debtors.

Out of gratitude for our own salvation, since only "by the grace of God I am what I am;"

Out of loyalty to Christ, Who commissioned us to go into all the world and preach the Gospel to every creature;

Out of compassion for heathen suffering and sorrow; and finally

Out of the realization that in the Gospel we have the only remedy for their temporal ills and the only answer to their soul's eternal needs.

May God convict His children of their debts, and make them "ready, as much as in them is" to meet them! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. **May this conviction begin with you.**—Missionary Review of the World.

PREACHING IN THE TEMPLE OF HEAVEN

It had been the custom for many, many years for the Emperor of China once a year to go to the Temple called the Temple of Heaven. His object in going was to worship the heavens. This is supposed to be the finest and most beautiful temple in all the world. This event was regarded as a very important event of the year for the Chinamen. Recently this temple has been opened for Christian preaching. The high altar of the Temple of Heaven is now covered with scripture texts, and from this sacred shrine both native preachers and foreign missionaries have preached the Gospel. This may not mean much to one who is not acquainted with the Oriental mind or has not had experience in leading men who are very religious to change from one religion to another. When one remembers how very carefully these sacred temples have always been guarded against foreigners this attitude toward Christianity is very significant in depicting the signs of the times in China. It is one of the great evidences of the inevitable results growing out of missionary effort in China. Only the power of God is able to lead nations to such a great change. This of course is only one of the many signs of permanent results in heathen lands. It is a tremendous task the Christian has undertaken, but when one sees how gradually the Gospel is now being preached in the most sacred places in heathen lands he must believe the Gospel will cover the earth.

North Africa and the Sudan

The latest religious statistics for the Dark Continent give 9,000,000 as adherents to Christianity, 40,000,000 Mohammedans, and 81,000,000 pagans. If the entire population were divided among the ordained missionaries now at work, each would receive 88,000 persons as a parish.—Sel.

A KOREAN CONVERT

After long mourning his mother's death, Chun bought a Gospel, and later determined to stand alone and announce himself a believer in the "Jesus doctrine." A storm of persecution arose, his father threatened to disown him, and his life was in danger. Our colporteur urged him to stay and prove the value of the doctrine by his life. After a few months he actually persuaded his father to read the Proverbs; he was wonderfully impressed and started the gospels, and later became a Christian. At his death the storm again broke because Chun wanted a Christian burial, but he held his ground, and, with the help of the colporteur and some Christians, he buried his father as a Christian. "My father," said he, "shall not be buried as if he were dead for ever, but as one who has everlasting life." He was now turned out of his village, losing home, fields and livelihood. But, a year ago he had the joy of seeing his lost home in his village turn to Christ.—Bible in World.

NOTES

The Fiji of Today

A recent visitor reports as follows: "We liked the Fijian people; they are genial, kindly and good-natured, full of fun and always ready for a joke. This amiability was rather surprising in view of the national history, which is ghastly enough! Within the memory of many of us Fiji was pre-eminent for the wanton cruelty of its barbarism. We saw men and women who lived in 'the bad old days' and were no better than their neighbors. Today Fiji is nominally a Christian land; in every village family worship is the rule; almost every one has some knowledge of the religion of Christ, and very few Fijians, between infancy and middle life, are unable to read and write.

"More than a third of the whole Fijian population are enrolled as members of the Wesleyan Methodist Church, about eight out of nine of the people declaring themselves to be Methodists in the census of 1911. Many Fijians are as genuinely Christians as any of us. Many are not so, and it is not surprising, in view of their history, that the moral tone of the community is still far below perfection. An immense amount of work has been done by the missionary workers in Fiji, and wonderful results have been achieved; more remains to be done in teaching and training the people who grow up in our schools and churches that they may become faithful followers of the Lord Jesus. In spite of their stalwart condition, the Fijian race has dwindled away seriously, and some observers predict their extermination. They are much too fine a people for that, and there are signs of change. We may fairly look forward to increase ere long."—Sel.

See our special offer on Editorial Page.

Results in Micronesia

After 13 years of service at Uaura, a small island in the Marshall Group of Micronesia, Rev. Mr. Delaporte, American Board missionary, reports that 13 years ago they were fortunate if 50 people came to the service, but today they count often 1,100 on a Sabbath morning. Then not one could read or write; in fact the Nauru language had not yet been put into writing. Today there could not be found on the island a man or woman under 40 years of age who is not able to read. The 225 children in the schools are taught in two languages, Nauru and German; all these scholars are in the Sunday schools. Three native teachers, graduates of the mission training school, give valued assistance in making clean and true Christian men and women out of this large company of children. Not only has the Nauru speech been put into writing, but the people have now in their possession Nauru translation of the New Testament and Psalms besides a hymn book and a number of school books. One of the finest church buildings in Micronesia has been put up at a cost of \$4,000, three-fourths of this sum being contributed by the poor people themselves, who have now provided another \$1,000 to furnish the building with seats.—Sel.

The Needs of a Single Province

A missionary gives the following facts in reference to the province of Kwang-Si. Its area is 77,000 square miles. According to one of the latest official reports its population is 8,000,000. There are 72 walled cities in the province. Only nine of these have been opened as stations with resident missionaries. Of the remaining 63 cities only six have chapels in charge of native workers. Nor is this all. There are 1,200 market towns and 4,500 villages scattered throughout the province, only a few of which have gospel chapels. Kwang-Si was formerly known as the rebellious province. The great Tai-Ping rebellion of over 50 years ago had its rise in this province. It was one of the most hostile of all and was the last to yield to the residence of foreign missionaries. Now the whole province is open to the Gospel.—Sel.

Islam and Easy Divorce

A writer in the Moslem World describes the extent of divorce in Mohammedan Egypt. Lateefa of B., in her 19th year, has been divorced four times. Ibrahim Effendi, a youth of 27, has been married 13 times. Another youth, when reproved for taking a 28th wife, replied, "Why should I not, when my father divorced 38?" It is a common saying among Moslems: "A woman is like a pair of shoes. If she gets old a man throws her away and buys another as long as he has money." Of every seven Moslems married in Egypt more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording divorce is made. "You find a woman in this house today and in another tomorrow."

India's Christians at Work

The adult Christians in Ahmednagar, India, have been organized in a League of Service, promising to undertake some regular Christian service outside their routine duties. Each member joins the committee whose work appeals to him or her. One committee undertakes to visit the sick, both Christian and Hindu, and bring them Christian literature, another conducts regularly weekly services in ten different places where the poorer Christians live, trying to bring them into closer touch with the church. Several others hold musical, preaching, and lantern services in many sections of the city, in the weekly bazaar and in surrounding villages, especially for non-Christians. Another committee does organized personal work. In all, 12 groups have been actively at work throughout the year, with a total working membership of about 60. They meet every Sunday morning at 7 o'clock for prayer for the week's work. Once a month a public meeting is held at which the various committees tell of their efforts. Some have been led to seek baptism through these services and the total result has been far-reaching for good both in the Christian community and among the non-Christians.—Sel.

Christianity in India

The recent census in India shows an increase of Christian population during the past ten years of from 2,900,000 to 3,876,000. At the same time the population of India increased but 6 per cent. The progress of Christianity has been five times greater than Hinduism and much greater than that of Mohammedanism. The leaders of thought in these religions are becoming alarmed at the very probable prospect of the Christian religion in time totally supplanting the others. Aside from any great mass movement if the present rate of increase be maintained India will be entirely Christian in 160 years' time.

The Oldest and Youngest Nations

What the youngest nation can do for the oldest nation of the world is strikingly illustrated by the American mission in Cairo, Egypt, and the American College for men at Assiut. The Cairo mission now has services in Arabic, English, Turkish, Armenian and Italian. It is advertised in all the leading hotels in Cairo and is increasingly more widely known. The College at Assiut is now becoming the greatest factor in Egypt's progress.

A WIDOW'S MITE

At a mission in Northampton, England, a poor woman was present who earned her living by stitching boots at one halfpenny a boot. During one of the services she rose and said: "I will have a share in this effort to save souls." For 40 days she sewed two boots each day for Christ, and put aside the penny paid for them. At the end of 40 days she modestly carried the three shillings and four pence to the mission to help forward the work in the prisons of England.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XII A Study of the Epistle

Grace Decides the Believer's Relation to the Law.—Rom. 7, 8

1. By the body of Christ he is dead to the law.—Rom. 7:1-4.
 - a. The power of the law.—V. 1.
 - b. An illustration of the power of the law.—Vs. 2, 3.
 - c. The believer's liberty from the law.—V. 4.
 - d. The believer's new relation with Christ.—V. 4.

The death of Christ continues to be the theme of the Apostle Paul. He considers it as the theme of the Gospel and the truth which underlies all of the relationships of the believer to the Lord. In chapter five the merits of His death were seen in the effect which they had on the judgments of God against sin. By His death believers were saved from wrath. In the sixth chapter the merits of Christ's death were explained as saving the believer from the power of sin, so that sin no longer had dominion over him. In this chapter and the one following the believer is shown to be free from the dominion and power of law or the law.

It is extremely necessary that these three aspects of Grace are set forth. The wrath of God is the end of sin; the cause of death is the presence and influence of sin, and the power of sin is the law. The same three powers of sin are mentioned in I Cor. 15:55, 56. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." We also find in the following verse, 57, that Paul sets forth the same remedy for the three-fold power of sin, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Since the whole argument of the forgiveness of sin and the resurrection into life rests upon the death of Christ as set forth by Paul in the first part of I Cor. 15, it is evident that it is the death of Christ which he refers to as the power which gives the victory over death, sin and the law. Then, is there no judgment and condemnation for the believer? No, the dead body of Jesus in the tomb is the evidence that the judgment is past. He bore our judgment. Is there no power in sin that we should submit to it? No, for sin can no longer work its will in a body which is dead, and Christ's body is dead to sin for us. Has the law no authority over

us to compel us to fulfil all of the deeds written therein? No, for the body, in the body of Christ, has already fallen under the condemnation of the law and has been put to death for transgression. (Christ took our sins upon Himself) and henceforth there is no more dominion of the law over that dead body to compel service to it. We are **dead** in Christ, and death is the only escape from judgment, from sin and from the law. We cannot live an atonement for sin, nor a freedom from sin, neither a liberty from law, for flesh is already in their power and there is no escape except by death, and that must be, the death of the Lord Jesus Christ.

In making the illustration of the power of the law over man, Paul uses the civil law and also the law of the husband over the wife. In the first case the law becomes ineffective by the death of the man, the subject, and in the second case by the death of the husband who represents the law. In the first case the subject dies and in the second, the law dies. The point at issue is to prove that death destroys the relation existing between the law and its subjects. It is evident that God's law is still in existence. Those who are not in Christ are still under its dominion and under sentence of death. Those who are in Christ have become dead to the law through His death, and are free from its penalties, even though they continue to live. The new life of the believer which follows his death in Christ (cf. Rom. 6:3-11) is only possible where no other obligations are violated. One cannot be living in Grace and still be bound by the authority of the law. In such a case, we are taught by the Apostle that "Grace is made of no effect." When the former husband's dominion has been completely nullified, and only then, can the individual be joined in fellowship with the "other" Husband, who has been raised from the dead. But in the new relation only is it possible to bring forth fruit unto God.

In these two illustrations, may be seen a three-fold truth concerning the death of Christ. 1. His death for us vicarious. 2. His death for sin because of the law. 3. His death meaning the end of the dispensation of the law. In this last respect Christ Himself represented the perfection of the

law during all of His life on earth. His life can only be a source of condemnation to any who would attempt to live up to its perfections. He fulfilled and ended the dispensation of the law. There are also three illustrations of the resurrection in these symbols. 1. Our resurrection to be married to Christ. 2. Christ's resurrection and power over death. 3. The resurrection or beginning of the era of grace.

2. The believer serves God in spirit and not in the letter, of the law.—Vs. 5, 6.
 - a. The life under the letter of the law.—V. 5.
 - (1) A life in, or after, the flesh.
 - (2) A life not free from the passions of the flesh.
 - (3) A life under the dominion or rule of the law, to keep the letter of it.
 - (4) A life condemned by the law because of the presence of sins.
 - b. The life in the spirit.
 - (1) The law which once held dominion over it is dead. See margin, "Being dead to that wherein we were held."
 - (2) Delivered from the dominion of the letter of the law.
 - (3) It is a new life resulting from the putting away of the old.
 - (4) It keeps the law in spirit.

The life of the believer should always be considered from the standpoint of a spiritual relation with Christ; from the standpoint of faith, in which he sees himself dead with Christ, as far as the flesh is concerned, and alive with Christ in the resurrection life. "Reckon ye also yourselves dead indeed unto sin." We are "dead to sin." The "Old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." In every instance, the Apostle refers to the present condition of the believer as being dead—his body dead—by faith, and as being alive—resurrected from the dead—also by faith. The fact is, the believer is now in the flesh. He is very much a flesh and blood being, but does not follow the passions of his flesh, nor attempt to attain perfection by the works of his flesh.

When Paul refers to his life "in the flesh" it was his life without faith in Christ (Cf. Rom. 8:5-10). That life is also called carnal-mindedness. That life cannot please God nor can it serve to fulfil the letter of the law. The law holds up the model, or pattern of perfection and the flesh strives to fulfil it but makes a miserable failure, because of the passions of sin present in the flesh. The passions of sin

are many and all are condemned by the law which therefore also condemns the body which serves these sins. Silence, there can be no righteousness where there is a combination of those three elements which all work against each other.

The life of faith, recognizes the failure of the body and the enmity and judgment of sin, but still upholds the righteousness of the law which it fulfils, not by the efforts of the present flesh, but by the new spirit of the new, or resurrection life of faith. With this new combination of three elements which are in harmony with each other, law, faith or obedience, and spirit, a perfect righteousness is obtained. In this new life it is possible to **serve** God, while in the former life there was only brought forth "fruit unto death."

3. The believer recognizes that the law is holy, just and good.
 - a. It is not sin, but reveals sin.—V. 7.
 - b. The commandment was ordained to life.—V. 10.
 - c. The law and the commandment are holy, just and good.—V. 12.
 - d. The law makes sin appear sin and shows sin working death in man.—V. 13.
 - e. The law makes sin become exceeding sinful.—V. 13.
 - f. The law is spiritual.—V. 14.
 - g. The law of God is the delight of the inward man.

There is certainly one fact established in the seventh chapter of Romans, and that is, that the law of God is a good thing. In fact, any law is good that has in it a good purpose. In this respect the law of God has only good purposes in view. In no instance is it the purpose of the law to bring men to death. It is sin which brings death; it is the law that reveals the sin which produces such havoc in the lives of men.

We should note that in one passage, V. 12, both the law and the commandment are referred to. If Paul wrote to both Jews and Gentiles, as in chapter 2, the use of **law** and **commandment** are in proper place. To the Gentile, the law would appeal as the sense of his own convictions of right, his conscience, which either excuses or accuses him in his relation to God and his fellow men. The law is particularly the "commandment." What the Jew did as obeying the commandment, the Gentile also did in obedience to his law. The Gentile was condemned by his law as was also the Jew by his Commandment. God concluded all under sin, because none was found to be righteous. Both had violated their known duties and disregarded the God-given knowledge of goodness. God is the author of the law written on men's hearts as well as of the two tables of stone from Mt. Sinai.

Men cannot despise the law of God and admire the characters which that law produces. Whoever delights in a good character must also find delight in the law which was followed in the production of that character. Every one who aims at perfection must delight in the law of God. Even those who live in sin may delight in the condemnations which it declares. In

the Christian's life there is found perfect delight in it because there is in his inner man no fear of the judgments which it declares against the disobedient.

The believer is peculiarly related to the law and fitted for the proper use of it. In verse 6 we have noted that the believer serves God in spirit, and we are also shown that the law is spiritual. The spirit life and the spiritual law belong together. The righteousness which exists in the heart of a believer is as far different from the

righteousness in the flesh as flesh is from stone, as natural life is from spiritual life. It is only when faith takes the place of disobedience, and the heart replaces the flesh, and resurrection life takes the place of the death, that the law of God with all its great demands finds the possibilities of fulfillment in the power of man. This power is not attained through the efforts of man; it is the gift of God through the death and resurrection of His Son, Jesus Christ.

"SCIENTIFIC FAITH"

CRISSIE YODER.

II

VI. Scientific Belief in Miracles

We dare not ignore the miracle since the scientific study of the subject justifies the belief in the miracle as actually necessary to the best teaching of the truth in the Bible. Miracles are not contrary to nature, and the free will of man in achieving much is performing "miracles," for nature left to itself could not do it. God has greater power than man and science is not opposed to the recognition of the power of intervention by an intelligent will. People referred to in Scripture needed object lessons to teach them of God's presence and power.

The consistent purpose of miracles throughout was to authenticate the messenger of Jehovah and convince people of the power and presence of Jehovah. Moses, Elijah, Jonah, prove this purpose.

Christ the supreme miracle, continuous from beginning to end. The whole conception is above Nature. He is the personal object lesson revealing God to man and this is the most scientific method of teaching the truth about God. Christ taught clearly that the purpose of His miracles was to point to the power of God to redeem the sinner. We need not apologize for belief in miracles for science makes them not only probable and possible but actual and necessary to an adequate revelation of God to man.

Miracles of grace are still taking place and men who experience the reality of salvation have no difficulty in believing miracles of healing have taken place, also.

VII. Scientific Belief in Christ

1. **Necessity for the Incarnation.** — It was the application of a great law, that every word must come into the actual experiences of men, or the word goes unheard. When the word of truth concerning God was to be made known to men there was just one way for it to be made vital in human experience. It must be made flesh, brought into the life of man as a living reality. Christ alone brought into human life the truth adequate to satisfy every need of the human soul and the word "full" describes this completeness of revelation.

2. **The Deity of Christ.**—He must be more than a man or He cannot explain

man and God. The only scientific inference is that He is the manifestation of the very life of God. Christ's life could not be conceived as more perfect and He asks men to believe on Him since His very life proved Him to be true. If God is infinite how can we think of Him coming into the life of a man—self limited? Answer: If God is infinite how can we think of Him lacking the power of self-limitation?

Christ with perfect ideals came out of disreputable, ignorant, profligate surroundings, He taught as one having authority, and had no human teacher, and finally they saw the sonship in Him as they felt He was acquainted with His Father in heaven as with them, His disciples on earth. He gave men a universal religion revealing God's thought for the whole world. The only explanation of His life as a class by itself is His Sonship with God.

As to virgin birth, Luke records it and his history has been proven perfectly accurate. In view of His perfect life it is more reasonable to believe than to question it. An illustration of the union of human and divine within human experience—union of body and spirit in man. Christians believe in the trinity of the God-head because Christ taught it. An illustration from the world of being which involves the three facts of law, manifestation and force suggests truth and illuminates the mystery of the trinity in the God-head. Lower conceptions of Christ than that set forth in the New Testament have had fair trial and been repudiated—have never satisfied the Christian world.

3. **The Atonement by Christ.** — The atonement is necessary so that pardon may justly be offered to penitent men, to manifest God's love for the law of righteousness and for His human children. Intelligent faith in Jesus Christ recognizes that no man can be reconciled unto God unless he accepts the atonement God has provided, and realizes the absolute necessity for such atonement. Genuine repentance requires a vision of the atonement. Become sons of God through faith in Christ.

4. **The Redemption through Christ.**—The first essential to abiding in Christ is knowledge gained through the Bible. Every man who receives Christ becomes a

trustee to give Christ to others, and the idea of a Christian being a soldier is needed more. Time must be spent with God if the Christian would grow, and the Christian must grow to make his life one of blessedness and joy.

VIII. Scientific Belief in Prayer

Realization of the sonship of God through Christ on the part of men involves: (1) the development of the whole man into an increasing personal fellowship with God; (2) the spread of the truth as it is in Christ to the uttermost parts of the earth. Prayer-life is the key to increasing personal fellowship with God. Science teaches that God makes provision for all our needs, and that man's spiritual nature is to be developed. This makes it reasonable to believe in communion with God in prayer.

To be truly scientific a man will not refuse to enter into the blessings which come from prayer because he does not understand it all, any more than he would refuse to plow because he did not understand the mysteries of fruit-bearing. That God does work in prayer-life through spiritual laws is evident from the lives of men who are recognized as having unusual influence and ability. Prayer brings direct blessings not simply reflex ones—makes results different from what they would have been if we had not prayed. We may not expect God to reward us at certain points of life where we have not met the conditions of blessing. Blessings are not a proper object of prayer except as we long to use them in the service of God. Abiding in Christ is the primary condition of power in prayer. To be emptied of self, a condition and faith necessary, God gives the blessing best for us. Christ promised special blessings to united prayer. The Father longs for nothing more than that we meet conditions of prevailing prayer.

IX. Scientific Belief in Christianity

Facts compel belief in Christianity as the only true religion, though Christians do fail to realize its purest life and its victorious spread over the earth. The reason for its slow progress is not on Christ's part but man's. Christianity is not asceticism, nor a conquest by the sword but these things have not yet been learned fully. With the Reformation came a new appreciation of the value of man as man—all alike may enter into the sonship of God. God deals with men, not from the point of view of their sins but of their sin. All have direct access to God through Christ, and Christians now see it their duty to give the Gospel to the whole world. Scientific belief in Christianity is justified by nothing more than by the way it is grappling with the task to redeem humanity, and yet her task is but begun. Scientific test in progress has proven that the standard of character is higher than ever in the past in Christian America. By proofs of its power in all nations Christianity has made good its claim of being the only religion.

The scientific demand on the Christian is self-denial, "seek first the kingdom of God," and to carry the message to the

world. The scientific demand on those who have heard of Christ is to go to Him for redemption from sin into sonship of God, and to take his place with the followers of Christ.

X. Scientific Outlook and Hope

Christ's first purpose was to show the value of this life, for it is our outlook for life here which must be our ground for a hope for a life forever. Our faith in immortality rests upon the present power of the living Christ. The scientific outlook and hope still in the realm of scientific faith—certain facts compel us to believe things beyond our present ability to prove. There are intimations of immortality in Nature, and an inherent conviction of something larger and higher beyond, in the human soul, but the only reasonable faith in immortality is in Christ. The final test of power is life and whatever truly lives is more and more centered in Jesus Christ.

The scientific method of the Christian in having faith in the teachings of Christ about the life to come is this: He is proved and tested as being the trustworthy Master for this life, then he lives as if he knew the teaching of the future life were true and the proof of his life is sufficient.

Query about immortal spirit's mode of subsistence: God will give it a body exactly adapted to the environment in which it is to live, Paul says, and this is scientific.

Query about salvation of those who do not accept Christ in this life: Science gives them no hope whatever. The New Testament teaches God will deal with them according to their light.

This intensifies our responsibilities: first, to realize a Christ-like character and second, to be more earnest about our stewardship for souls.

The Bible teaches we shall know our friends in the future life as does Nature also. As the Christian life is one of increasing activity and growth through the years, so eternity will ever beckon us on to larger knowledge, richer experience and increasing fellowship with God the Father.

TEASING

There is a time before the child has developed enough to be able to choose, when the parents must make choice for it. These choices must be final, and not changed by any solicitations of the child. We call this process forming right habits in the child. An infant may be taught to lie quietly in its crib and go to sleep without being rocked or sung to, and it may be taught to expect and demand being rocked or sung to sleep. A child may be indulged in eating between meals, or in munching candy and sweets, until it expects and demands the indulgence. A child may be encouraged in its whims and caprices until they control it.

A teasing child is the natural reflection of an unwise, vacillating, weak mother. The mother who knows what is good for her child, who is firm in her convictions as to what is good for it, and who abides steadfastly by those convictions, is very unlikely to have a teasing child.—Sel.

The Workers' Column

WRECKING A LIFE

Matt. 7:26

A. Life's Object is to Achieve.

1. Success depends upon right effort.
2. Failure is brought about by—
 - a. An overwhelming adverse force.
 - b. Inefficient power in spite of one's will or purpose.
3. Failures the result of deliberate wrong-doing.

B. What Will Make Life a Sure Failure.

1. The foolish choice of a wrong way. Building on the sand.
2. The foolish neglect of God's laws. Christ had declared to His hearers the whole of the law.
 - a. Neglecting God for idols.—I and II Commandments.
 - b. Irreverence to the holy things of God.—His name, His day, His house and His people.
 - c. Irreverence toward men.—Sins against humanity.
3. Willful disobedience to known light.
 - a. Sins of ignorance.
 - b. The darkness of closed eyes.
4. The wreck as it appears.
 - a. In time.
 - b. In eternity.

A SERMON ON SIN

Romans 6:23

M. S. Steiner,

at Elkhart, Ind., Aug. 6, 1893.

I. Sin has in it an element of self-destruction.

II. Two kinds of sin.

1. Objective sin, those which are open.
 - a. They are transgressions of the law.
 - b. They are punished in saint and sinner.
2. Subjective sins, under cover, and hidden away in the heart.
 - a. They, as all other sins, are punished.
 - b. One may be punished in life, the other not.
3. Some bright characters of moral worth may have no open sins but may have secret sins.

III. All sins are disobedience and dishonor to God.—Jas. 4:17.

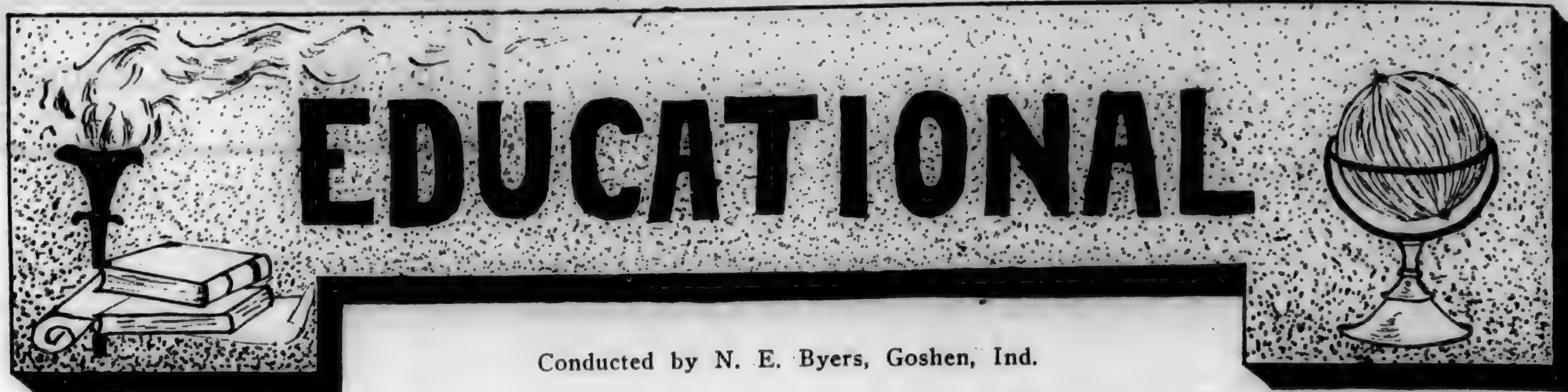
1. It dishonors God.
2. It is not above self.
3. God elevates and prospers those who live in righteousness.

IV. The evil effects of sin.

1. Moderate sinners in either physical, social, or mental attainment, destroy their possibilities of greater success.
2. Evil associations cause an ebb in the Christian life.
3. Sin in the soul causes death to the soul.
4. Wherever sin is, death is.

V. The remedy for sin.

1. It is in Christ.—Jno. 3:16.
 - a. Accepting Him brings life.
 - b. Rejecting Him brings death.
2. God's knowledge of the result of sin gave us Christ.
3. Our obedience to God's law of life will give us salvation.



Conducted by N. E. Byers, Goshen, Ind.

YOUTH FOR DEVELOPMENT

One important difference between man and the lower animals is that the human infant is one of the most dependent and helpless creatures to start with and takes a long time to grow to full maturity. Why this long period of slow growth and development? It is no doubt because the demands upon man's wisdom and intelligence are such that it requires a long time for learning, training, developing, and this can be successfully carried on only during the growing, immature period. Man's life has two divisions, the first part for preparation, the second for service. There is no hard and fast line between the two. Service should begin early and one ought always be gaining in wisdom, but during the first period the main interest should be preparation, and during the latter, service.

Where do we find the division? Taking into consideration body and mind one could not place it much below the age of twenty-five. Up to this time we should be able to regulate life wholly with reference to the best preparation for future service. Child labor or youth labor that hinders full development is a crime against the next generation. Labor that prepares for the future is by all means desired, but the parent who uses his children for his gain to their disadvantage is not worthy the name father. How long shall they go to school? As long as they can be helped to the best advantage there. Never take any one out of school during the preparatory period until you can say, "I believe he will do better elsewhere." Many in school would develop stronger character on the farm, in the shop, or in the kitchen, and vice versa. In the decision however we must be guided only by their highest welfare and never by our greed for gain. Some can not afford to give their children the best conditions, perhaps, others can not give theirs enough to eat, but it is either criminal negligence or a great misfortune in either case. If the latter it is a call for the state or the church to meet a real obligation. Society can not afford, even if it had the right, to stunt the development of any individual. Youth is for development and not for merchandise.

The Christian Monitor for the rest of this year and all of next year for 75 cents. Sample copies free upon request.

SOCIALISM

C. HENRY SMITH

I

1. What is Socialism?

In the minds of most people the term Socialism stands for a variety of social and economic philosophies. Even socialist leaders do not agree as to the real content of the term. There are at least four meanings of Socialism, however, which it is necessary to keep in mind in discussing the subject. There is first the early form called Utopian Socialism, which prescribes in exact detail all the phases of a reconstructed social order. The writings of the earlier Socialists, such as Louis Blane, LaSalle, Fourier, and even Edward Bellamy may be cited as illustrations. Then there is Marxian Socialism or scientific socialism as the leaders of the party are pleased to call it. This is based on Marx's doctrine of Industrial evolution, which holds that there is an industrial evolution or struggle for existence just as there is a biological evolution. The trend of industrial organization is toward the elimination of small industries. Capital will necessarily be concentrated more and more in the hands of the few until a few men will control all the great industries of the world. The large majority of people will be crowded out of all management of industry. These then will finally demand collective control of the great industries and thus an industrial democracy will be introduced into society. This is the form of economic philosophy which the majority of Socialist writers of today advocate. In the third place there is the Socialist political party, which in theory is based on the Marxian philosophy of economic evolution, but which in practice advocates many political and economic changes in the interest of the workingman while he is waiting for the industrial democracy to evolve itself. Among these demands as found in the platform of the American Socialist party of 1908 are shorter working hours; collective ownership of railroads, telegraphs, telephones, steamships; abolition of child labor; a graduated income tax; initiative, referendum and recall; and the abolition of the United States senate. The fourth form of socialism is the vague body of beliefs of the workingman who cares little for political theories and philosophies, but

who feels that he is not getting his share of the good things of the world, and who thinks that socialism somehow will enable him to get more remuneration for less work.

In this discussion I will confine myself to what is called scientific or Marxian socialism. Karl Marx's philosophy is based upon the following theories:

1. The economic interpretation of history. The desire for food and shelter are the great moving forces in history. All civilization is determined by these fundamental physical needs.

2. The class struggle. Society is divided into two great classes: those who have secured possession of their wealth of the world, the owners of the means of production—the capitalists; and those who have been deprived of the means of production, the workingman, the exploited class, called the proletariat. Between these two classes there is an inevitable unending rivalry and struggle for the mastery.

3. Labor is the source of all value. The value of a commodity is due entirely to the cost of producing it by labor. All commodities that have been made of use to man have been made so by the application of labor.

4. The Doctrine of Surplus Value. Labor produces more than it consumes. It produces more than it needs for comfortable living. This surplus it appropriated by the capitalist class which has a monopoly of the tools of production and wastes this surplus in idle and luxurious living. The laborer should get all that he produces, and society should be so organized that exploitation would be impossible.

Just how then do Socialists propose to reorganize industrial society? They say that as a result of the introduction of machinery the laborer has been separated from the means of production. The laboring class could produce enough by a few hours' work each day to support itself with all the necessities of life. The capitalist class—the owners of the tools of production—waste the appropriated surplus while the real producer often goes hungry in the very midst of plenty. The capitalist class, which socialists for some reason not alto-

gether clear love to call the Bourgeois class, appropriate this surplus in three forms—interest, profit, and rent. This the socialists call the exploitation of the laborer. They would reduce every man to an equal footing so far as earning a living is concerned and would so reconstruct social and economic institutions as to make such an equal chance a permanent condition of life. To this end they would make it impossible for any individual to secure an advantage over his fellows by inheritance of capital in any form or by securing control of the means of production. In other words private ownership of the great means of production would be abolished and all sources of income except the income from labor would be eliminated. All these would be socialized, that is placed under collective control. This would mean the nationalization of

1. Land. All rent would thus be abolished.
2. Mines, forests, waterways, oil wells, etc.
3. Railways, telegraphs, and telephones.
4. All factories and other great means of production—or such as least, as can be used to exploit labor—that is, such as will produce a surplus value to the owner. Common ownership will guarantee the laborer the full value of all he produces.
5. All labor necessary to the public service, such as the building of schools, hospitals, docks, bridges, roads, etc.
6. Monopoly of monetary and all credit functions, such as banking, coinage, etc. In other words this would mean the elimination of competition in the ownership and control of all the great extractive production and transportation industries.

What would be left under private ownership and control? There would of course still be left a large number of forms of property which could not become a means of exploiting the laborer. Among such certainly might be mentioned such articles as wheelbarrows, thimbles, sewing machines, farm machinery, dishes, etc. A house, perhaps, if the owner lived in it himself, but he could not rent it and secure an income from it; a small farm even might remain under private control if the owner lived on it himself and worked it, but no rent could be secured from it; one could save his earnings and thus be idle part of the time so long as his surplus earnings held out, but there would be no opportunity to invest earnings so as to secure an income as interest or rent. Socialism permits of no other income except the income from labor; property could not be inherited; inheritance would give some individuals an advantage over others, and would make exploitation possible.

In brief, then, private ownership could be permitted only in such forms of property as cannot be used by one party to exploit another. Each laborer will either individually or collectively manage and control his own tools of production. Under such a system manifestly there is no room for an idle leisure class. There can be no idle rich. All must work.

Socialists of course do not pretend to say just what will happen or what specific changes will be made when the kingdom of socialism is ushered in. They simply say it is coming and the exact details can be known only at the time of the realization of the new regime. This is scientific socialism. But those of us who are not socialists feel that they can not hide behind the vague explanation that "the evolution of industry tends toward the collective control of all industry." If there is anything in the philosophy it is up to the socialists to attempt at least to tell us somewhat in detail just what the nature of the

new order is to be. However they may differ on this question the following program at least would undoubtedly meet the approval of the socialist thinkers:

1. Abolition of great extremes in income.
2. Guarantee of a decent income to all.
3. Disappearance of the leisure class.
4. Assumption of control by the state of the overshadowing great scale industries.
5. Collective control of all natural resources, including land.

(To be continued.)

THE QUEST OF AN IDEAL

ELIZABETH HORSCH

Man has always had ideals which he has striven to attain. In legendary history we have the beautiful story of Jason's quest for the golden fleece. We all know how he set out with the resolute will that nothing should prevent his getting it; and, although he met with all sorts of adversities—great enough to turn back even Hercules—yet he remained undaunted and continued until at last he succeeded in taking his treasure from the sacred oak.

Another account, even more beautiful, is told by Lowell in his "Vision of Sir Launfal." Out of his cold, gray tower, to which none but nobility were ever admitted, young Sir Launfal started one day in June in search of the Holy Grail, the cup from which Christ and His disciples were supposed to have drunk at the Last Supper; and confidently vowed that he would never again sleep on a pillow until he had found it. So that night he lay down in the grass to sleep; and as he slept he dreamed. He saw himself going out over the bridge, proud, self-confident, and hopeful of the best. But just outside the gates he met a leper begging an alms; he felt his flesh crawl and shrank back. Scornfully he tossed at him a gold coin, but the leper did not accept it; he wanted a kind word, a blessing. But Sir Launfal rode on.

He sought for the cup until he was old—too old to search any longer—and then returned to his estate to spend the severe winter, only to find himself supplanted by another earl. While sitting outside the walls, shivering in the cold, he met the same leper, begging. This time, although he himself was in need, he sympathized with him, and shared with him his last crust of brown bread, and the water from his wooden bowl. The leper suddenly vanished, and a shining person stood before him and said:

"Thou hast spent thy life for the Holy Grail,
Behold, it is here—this cup which thou
Didst fill at the streamlet for me but now,
This crust is my body broken for thee.
This water His blood that died on the
tree;
The Holy Supper is kept, indeed,
In whatsoever we share with another's
need;

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds
three,
Himself, his hungering neighbor, and Me."

Sir Launfal's whole life was changed by this dream, for because of it new purposes were formed in his mind. Thus, in these two examples, the story of Jason, and the "Vision of Sir Launfal," we see that a man's whole character and career are determined by his ideals.

But someone may ask, "What is an ideal?" Webster defines it as "a mental conception regarded as a standard of perfection; a model of excellence." Other great men have also well defined it. "Ideals are the world's master," says one. Another, "An ideal is a fugitive which is never located."

We all have day dreams of what we wish to be, or have, or do; and as we dwell on these, there grows up an imaginary standard of perfection which exists in the mind as an ideal; and as we advance toward it, it is constantly receding from us.

A child's ideals are seldom lofty. He may envy the other boy who can wiggle his ears, or snap his fingers, or the one who wears the largest shoes. When he is a little older he begins to pride himself in his strength, and his highest ambition seems to be to surpass his fellows. Or, if he cannot excel here, he may try to get "stars" in school. And the greater his progress the higher he will find his standard has flown.

And so it is with the adult. Everyone has his ideals of life and is striving to reach them whether or not he is conscious of it. His highest purpose is dependent upon his ideals; and his character depends upon the nature of his purposes and the kind of ideals toward which he is striving. The men and women who have succeeded have been those who have had one aim in life and have striven daily to attain it. They did not arrive at their ideal at a single bound, but slowly, gradually, just as the sculptor with each stroke of his chisel brings the shapeless marble nearer to the likeness of a man. The best and noblest lives are those whose standard is a pure and lofty character.

Our minds are given to us, but our characters we make for ourselves by slow and steady growth. God has supplied us with abundant opportunities for being useful and happy and has provided everything needed to attain to a lofty character. All that we need to do is to take advantage of what is offered us and to make the most of it. And we shall find that as we reach each stage in our advancement we are not satisfied, but unconsciously our ideal mounts a step higher.

Our future is unknown to us and nothing but time can reveal what lies hidden there. It is largely to be determined by our ef-

forts as they are shaped by our ideals. Shall it be mean and paltry? No; let us set our ideals high, and even if we do miss the mark occasionally, our lives will be much nobler than if we should have ignoble ideals and always succeed. All have the opportunity of succeeding, but we see that if we wish to live worthy and noble lives we shall continually have to be in quest of lofty ideals. And what higher ideal can we have than to become daily more and more like Christ, who lived the noblest of lives to be an example to us.

Scottdale, Pa.

LIFE IS LIVING

CRISSIE YODER

What is life? Ask this question, and after you have repeatedly read and carefully considered all statements regarding life itself, you still ask, "What is life?" for no simple, plain definition has ever been found. We have descriptions of its functions and characteristics but we have not been told what it is. Though we may never know what life in principle is we take it just as it is—a grand opportunity for living, and we may describe living as action and reaction between organisms and their environment.

Scientists tell us that the continued existence of any organism depends upon its adaptation to its environment and that those unfortunate individuals that lack the power of adjustment to their conditions of life are not merely handicapped and at a disadvantage, but cannot live. Looking at a bird perched high in the swinging tree-tops or beating the air with its wings and soaring up, up, until it becomes lost in the heavens, one sees a wonderful adjustment to surroundings. A fish placed in this same environment, because of lack of such adaptation cannot live, but dropped into the water to which its organism is adapted it lives as truly as does the bird in the air.

This adaptation of an organism to its surroundings has its counterpart in the human soul. The soul also is a living reality, there are real surroundings and it is just as impossible to abstract the living reality from its surroundings. Here, too, not only progress and happiness, but life itself depends on adjustment to surrounding conditions. Looking above the realm of air and food the essential features in the surroundings of the human soul are human souls, other men, and the adaptation to this personal environment constitutes the life of man. To take then, one's proper place in the great family of men, to treat them as real brothers—this is life. In other words, life is living.

Life is, of necessity, in large part habit. Breathing becomes an unconscious habit and moves smoothly on by day and night. Such a very great part of life is made up of unthinking obedience to such habits that oftentimes it is supposed to include simply this, and no more. But when we say

life is living, we mean not mere existence, but actual throbbing living, living that gladly grasps life and lives it.

Neither is life activity or the work and service we may have been given the means to accomplish for we are always living but not always acting. Yet "do the right thing" is emphasized and we watch our acts and shape them carefully lest they be wrong. The one characteristic of our day is this exaltation of doing. It is assumed that if men do noble things they are making the most of life. The tone of discussion is impersonal and questions of moral attitude and personal living are saved from scrutiny. Thus men who are not living get along very easily and are quite cheerful by making life seem doing. Nevertheless acts are trifles in comparison with living; for life is not the mere activity of a mechanism which works with mathematical precision. It is living—adapting ones self to humanity and having a part in the life of each and all.

Certainly individuality is a necessary element of man and may never be surrendered. You must be yourself firstly, lastly and always, for just as you are you have some quality, some value, a message, a mission, that is your own, and for which you must stand if you are to be anything. But though we may never forget that a man must be true to his own individuality, this fact has been magnified until there is a tendency to center life around one's own soul completely, forgetting the environment. A fight is made to keep from being swept into the stream of ordinary human life lest we lose our own high ideals.

There is an inevitable law of society which divides the human race into classes while still recognizing the maxim that all men are created equal. And so it comes about that there are divisions, each with its own important part to play, and its duty to perform in the history of mankind. Our environment includes all classes and to all classes therefore, if we are truly to live, we must be able to adapt ourselves.

Much as we may try to deny it our own college seems to cut the student off from ordinary human life. We live in a world apart, outside the busy, hurrying mass of

men and women who are striving to get a living, succeeding and failing in the ordinary routine of daily life. True, we realize the need of cultivating a deep human sympathy and the ability to put one's self in the place of another but it is so easy and so pleasant to keep in sympathy with no other methods of life than our own and with no other classes of society than our own. Too often we have our likes and dislikes of persons among our small number so pronounced that we acquire an attitude of exclusiveness, an air of superiority, which renders us half dead and inefficient even in our small community. We fail to adapt ourselves completely to our present environment, and more than this we fail in the same thing as we change our environment and not living ourselves, we cannot help others to live. Imbued with lofty sentiments, great principles, and nobility of purpose we fail to bring a heartfelt sympathy to those who expect and need it most, we fail to be just good folks. We try to gaze at the panorama of life from our higher point of vantage and before we realize it we have lost our own life.

The superiority of the life of service is evident to all of us and though the life of service tends to coincide with living, they are by no means identical. The scientist who lets the world of nature obscure his interest in the living men and women about him is not alive. The historian who allows the life of past centuries to be more important than humanity on the earth at the present time, is not alive. And though such men may do some service, and though there may seem to be some of beauty and worth and attractiveness in this, it is to be dead to the best the human soul may possess.

In the home, in college, in business, in charity work, in any walk of life there is this distinction of superiority and brotherhood, of shining down from above with high ideals and power and of sharing on a level, or reforming from the outside, or living on the inside of homely life just as it is. Deeper far than the choice of vocation is this choice of adaptation to environment; for as a stenographer or minister, you may view those about you as inferior and stand off and try to shine and die, or as a clerk or statesman, you may share your best in humble helpfulness, lifting by the inspiration of your culture and kindness and live.

You have heard of the student of Greek who became engaged to a charming young lady and one evening as he was sitting with her on the lawn made the remark, "My dear, I'm afraid we will never be happy unless you learn Greek," and you remember the lady never did study Greek, but a few years later was the happiest wife and mother to be found anywhere—with another man. This is exactly the attitude we are tempted to take as we begin our life with the world. To travel and read and get knowledge of art and music and literature and science; to give lectures or write or work out some reform; to belong above and apart from the toiling, suffering

masses of humanity; to enjoy our life and high ideals and to hope our environment will somehow acquire our interests; this seems a beautiful ideal but he who possesses this ideal has not begun to adjust himself to his environment. He must remain alone, isolated, dwarfed, and lose his real life. Shall you say as did the Greek student, in substance, "My dear world, I am afraid we shall not be happy unless you acquire my interest;" there is the same reason to believe the world too will somehow contrive to be happy with someone else and leave you bitter at heart, unhappy, half-dead, as you deserve to be. Shall you say on the other hand, "My dear world, I am afraid I shall not be completely happy until I have made your interests mine." Shall you instead of standing aloof from environment, clasp its hand and feel its heartbeat, just so surely shall you be

happy, shall you live, and live the full life that is constantly expanding in beauty and power and largeness, for you are living in the larger life of humanity.

Though you may not be recognized as a public benefactor in a special way, as you live with your tired and weary, yet aspiring and life-loving brethren they will feel a certain touch that comes from your living and they too will live anew. Thus you accomplish the purpose of life by living and thus you receive the riches of life by living. Every touch with your fellows expands your own life and theirs; every contact with the farmer, mechanic, factory hand, seamstress brings a thrill; every experience with the meanest thing and lowliest person enlarges, for these are your environment, and the better adjusted to them you become the more, the deeper you love. Goshen, Ind.

IN SAVAGE ALBANIA, EUROPE'S NEW KINGDOM

As a result of the late war in the Balkans, there is a new country on the map of Europe—Albania. It is the same Albania of which Byron, in his "Childe Harold" wrote, dubbing it a "nurse of savage men." Whether or not modern travelers will care to follow the pilgrimages of Childe Harold into Albania, any more than folks did in Byron's time, is doubtful, for Albania still remains, possessed of Europe's most savage inhabitants, and a journey in that land is full of danger.

Unless you are willing to drink the blood of a haughty tribal chieftain of the particular country-side mapped out on your itinerary and so become "blood-brother" unto his clansmen, you are advised not to "do" Albania. If you do, you may as well draw up your will and bequeath your several possessions, for the chances are less than one in a hundred that you will ever emerge alive. Wilder than Macedonia, where one is ever fearful of assassination; more dangerous than southern Bulgaria, in whose defiles one's own guards will not vouchsafe security from kidnapping, are the fastnesses of Albania.

Of all the peoples of the Moslem world none are half so faithful to the Defender of the Faith, none such ardent bigots to the word of the caliph, as the Albanese, and it is told the travelers everywhere in the south of Europe that had the late deposed Abdul Hamid taken refuge in Albania he could have held out against the world. Christian powers need no more hope to gain lasting sovereignty in the mountains of Albania than Canada can hope to bring law and order to the Yukon. Where the conquest is one of brute force, it, too, cannot be lasting.

When you plan a tour into Albania you arrange to have it embrace the Sea of Scutari. So far, so good. To go further you are told, means becoming involved in the most repellant custom to be met with in Europe. In the Canaleser Tahl you have to drink hospitality with your peasant hosts—one and all from the same tiny

glass; in Turkey one is frequently compelled to share the luncheon of some filthy Spanish Jew; but here in Albania you are to drink blood with your host, and in this wise.

You meet on the neutral boundary-line, host and you. He is in the milky white suit of an Albanian lord, the tall white fez throwing in relief the long hair, straggling at each side the brow, and the fierce fiery eyes that pierce one's soul with their luster. No pity, no sympathy, nothing but greed and fiery hate and bigotry can one read in those flashing pupils.

The host takes his knife from his belt and cuts a gash in his left hand, somewhere on the back. As the blood trickles, he lets it flow into one of the small Albanese drinking-cups, bought at Cattaro or in Montenegro from the traders. Then, you too, must do the same, and to the mixed bloods in the cup wine from the village casks is added. He takes a gulp, you take a gulp, and you are sworn "blood brothers." You are safe anywhere in the bounds of his clan.

Time and again, from the railway trains in the Balkans, an Albanian will be seen to dart and throw his arms about some other white-clad Albanese in most affectionate greeting. "That is my brother!" he will explain, and the meaning is involved in the blood brotherhood. Unless one drinks the blood thus, he may bind the Albanian with the most solemn oath, before taking him as guide at a fabulous sum, and then, once the notion enters his head, he may deliberately shoot you down on some lone trail in the mountains, for if the Moslem deems the occasion good, he has no hesitancy in breaking any oath made the infidel.

Another custom laid to the door of the Albanian is that which had practice among the early Goths and Vandals, in the days when Europe was young. When a babe is born in Albania, I am told, the father exercises the right to say if it shall live or die.

Along the east coast of the Adriatic, even up into Austria, one will meet with Abanians, these, however, of the Roman Catholic faith. Splendid types of manhood they are, tall, erect, haughty as an Iriquois, and, above all, trustworthy. Along the Montenegrin border, officers at Cetigne tell us, frays between Catholic and Mohammedan, developing into feuds of interminable length, are the order of the day, and the very slightest error in judgment on the part of the border-patrol may result in a dozen deaths.

Spotless white flannel, short trousers reaching to the knees, short coat cut open in the front, and tall fez, as with Moslem, is the regulation attire of the Christian Albanian, except where civilization has changed him. Under the open coat a shirt is seen, and, in bold relief against the white, the leather belt of bullets, not ornamental, as is the rifle of the Montenegrin, but long, brass-capped missiles, ever ready to do deadly work. Couple this with the long, rounded face, the high neck, and the broad chest of the Albanian and you have a living impersonation of unknown, latent strength.

Such statistics as are available make the guess—for obviously no census of these regions has been attempted, that there are probably 1,200,900 of these idle, war-loving, haughty barbarians in the Albanians in the Albanian Balkans, with an overflow in Montenegro and a portion of Bosnia. The number is said to be equally divided as between Moslem and Christian.

Chiefs, whose allegiance to Constantinople is religious, rather than temporal, govern or try to control the tribes, but from the Bocche de Cattaro to Arta, and from the Adriatic almost to Sofia, the reign of law is unknown. Dalmatia, Montenegro, Bosnia, Serbia, Macedonia, even Greece have suffered from their depredations, and Turkey, the home of the clans, has not been wholly untouched by their crimes.

Authorities set the coast-line of Albania as having a length of 280 miles, but not an acre of the 18,944 square miles of Albania proper is over 100 miles from the sea, and in all the towns on the west coast of the Nearer Levant one meets the Albanian women, selling melons or tiny egg-plants and evoking the pity of the passers-by by their sad, haggard looks. Like the Indian women at the summer resorts of Michigan or Maine, these women depend largely on the stranger for what little pleasure they may obtain in life, the home is a prison and a place of mere hardship for them. And yet, while the women do the work almost exclusively in Albania, they have one liberty most unusual for Moslem women, and that is that they go about unveiled and free of face, where a Turk would kill his wife on the spot were he to find her without deepest face covering.

If you would see these faces, worn and haggard, you may do so in safety at Cetigne, but to see them in Albania itself implies taking a risk few travelers feel it really worth the while to assume.—Sel.



Conducted by J. R. Shank, Carver, Mo.

PREVAILING PRAYER.—Gen. 32:24-29

Topic for September 7

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

OUTLINE OF TOPIC

- I. **Definition.**—A prayer that is effective in moving the hand of God.
- II. **The Spirit of Prevailing Prayer.**—
 1. Does not faint.—Luke 18:1.
 2. Says, "Thy will be done."—Matt. 26:39.
 3. Believes in God.—Heb. 11:6.
 4. Knows that a desire of the Holy Spirit is the will of God.—Rom. 8:26.
 5. Knows that God's ways and means are higher than man's and hence is submissive to wait His time and way.—Isa. 55:8-11.
 6. Is in earnest.—Jno. 5:16-18; Eph. 6:18.
- III. **What Prevailing Prayer Will Accomplish.**—
 1. Receives the attention of God.—Psa. 34:4-6.
 2. Makes man God's instrument of power.—Acts 4:31.
 3. Opens the way for God to make His cause effective in the world.—Rom. 15:30-32; Philemon 1:22.
 4. Will be effective in the great day.—Rev. 8:3-6.

STUDY OF THE TEXT

Gen. 32:24-29

The prophet Hosea in commenting on the incident of Jacob and the angel says: "by his strength he had power with God; yea, he had power over the angel and prevailed" (Hos. 12:3, 4). Thus has the Holy Spirit given us the view of the text of the side in which man figures in effectual prayer. After Jacob had been deprived of his power (naturally) he still prevailed in another way that it pleased God to bless. At the first it was God who needed to prevail over Jacob that Jacob might be made to properly prevail with God in a way to bring real blessing.

The qualities which we discern in Jacob when he became a prince of God were:

1. A recognized inability to cope with God by natural means.
2. A faith in God's power to bless.
3. A feeling of need for blessing.
4. Determination to use his remaining means (effectual holding on in prayer) to gain the ends he needs.

PERSONAL THOUGHT

"Power with God and with men." There is perhaps nothing more desirable, or all-inclusive than this. Do we know the secret of it? Are we still "Jacob" in our self-reliant earthly "tact," or are we "Israel" in obtaining heavenly grace by which we gain our ends.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Prevail**.
2. Commit.—A Bible prayer that prevailed.

For Young People.—

1. Realizing Our Needs.
2. Knowing God's Power.
3. Strength to Prevail with God.
4. Subjects for Prayer.

For Older People.—

1. Over-powered That We May Be Powerful.
2. Patience in Watching for the Answer.

PREVAILING PRAYER

J. S. Hartzler.

Prayer is the desire of the soul for things needful. Prevailing prayer is that desire continued and expressed before God so continuously that He will finally grant the request, although He frequently withholds the answer for a time for the benefit of the petitioner. This is often true even though the one making the request knows that the thing asked for is in accordance with the will of God. In Luke 18:1 the idea is clearly shown that even though the answer to our prayers is withheld for a time, this is no cause for us to grow weary of asking. In the parable that follows there is a vast difference between the judge and God. The former feared and regarded no one, the latter pities His own as much as the most tender parent possibly can (Psa. 103:13). The former answers to avoid being annoyed, the latter because He has no greater joy than the welfare of His creation. The petition to the judge was not something in which he particularly delighted, but he answered the petition although he had no regard for the widow or her sons. God loves and pities and desires the welfare of the petitioner, will He not answer as soon as He can and at the same time bring out the gold that lies buried amid the hard and rocky quartz?

When tempted to give up before the answer to your prayers are made sure, think on points like the following: Human needs are always far below divine resources. More prayerfulness instead of more prayers is one of the great needs of our day. "It is God which worketh in you both to will and to do," God inspires the prayer so that He may teach His willingness to answer it. Prevailing prayer is more than a

simple request; it is yearning, waiting before God, coming in close fellowship and communion with Him which, if followed, will bring that sweet, soul-refreshing praise and love which makes the petitioner "sit (with Him) in heavenly places." Prevailing prayer is to the hungry soul what the sunshine, the rain, the storms and the calm are to the growing tree. The answers to our prayers are often withheld for a time then come suddenly, copiously and gloriously, it pays to keep praying. "I have told Thee all I want, Thou must judge; Thy No will be as gracious as Thy Yes. Not my will but Thine be done." The delay in answer to our prayers may be more in order that we may widen the scope of our prayers than God's willingness to let us struggle; do your prayers reach the heathen in India, Africa, China, Japan, or even South America?

Goshen, Ind.

SEED THOUGHTS

Unanswered yet? Faith cannot be unanswered.

Her feet are firmly planted on the Rock: Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder-shock.

She knows Omnipotence has heard her prayer;

And cries, "It shall be done," sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,

And God will finish what He has begun. If you will keep the incense burning there, His glory you shall see sometime, somewhere.

—Robert Browning.

There is much seeking for God that does not amount to searching for Him with all the heart. There is much praying and too little prayer. There are many petitions but too little expectation. There is too reckless a rushing into the presence of God, and too little patient waiting to hear, what He will speak. True prayer has to do directly with the infinitely high and holy God; and true prayer ever finds Him, and finding Him gets all that Divine Wisdom and love can bestow upon the seeker consistently with God's glory and the creature's highest good.—The Christian Intelligencer.

Prayer is not conquering God's reluc-

tance but taking hold upon God's willingness.—Phillips Brooks.

THE POWER OF SONG.—Rev. 19:1-7

Topic for September 14

MOTTO

"Sing unto the Lord."

OUTLINE OF TOPIC

I. Why it there Power in Song?

1. It is the language of heaven.—Job 38:7.
2. Man is related to the heavenly.—Psa. 8:4, 5; Gen. 1:27.
3. The ungodly use God's gift in ways of evil.—Isa. 5:12, 13.

II. What Ends does Singing Serve?

1. Cheers.—Isa. 35:10.
2. Instructs.—Col. 3:16; I Cor. 14:15.
3. Inspires others.—Psa. 95:1-6.
4. Gives praise to God.—Psa. 150:1-6.
5. Impresses the lessons of sorrow.—See Lamentations.
6. Expresses the joy of victory.—Ex. 15:1-27.

STUDY OF THE TEXT

Rev. 19:1-7

In the text before us we have a prophecy of the greatest assembly of singers that ever assembled in the universe. We note the points that impress us:

1. The multitude of voices.
2. The subject of their song.
3. The unity of their sentiment.
4. The note of triumph.
5. The contemplation of coming glory.

PERSONAL THOUGHT

Do I have an ear for the music of heaven? Its visions of glory, its notes of triumph, its choruses of praise, its sincere worship, its unselfish unity! Do I feel the power of the song of saints on earth? Their songs of joy in the midst of tears, their exhortations and blessings! Lord, put a song in my heart.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Song**.
2. Exercise in Singing.

For Young People.

1. Songs that have Inspired Us to Nobility.
2. Subjects Worthy of Our Song.
3. Misuses of the Power of Song.

For Older People

1. Songs with a History.
2. The Power of Appropriate Songs.

THE POWER OF SONG

Rufus Buzzard.

I love to think of music as one of the grandest gifts of the infinite, borne to us—to make its origin or source more real to us, impressing us that its common source is God the Father, and that we have been made heirs to it.

When I think of the beautiful harmonious strains produced in the blending of tones, I am made to feel that there is a power in its strains, when reiterated, that can not be diminished by its continual repetition. It brings out of my life the best there is in it; filling the mind with high

and holy thoughts, removing from the heart the weight of sorrow, lifting me in an attitude of praise and devotion.

It has well been said: "The meaning of song goes deep. Who is there that in logical words can express the effect that music has on us? A kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and lets us for moments gaze into that!"

But while I have mentioned only the beautiful effect of harmony we must remember that song has a deeper meaning than its rich sonorous strains. The sentiment of the words, the setting of words to music, and other things give life and power to the song and as a dynamo creates mechanical energy into the energy of an electric current, so song creates that which is used to send the message to the soul to purify, stimulate, and set aglow the deep recesses of the heart.

When we sing sacred songs it should be in a spirit of prayer for often the words are prayers in song and are benedictions in themselves. Such songs sung in the spirit of prayer will have a power that sermons do not have, and many a man could testify that it was a song rich in harmony and thought sung in the spirit of prayer that touched in his heart an inanimate cord and brought new life and victory to his soul.

But as there are two kinds of powers so there are two varieties of song, and the one power is striving to overcome the other. Satan always has his forces at work—especially in music.

How evident the fact that Satan has, through the power of song, led many souls to destruction! How careful should the professed people of God be in cultivating a desire for songs that uplift and not for the "rag time," sensual kind that lowers spirituality. "A good ear for music and a taste for music are two very different things and are often confounded." God grant that over this nation the power of song to edification, might hold sway and be a mighty adjunct to help battle against the empire of darkness and wrong.

La Junta, Colo.

SEED THOUGHTS

A song will outlive all sermons in the memory.—H. Giles.

If you and I, like the believing shepherds, watch and long for His appearing, one day we, too, shall hear a music grander and sweeter even than the song of angels, when the great Composer shall transpose all the strains of earth from the minor into the major, when the wail of nature shall give way to the glad harmony of the everlasting jubilee.—A. E. Kittridge.

THE LITTLE JEWISH MAID.

II Kings 5

Topic for September 21

MOTTO

"As we therefore have opportunity, let us do good."

OUTLINE OF TOPIC

I. Her Childhood Home

1. In the land of Israel.
2. A place where the man of God was known.
3. A place where her faith was nourished.

II. Her Captive Home.

1. In the land of Syria.
2. In the home of the captain, Naaman.
3. A place of servitude.
4. A place where the true God was unknown.

III. Her Mission.

1. Faithfulness to God.
2. Faithful to her mistress.
3. Sympathetic with the misfortunes of others.
4. Giving a message of hope to the hopeless.
5. Bringing a knowledge of God to a heathen.

IV. The Lessons.

1. Misfortune cannot rob us of our religion.
2. Great and good deeds can be done in humble and unprivileged stations.
3. Sympathy opens a door of opportunity.
4. A few words spoken by an humble instrument often results in teaching nations and kings.
5. Take pains to teach a little child.
6. Don't ignore the suggestions of a child.

COMMENTS ON THE CHAPTER

II Kings 5

We note in the narrative of the writer of this passage that the subject of the miracles wrought through Elisha is under consideration. The healing of Naaman is one of them. Taking a still more general view we might study into the whole mission of Elisha to Israel and see what the purpose of the miracles were as a whole, how God used circumstances and incidents in the life of the nation and of individuals to instruct them about the nature and power of the God of Israel. What was true of Elisha's time is true today. Nothing is to be ignored that God can use however small man may esteem it.

PERSONAL THOUGHT

There is a work for everyone. I have no time for idleness or indifference because I happen to be the most insignificant of His servants. He can use me and counts my labors in.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Man of God**.
2. Lessons I have Learned about God?
3. What can I Tell People about Jesus Who do not Know?
4. Kindness that Helps People to Believe what We Say about Jesus.

For Young People.

1. Our Mission Among Strangers.
2. Distresses that Open a Door of Service.
3. Lessons from the Little Jewish Maid.

For Older People

1. The Reward of Child-training.
2. A Child Lost but not Lost.

THE LITTLE JEWISH MAID

Leie Shank.

Only a few verses in God's Word give us a picture, which is at once pleasing and helpful, of the little Jewish maid. The

story as it is usually represented seems insignificant but upon careful study reveals lessons and precepts which, if applied to our individual lives, may prove to be fraught with lasting benefit. Among the many virtues found in her life are three which seem exceptionally prominent and worthy of consideration, viz., faithfulness, kindness, and loyalty.

I wonder how many of us actually realize the force of the word faithfulness. To this maid it meant deprivation of loved ones, service in a strange country, true thoughtfulness for the welfare of her recognized enemies, etc. To us it may mean service for God in humble places, bearing of heavy burdens, overcoming of strong temptations, etc. But, be it what it may, if we do what our hands find to do and as we should, to God we may be as perfect an example in this trial of character as the little Jewish maid. The real test of faithfulness does not come when things go well by themselves, for

"The man worth while,
Is the man who can smile,
When everything goes dead wrong."

The virtue of kindness is found in the act of helpfulness of this little maid to her master. It is not so hard to be kind to our friends, to those who love us and try to make us happy, but when we are thrown among enemies who do not care how hard they make our life, then we are tested whether we can be kind. Kindness is the overflowing of a heart full of Christian love and treats friend and foe alike. It is an underlying principle of Christianity, and in no other person do we find it more happily exemplified than in our Savior, who "went about doing good." Let there be more kindness to go out from our life because

"A little word in kindness spoken,
A motion of a tear,
Has often healed the heart that's broken,
And made a friend sincere."

The last virtue we will speak of that is found in her life is loyalty. Held in bonds she still remembered the "prophet in Israel" and told of him. Even though she was faithful and kind to her master yet she was loyal to her God. We should take the same position in our relations to the world and God. Do our work faithfully and serve with kindness but ever loyal to God. Let us then be just as faithful, kind, and loyal as the little Jewish maid and we will not miss our reward.

Versailles, Mo.

SEED THOUGHTS

It must have been a crushing sorrow that came upon that Israelitish household when the Syrian bands carried from it the little maiden whom we find afterwards waiting on Naaman's wife. Yet this is the first link in the chain of events which not only brought healing to body and soul to the Syrian captain, but anew proved alike to Jew and Gentile that there was a God living in Israel, who had placed there His

accredited representative. Assuredly the most devoted affection could not have desired a place of greater honor or usefulness than that which this Jewish maiden occupied in the household of the Syrian captain.—Edersheim.

God's dealings are most wide-reaching; they extend up to heaven, and yet embrace also the poorest of His people upon earth.—Edersheim.

MISSIONS AND OUR HOME TIES Matt. 19:27-30

Topic for September 28

MOTTO

"Follow me."

OUTLINE OF TOPIC

I. Ties that Bind Us at Home.

1. Parental ties.
2. Brothers and sisters.
3. Conjugal ties.
4. Ties of children.
5. Ties of friendship.
6. Ties of familiar surroundings.
7. Ties of business.

II. What Could Break the Power of Home Ties?

1. Nothing but a power and obligation that is stronger.—II Cor. 5:14, 15.
2. Something that might mar them or cause them to cease to be.—Rom. 1:28-32.

III. What Effect Should Missions Have Upon Home Ties?

1. Does not mar or destroy by corrupting.—Gal. 5:22, 23.
2. Brings forth a love that is willing to sacrifice the pleasure of them for the glory of God and the salvation of souls.—II Cor. 6:4-10.
3. To those who disregard the appeal—it sends leanness into the soul.—Luke 9:24, 61, 62.

STUDY OF THE TEXT

Matt. 19:27-30

Those who serve in the Lord's field should serve from love. There may be some ties that are pleasant that the constraint of love will see best to deny for Jesus' sake. There may be ties that can be retained with the service without this denial. But the blessing of heaven rests upon every one who makes the sacrifice for His sake.

There are some however who lose the joy of service by counting the sacrifices too legally and demanding the reward too strictly. Such shall be "last" in the esteem of the Master though "first" in the amount of work and sacrifice made (fully illustrated by the parable of the laborers.)

PERSONAL THOUGHT

I have a loving Master. I delight to do His bidding. The path He chooses for me and the things He bids me leave are always best for me and bring great joys. I want to know His love more and more that my service may be free and cheerful.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text words, **Home** and **Witness**.
2. Children Who Were True to God.

For Young People.

1. The Call to Missionary Service—
a. My Attitude Toward the Call.
b. My Attitude Toward Home Ties.

2. My Duty Toward Those in My Home.
3. My Duty Toward Those in Christless Homes.

For Older People

1. The Danger of Withholding Our Sons and Daughters from Missionary Service.
2. Blessings of Wholly Consecrating Our Children to God's Service.
3. Essentials to Ideal Home Ties.
4. Do Missions and Home Ties Conflict?

MISSIONS AND OUR HOME TIES

F. Rose Shank.

"And he that taketh not his cross, and followeth after me, is not worthy of me."

What depth of meaning lies in these few words! How broad, how vast their influence! How many a consecrated soul has been comforted by their meaning and caused that mighty impulse to press on, though his foes are they of his own household, (not necessarily natural foes but quite often)!

Where are our crosses today? How many of us are daily bearing our cross as a precious burden? Precious do you say? Yes, most gloriously precious, for does not our Lord say, by bearing the cross we are worthy of Him? "The way of the cross leads home," **home**, where there are no more crosses to bear, no partings to be known, for all is perfect happiness.

Coming back to the topic of our discussion, "Missions and Our Home Ties," are there any crosses connected with this all-important subject? Ah! how many are the burdens, the heartaches, the secret trials, hidden as they often are from man's imperfect gaze but fully known to God, that bend the lives of individuals under their weight. Here is a beautiful thought, this bending of our lives, bending to bear the cross, to do His will humbly, to be worthy of Him. Is it not worth all the suffering, the anguish (which is but for a moment) the trial of this life, to be worthy of such an One as Christ, our immaculate Redeemer!

Christ in one of His private discourses with His followers, spoke in this wise: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." What a wonderful promise, yet men go on without bearing the cross because they fear that the burdens will be too heavy and the way of the cross a way of miserable existence. They, poor mortals, cannot see the reward even in this life or the satisfaction contained therein, much less could they see that which is beyond. Paul in his discourse on the hope of the Resurrection speaks thus: "If in this life only we have hope in Christ we are of all men most miserable." What would our life of self denial and cross bearing profit us if we had no hope of everlasting life beyond this vale of tears?

Brother, sister, are we each willing to deny ourselves of certain great pleasures

in this life, for the cause of Christ? Will we cheerfully submit to separation, endure privations within and without for His sake? If we do not or think we cannot, we are not worthy of Him.

It is necessary that we have the mission spirit truly defined, that we may know how to work wisely; that the burdens we bear be of some benefit to others. Could there be any blessing to ourselves or any one else if the burdens we bear were not borne for the sake of Christ? No earthly ties should hold us from our duty. But on the other hand perhaps our duty is at home, caring for the little ones, bringing them up for Him, waiting on the aged, or nursing the sick or any other work which may seem to depend entirely upon us; then with a cheerful heart and a resolute will for the sake of Christ and the cause for which He died let us do our duty. Then neither will the cause of missions

nor the home ties conflict, but each working in perfect harmony, the cause of Christ, the upbuilding of His Kingdom will advance and cover the earth as the waters cover the sea.

Carver, Mo.

SEED THOUGHTS

For when self-seeking turns to love,
Which knows not mine and thine,
The miracle again is wrought,
And water changed to wine.

—Selected.

None know how to prize the Savior, but such as are zealous in pious work for others.—Lady Huntington.

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

ESSENTIALS TO A SUCCESSFUL YOUNG PEOPLE'S BIBLE MEETING

H. FRANK REIST.

(Read before the Ohio Mennonite Sunday School and Young People's Bible Meeting Conference held near Louisville, O., August 13-15, 1913.)

Christian workers in conference assembled; Greeting: It is with gratitude that we note the growth of the Young People's Bible Meeting work, and the increasing recognition given to it. Judging the future by the past the prospects for a larger and more comprehensive work are indeed bright. This work is yet in its infancy. The forces now lying dormant, awaiting the touch of the Master through the instrumentality of some worker, are tremendous. Upon the awakening and proper control of these forces depends the future progress and destiny of the Church.

The Young People's Bible Meeting work will prosper and prove a blessing to our young people and the Church in proportion that it is fostered and prayerfully directed by the Church. If the older brethren and sisters entertain any fond anticipations or cherished plans for us, and if they earnestly desire to see these realized in our lives in order that they may have the assurance that the future Church will be safe, they are under obligations to do everything possible to provide the necessary present conditions that their ideal for us may become a reality. Any conception of a larger spiritual work brings with it a corresponding responsibility and obligation.

We as young people, in the vigor and strength of youth, are perhaps a little slow sometimes in appreciating the sincerity of the purposes actuating the efforts put forth in our behalf, and possibly chafe under some of the restraints placed upon us, which we may think hinder our service and are an evidence that our labors are not appreciated. There is one truth we all must keep in mind, viz., that in the work of the Church neither the old nor the young can get along successfully without the help of the other. The one other truth

for us as young people to remember especially is, that the successful Christian worker in this age is not the revolutionist, who attempts to overthrow the old and set up the new, but the one who understands the customs and practices of the people with whom he labors, adapts himself to them and slowly leads them to a higher plane. This is the worker who will do a permanent work and find his proper place of influence and leadership in the Church.

If there is one Christian virtue needed more than any other by both old and young, it is that of PATIENCE. The young people must recognize the larger experience of the older ones and give due consideration to their counsel, while the older ones should not forget the experiences of their youth. Exercise patience and charity, labor earnestly with a godly zeal, adapt yourself to conditions and you will accomplish more than by methods that may be legitimate but are not yet sufficiently well understood and approved by those among whom you labor.

Before the essentials to a successful Young People's Bible Meeting can be determined we must (1) know the problems confronting the work, and (2) know its object. The essentials, then, are those factors which help us to solve these problems in order that the object may be realized.

In the preparation of this paper I had access to sixty reports from superintendents or leaders in this work. These reports are the answers to a list of twenty-seven questions framed by the Topic Committee in order to get a general knowledge of the needs of this work so that the topics for 1914 could be chosen more intelligently. In addition to these I personally

framed six questions bearing more directly upon the subject under discussion and sent them to twenty-four interested workers and received fifteen replies. From a study of these reports and some special literature on young people's work and from my own experience and observations of the last ten years, I have gathered the thoughts herein contained.

Summary of Reports

I here can only give a brief summary of these reports. Brother Shank, Editor of the Young People's Bible Meeting Department of the Christian Monitor, expects to give an extended summary of these reports and a discussion of the same in the Christian Monitor.

These sixty reports do not represent all the Young People's Bible Meetings. Consequently we cannot make accurate deductions. In some conferences we found most of the congregations represented, while in others only a few. So this summary gives us only an approximate idea of the conditions existing among those reporting.

The average attendance reported is 4,068. An average of about 67 for each meeting. The average attendance ranges from 12 in a few congregations to over 200 in another.

The per cent of the congregation in attendance ranges from 5% to 95%. Of those in attendance 46% are young people between the ages of 15 and 20. This suggests at once where much of our emphasis should be laid. When we realize that nearly one-half, or more than 1,800 who attend are in their most critical period of life, the adolescent period, the responsibility and possibilities of this work dawn upon us. It is within the scope and power of this work to be a strong factor in determining and shaping the religious thought and activity of these young people and assist them to give expression to it. In all our work this large body of young people should especially be kept in mind.

Of those in attendance about 74% have confessed Christ. Here is opportunity for a large constructive work, and at the same time opportunity is afforded for doing evangelistic and personal work that the 26% not yet Christian may be won for Christ.

Of those eligible to participate in the exercises about 78% take an active part when requested.

The number of children under the influence of the Church who are under fifteen years of age is 1,682. Many of these attend the Young People's Bible Meeting and should be given more recognition. While the Sunday school does a very definite work for them in the form of Biblical instruction, nevertheless there is a work of a different nature for us to do for them.

There is a difference of opinion relative to the degree of responsibility that should be placed upon the young people in this work. I find about one-tenth of the congregations reporting place practically all

the responsibility upon the young people; about one-third more than half of it; about one-fourth have it equally divided; and about one-third have it practically all in the hands of the older people. This latter condition is due in a few instances to the scarcity of young people, or because they are not qualified to assume it.

The ministry, with a few exceptions, give the work loyal support. A few instances are reported where they oppose the work, and a few where moral but not active support is given. However we are glad for the general support of the ministry and trust that the work may prove itself worthy of the unanimous active support of the entire ministry.

Problems and Needs

I can only name some of the problems enumerated in these reports. Indifference with its catalogue of attendant evils is one of the most difficult and serious problems to meet. Worldliness in all its phases, including especially the love of money; amusements; worldly alliances; social and business; Sunday desecration, etc.

The needs especially mentioned are: A willingness to work, complete consecration, loyalty, Bible Study, Personal work, and a remedy for the social problems.

Objects of the Young People's Bible Meeting

With a knowledge of the conditions, problems and needs, we want to briefly consider the object in view. In the light of the foregoing, What, then, are the basic principles underlying this work. There may be some difference of opinion as to these principles and their relative value, but I believe we can sum them up in these three, viz., Confession of Christ, Service for Christ, and Loyalty to His Church.

Confession of Christ. "With the mouth confession is made unto salvation." This confession is essential to salvation. Then also we confess Him whenever we testify for Him. This is the confession we particularly have in mind. The reason for taking part in the exercises should not be primarily for the development of the talents, but rather for the purpose of witnessing for the Master. The motive should not be a selfish one, but the very opposite, that of bringing glory to the Lord. When this thought is once firmly rooted in our young people they have a compelling motive that will give sufficient inertia to overcome the timidity and fear so often manifest among those not gifted like their associates. This thought will also help those who freely participate and possibly thereby discourage the less gifted, to consider more carefully the needs of others. Those who participate with a desire to witness for their Master will as a result derive benefits and receive training. However this is a natural consequence and not the primary purpose for taking active part.

Service for Christ. The real activities of the Young People's Bible Meetings are not for training for Christian service, but it is Christian service. It is not established for the purpose of a training school;

it is established in order to give the young people more and larger opportunities to serve. That there is training in this service cannot be denied, but the training is the result of the service rather than the service the result of the training. We serve not for the sake of the training, but for the glory of the Christ. To illustrate: There is training in the ministry for the one called to that work. But we do not call any one to the office of the ministry for the sake of the training he may get therefrom, but that he may serve; and as he serves will he receive the training and experience. So in this work, our purpose is to serve Christ and the training and development naturally will follow.

Our service should not be confined within the four walls of the church nor to the weekly or bi-weekly services. I believe that our service heretofore has been too limited. I see no reason why this work should not be extended so that the influence of the young people be felt in every home in the community during seven days of each week. Are there not numerous needs in each locality that afford opportunities for the young people, through their organization, to alleviate? Are there not those who are sick, aged, distressed, over-burdened with the cares of the home, neglected, etc., in almost every community? The young people's organization should be alert to every such need. Should not we as young people make our organization effective in these various avenues of Christian service that we may witness for and glorify the Christ?

Loyalty to the Church of Christ. Our young people's work cannot exist for itself. Apart from the Church it ceases to be a young people's meeting. It cannot take the place of the Church, but it is a vital part of the Church. "Its confession of love is for Christ, the Head; and its service is for the Church, His Bride." For our work to thrive, loyalty to the Church of Christ is necessary, loyalty to our own denomination is essential. If this work fails to stimulate and foster loyalty to the church of our choice it is not fulfilling its mission. By loyalty we do not mean that narrow, blind, bigoted, and blighting sectarianism sometimes designated loyalty, but we mean being true to the principles we have espoused and live them because we believe them to be based on Holy Writ. True loyalty to Christ and the Church will enlarge our sympathies and increase our love for all those who have named the name of Christ although they are not one with us in faith and practice. These three we believe to be the basic principles underlying our work and our success will be measured by the degree these principles are manifest in our lives as young people.

Essentials

In the discussion thus far a number of essentials to success have been suggested and partially discussed. In the light of the foregoing we wish to mention a few specific factors essential, and discuss them but briefly. These factors are of a general nature and the details must necessarily be

worked out by those who have the work in charge.

When we discuss essentials we want to keep in mind the fact that the one prime and absolutely necessary essential to all successful Christian endeavor is the life and power of a crucified and risen Redeemer manifest through the presence of the Holy Spirit dwelling in the individual. Without the Holy Spirit to empower and energize us, all our efforts will be in vain however well organized and conducted. Only as the Spirit of God permeates our lives and meetings will the following essentials be of any real worth to us. Apart from the power of God they are as broken reeds. With this thought in mind we mention the following essentials:

1. **A good organization.** God has ordained that His work should be done in an orderly way. The record of His dealings with humanity show that He used and honored organized effort, and that where there was no organization there was chaos and little or no progress. In our organization we want to avoid too much machinery, however we want all the machinery necessary to do our work efficiently and expediently. **Too little** machinery may be as harmful to the cause as **too much**.

Do our Young People's Bible Meetings as a whole have a good organization? A study of the sixty reports previously referred to, reveals the startling fact that hardly two of them have an organization identical in every particular. Of the fifteen replies received in reply to a direct question relative to a more uniform organization a large majority expressed themselves in favor of such organization, that is, an organization based on a few general principles applicable to all conditions, yet flexible enough to permit an organization adapted to the requirements of each locality. We need a model constitution which is to be the basis for all the organizations.

To have the best results I believe the work in each congregation should be under the direct charge of a superintendent for a period of not less than one year. This work should be placed on as sound and permanent a basis as that of the Sunday school. The young people's work in each congregation needs a strong executive to direct and lead the work, one who can marshal the forces under him so as to bring about the best results. He it is that plans the work for the year and for each meeting and is responsible for working out the plans; he it is who will assist those in need of assistance who are to serve on the program; he is the one to whom all others can freely go for counsel and advice.

To facilitate the work and assist the superintendent there should be an executive committee of which he is chairman. The number on this committee would be determined by the needs of the work. The appointment of this committee would also be determined by local conditions. Where it is advisable to have different committees to look after special lines of activity, the executive committee might consist of the

chairmen of these various committees. I think the time is ripe for us to more thoroughly organize our work and extend our activities so as to afford opportunity for a larger and more efficient Christian service. This matter should be given serious consideration and steps taken to formulate a model constitution that will meet our needs and suit our conditions. We need a more uniform organization in order to determine more accurately the condition of this work throughout the Church and note the progress made.

2. A Spirit-filled leader. The spirit and interest manifest in a meeting is largely dependent upon the life and enthusiasm manifest by the one who has direct charge; that is, if the leader is earnest and zealous, energized by the Spirit of God, it will have a wholesome effect upon those present. A failure on the part of the leader to make thorough preparation and become filled with his subject will not result in a good, live meeting. We recognize that there are those who are inexperienced and do not have the gift of leadership and are consequently not able to put as much life into the exercise as the more experienced. These should be encouraged and supported in their effort. Right here is a place where the need of a good superintendent is evident. He it is who should give advice and encouragement and lend direct assistance to the leader in the preparation of his work and also do personal work among the other young people to make special preparations to assist the leader in having an interesting service. The leader can thus be encouraged and led on to larger activities. But if he has no one in particular to consult and assist he is more likely to fail and as a consequence become discouraged. Support your leader thus maintaining interest and attention.

3. A sympathetic, whole-souled, loving, and lovable pastor. I use the term pastor because it expresses more fully and forcibly the duties of the one placed in charge of a congregation. It is gratifying indeed to note the support given this work by our pastors. The pastor must, if he would perform his entire duty, have the general oversight and supervision of all the activities in his congregation. The time is rapidly passing in the Mennonite Church when the congregation will be satisfied with a minister that is content with delivering one or two sermon to his flock each week, and only take a passive interest in the other activities of his people. We want men who are pastors as well as preachers. The pastor is the shepherd; the shepherd leads his flock and directs them to new and green pastures. No pastor can honestly claim to have discharged the responsibilities of his office who only takes a passive attitude toward the legitimate activities in his congregation for the spiritual welfare of humanity.

If there is a class of people he needs more than any other and who are in need of a good pastor, it is the young people. There is not a class of people that will

respond quicker to his appeal than they if he proves himself a pastor indeed. No pastor can get along successfully without the assistance of his young people, and they cannot make large progress in their work and spiritual lives without his assistance. The pastor who has gained the confidence of his young people at once feels a new force and freedom in his ministry. Only as he wins and retains this confidence can he expect his ministry to be of benefit to them and can he feel reasonably safe for the future. No pastor can afford to ignore his young people. By indifference or hostility by petty nagging and scolding, by mistrusting them he will soon weaken and kill the young people's work.

The pastor by virtue of his office should be an advisory member of all the committees, and should not hesitate to attend committee meetings, and he should be heartily welcomed by the committees. His work however should only be advisory. The relation of the two must be very intimate if the highest and best results are to be achieved.

We plead for a more sympathetic relation; that pastors realize more keenly their responsibility and assume such an attitude that will inspire confidence and trust, and that the young people prove themselves worthy of confidence and trust, and quickly respond to the sympathetic attitude of their pastor and support him heartily, thus working together in perfect harmony and unity.

4. It must have a warm place in the Church. Success cannot be assured so long as there is a gap between the old and the young. This has already been discussed at some length. We need co-operation, or using a more common-place term, teamwork is what we need. We need the energy and enthusiasm of youth. We also need the counsel and restraint of those more aged. Neither one can afford to ignore the other. To do so is suicidal. We need a blending of these two to accomplish our God-given mission.

5. Wherever practical all the direct responsibility should be placed upon the young people. We want to keep in mind that it is primarily a meeting for young people, that it is conducted for their special benefit. This does not exclude the older folks from attending and taking part, we need the inspiration of their presence, their words of admonition, encouragement, and advice, but the bulk of the actual work should be done by the young people, as well as the directing and supervision of the work.

This responsibility should be discreetly distributed under the general supervision of the pastor and the congregation. It being a part of the church activities, the young people must recognize the authority of the Church to exercise a general supervision of the work. There are those who are afraid to entrust young people with authority and responsibility for fear they will "run away with the Church." Whenever you find a case of this kind it is evi-

dent that the Church has failed in her duty toward her young people and has not been wise in the distribution of responsibility. To the consecrated young worker, responsibility has the effect of making him more conservative and thoughtful about his own conduct, because he now realizes that his actions will influence the actions of others. This concern for the spiritual welfare for others and the church is not likely to be developed if the individual does not bear any responsibility that brings with it some restraint. The spirit of youth demands activity. To successfully utilize this energy in the interests of the kingdom of Christ is a mission of the Young People's Bible Meeting. In no way can this be done more effectively than by assigning very definite and practical work to each one under the direct supervision of young people appointed for the work, and under the general supervision of the entire congregation.

6. A sixth essential, previously suggested, is that all of our work must be built upon the principles of Christ, yea, upon Christ Himself. In this age of progress, with its numerous social and moral reform movements, we must be able to discriminate between the service, commonly called Christian service, which is only of social and moral value to mankind, and that which is of spiritual value primarily. Ours is a spiritual work, and nothing less but spiritual results should satisfy us. If our work results only in an improvement of the social and moral conditions among our young people without a corresponding growth and deepening of their spiritual life, we must acknowledge defeat. A superficial work that does not result in the transformation of heart and life, has no eternal value, does not prepare souls for eternal happiness, and is consequently not blessed of God. Only as we build on the foundation which has been laid, Christ Jesus, will success and victory be assured.

This work is on our hands. It is still in its infancy; its possibilities not yet fully realized; its opportunities not comprehended. What shall be done with it? Shall we allow it to grow as best it can without any special attention given to it? Or shall we take a firm hold of it, study it thoroughly, then systematically cultivate and develop it until it will be the vital and compelling force in the lives of our young people to mould and direct their religious thought and activities that God intends it to be? Shall it complement and co-operate with the other activities of the Church? God grant that we as a Church may speedily see the need of a larger work for our young people and then courageously and confidently take hold of it and make it what it ought to be. May each one who has named the name of Christ contribute his and her mite to this work in the spirit of loyalty to Christ and the Church, that the sum total of all of our contributions may result in a work that rests upon eternal truth and shall aid in making the lives of our young people an honor and glory to God.

OUR SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

V Evidences of Helpfulness of the Home Department Efforts

A. M. EASH.

In this, the last of the series of articles on the **Home Department of the Sunday School**, I want to mention a few incidents of real helpfulness of efforts in this particular line of work. These incidents are not given because we consider them so striking—more so than those attending other efforts—but because they are real and because they were really helpful to those involved.

In the first place, I think of the one who for a brief little while was the grandmother of the mission. She was nearly 90 years old when one day one of our members reported her presence in the neighborhood to one of the workers. At one time she had been a member of a church of another denomination in the center of one of the largest Mennonite communities in Canada. With an unmarried son she moved to Chicago and, after living in several locations, finally landed in a basement flat quite close to the Mission. It was while living there that the workers became acquainted with her. Her home happened to be the next door to that of the member who was used to bring her under mission influences. A weekly HOME DEPARTMENT BIBLE CLASS was conducted at this sister's home and the old lady was invited to one of its sessions. She became interested and attended the class whenever strong enough. It was only a short while until one of the workers visited her in her dark and damp basement home. At first she was very reserved in her attitude but gradually, after a number of visits during which—as a HOME DEPARTMENT member—the was taught the weekly Sunday school lessons, a confidence in the visitors was established and the story of her life and experiences was given. It was the old story of failures and disappointments, moving from one place to another, until they had landed in this location. On one visit a faded church letter written on an old yellow slip of paper was produced. On a later visit she acknowledged that there was a great vacancy in her life and experience because of the indifferent manner of her living. She managed to come to Sunday morning services a few times and then came that decision that she wanted to surrender her life fully to her Savior. On May 7, 1910, she was received into church fellowship by water baptism. She attended services only a few times but was taught from God's Word constantly through the HOME DEPARTMENT visitor. About eight months

later we were called to her home and upon arriving there found her very ill. Her sight was almost gone and she lay on her bed utterly helpless. We talked to her, read a portion of Scripture and had a brief prayer. She desired that we might sing and we sang a verse of "My Heavenly Home is Bright and Fair." She was unable to speak aloud, but, oh, how inspiring it was to see her with her lips forming the words, "I'm Going Home to Die no More." That night when the watchers were asleep the One Who never slumbers came and called her home. One result of HOME DEPARTMENT effort.

I now think of a young mother not yet thirty years of age. In many respects her life was a wild and stormy one. Her children started to attend Sunday school and soon after she was persuaded to join the HOME DEPARTMENT. Although she agreed to study the lessons every week, her love for pleasure and society was so great that there was no time for Bible study. The visitor called upon her regularly and there was always the promise to do better. At times the visitor almost despaired but she persisted faithfully and gradually an interest in the study was created and it was not long until she was induced to attend services at the Mission. Her interest in the things she was learning grew and on the same date mentioned above she yielded her life fully to her Savior and sealed her covenant with God in water baptism. Her interest increased and she often expressed it as the greatest desire of her life that she might some day be privileged to devote her entire time to Christian work. God saw that this life was too stormy for her and that His end would be served better by taking her away and, in less than two years after her baptism, she went to join that large throng that is waiting continually before the Throne of God. Another result of HOME DEPARTMENT effort.

Were these two accounts not so lengthy, I could tell you of others—many of them—some who could not attend the Mission services because of home conditions and cares; others because of physical conditions; some who would not attend because they could not hear well enough to be benefited by sermons or lessons; others because they were too foreign to understand the English language; and a great many who did not have interest in the Bible and their own welfare to want to attend. The experiences have not all been as encour-

aging as one might desire, but there have been many which convince us that one of the best methods of reaching the lives of individuals and leading them to where they will see their real need is to teach them the Bible. In our minds the HOME DEPARTMENT is the most practical line of work for accomplishing this end.

To show the evangelizing possibility of this work from another angle, I want to quote this somewhat lengthy incident as recorded in "The HOME DEPARTMENT of Today," by Flora V. Stebbins: The setting is on a sleeper.—"The section opposite mine was taken by the most interesting family, a mother and three children. Evidently the mother was an invalid and the care that the children tried to take of her was beautiful to witness. . . . When the berth was ready for them to retire, the little boy cried, 'O, dear mother, can't we have prayers out here in the light? I hate that dark stuffy little hole.' . . . (permission was given and after the evening worship the mother told the following story) . . . 'I do not often speak to strangers, but something makes me want to tell you a little of my history that will explain what you have heard and seen tonight. . . . Several years ago my husband lost all his money and his health, and just when things seemed darkest for us we had word that an aunt of his had died and left him all her estate in the Southwest. So we left New York and went to Arizona. We had no knowledge of the place, but knew that the ranch was large, well stocked and efficiently managed, and that there was a good surplus of funds in the bank. But when we got there we were troubled. No neighbors for miles, and when you got to them they were not the kind you would like to associate with. There were, besides, no school or church privileges. My husband was not a Christian and the thought that I should have to bring my two little girls up without any help was hard to endure. As I was about beginning to despair I received a letter and a large package from one of the good women of our church at home. . . . She told me of a new work they had introduced in the school, called the HOME DEPARTMENT; you know what that is? Well, then, I won't burden you with explanations, but just say that here was the solution for all of my difficulties. The girls and I joined the HOME DEPARTMENT; and every month quarterlies and papers and other literature came to us from the home church. . . . On Sundays we had our home school. When our little boy came we had him enrolled in the CRADLE ROLL. Then it was that husband asked if he might join too. . . . So he joined our class and we were a united family. Then we began to invite the men and the families that lived on the ranch and we had quite a school. After a while, husband began asking me questions about my faith, and soon he became an earnest Christian. It was his dream to go back to New York

(Concluded on page 286.)



THE SPARE ROOM

J. H. Peachy.

As we travel from place to place—here today, gone tomorrow—experiences multiply rapidly. It is said that a rich man on foot can see more than a poor man in a Pullman car. Certainly the gentleman on foot has the advantage of the time necessary to look after the preliminaries compared with the hurry attending railway travel.

The experience is not alone in going and coming. Frequently the stop overs are the most interesting. Here we see the inside of the home. These homes—ever so humble—are vastly different. Memory loves to hurry over some of these places, because they are just a trifle too personal in their application to be kindly appreciated. And yet there is something fascinating in relating experiences that are intended for the common good, rather than adverse criticism.

Nearly everybody means well. But not everybody thinks well at all times. As a man thinketh in his heart so is he. Some one divides the people into two great classes—"those that think and those that don't think." Frequently people by word and deed indicate to what class they belong. Before you finish reading this preachment you may faintly realize that there were times when you did not think correctly, if at all. But I am digressing. My subject is waiting on me.

Have you ever thought seriously and considerately upon the spare room? Have you ever slept, or tried to sleep, in that spare bed in the spare room that had been spared for months waiting for your reception? Have you ever tried to sleep in a spare bed; so wonderfully spared, that when warmed by the heat of the body the bed clothes smelled musty? If you have you are prepared to think clearly upon the spare bed. If not, you cannot thoroughly appreciate the position. Neither can your imagination touch the spot. Nothing but a personal encounter with this time-honored relic of the dingy past can demonstrate clearly what it is and what it represents.

I remember well one cold night passing through a hallway with fear and trembling. I was ushered into a sleeping room with a hurried good night from mine host. As I entered the room the cold air rushed out as though to repel me. Apparently the air in this room was unaccustomed to being disturbed and resented my coming. When

the room had last been occupied I have no definite knowledge. I do know that it was cold and uninviting. The atmosphere in the room was at a lower temperature than outside. I proved this by opening the window to admit the free air which had a more natural taste than the old vitiated air that had been in close confinement for an indefinite period. Everything in the room was clean except the air.

The bed, like the room, needed an airing—not the kind it is getting now but the ventilation needed to satisfy the requirements of good health. An occasional sermon from the gospel of ventilation might improve the sanitary condition of the home, and eliminate some of the reasons for dozing during the services.

I have a friend that lectures on "Some Beds that I have Slept In." I have a few personal recollections along that line. The only difference being that I didn't sleep. My conscience did not trouble me either. Other troubles multiplied so rapidly that "Tired nature's sweet restorer, blessed sleep" was, in the language of the street, "not in it."

I have mentioned only one spare room with a spare bed. Could give some humorous illustrations concerning the subject, which is entirely too serious to treat as a joke. When life and health is under consideration the question becomes intensely interesting. Perhaps more people are dying today from the lack of pure air and sunshine than from any other known cause. And yet we invite disease by preventing the free circulation of pure air.

Sunshine and pure air are the great enemies of germ life. God in His infinite wisdom created these agencies for our benefit, and without thinking we ruthlessly ignore them. The sunlight may bleach the carpet, but it puts color upon the cheek of the girl, and destroys bacterial life. Sleeping in a well ventilated room, in the opinion of some well-meaning people, may create toothache, neuralgia, or colds, but it will help to put life and energy and determination into the system.

Concerning the spare bed, deliver me. It is all right in its place, but its true place is in a well ventilated room. It should have no other. We have the open front poultry house. Because of that, better poultry. Is the old hen any more deserving of the good things of this world than the members of the human family? We hope not.

Let a little sun shine into the house. Open the windows a little wider. Get the

bad air out by letting the pure air in. If company fails to come within two months, just for the novelty of it, try the spare bed yourself and see how you like it. It may interest you.

Belleville, Pa.

"THE PATENT MEDICINE 'JAG'"

The following are extracts from an article bearing the above caption which appeared in the August issue of The Mother's Magazine. The facts contained therein are such that every one should know them so that no more victims will be claimed by the Demon lurking in so many patent medicines. There are many who would shrink with horror at the suggestion of using beer for a medicine because of its alcohol content, but will with complacency take regularly some patent medicine which may contain from four to eight times as much alcohol. We quote the following:

The story is told of three prospectors who once set out from a Western mining camp to make the desert give up its gold. It was an errand fraught with anticipation, but a toilsome one. One man was a teetotaler, but the others were not. These two took along two bottles of whisky to keep up their spirits. The whisky lasted three days and for them the name of the fourth day was Weariness.

Two of the men wanted to turn back, but the third was bearing up. He was taking Peruna, and true to the advertisements of the enterprising Dr. Hartman, he felt as fresh as a sprig of new-mown hay. Finally he offered a bottle apiece to his companions. They, too, were "refreshed." There were eleven bottles of Peruna, and taken by the drink instead of the teaspoonful it produced a "jag" as much superior to the ordinary variety as an opium dream is to a fitful noonday nap.

This is the first "Peruna jag" on record, but by no means the last. The men finally got back to camp, and the sale of this wonderful dope went up with a bound. It is so famed throughout the West that the Government has had to forbid its sale on the reservations. . . .

And it is a sad fact that the patent medicine bottle follows the white ribbon, as surely as the constitution follows the flag. Sometimes the bottle even gets the white ribbon tied around its neck, for a member of the W. C. T. U. gives the entire family some sort of a patent "bracer" every spring. Quite innocently, of course, but people who attempt to decide these matters for others should inform themselves. Neither innocence nor ignorance will remove the alcohol nor the opium from a corked bottle. . . .

People are beginning to realize that patent medicines owe what little effect they have to dangerous drugs, but not everyone knows that most of the "bracers" contain far more alcohol than champagne, claret or beer. Many of them contained absolutely nothing else to effect their "cures" until the Pure Food and Drug Laws compelled

them to add some drug or pay a rectifier's tax. Only a slight carthartic, recently added, keeps Peruna from being classed as a cocktail.

Here are the amounts of alcohol (or Cologne Spirits, as it is called by the trade) used in the concoctions sold over the bar in comparison with those sold over the drug counter. The tests are fairly recent, and I have nowhere seen it stated that any of them have lessened the proportion of alcohol.

Whiskey, bottled in bond,	50% alcohol
Hostetter's Stomach Bitters	44% "
Pe-ru-na (Peruna)	28% "
Ayer's Sarsaparilla	26% "
Burdock's Blood Bitters,	25% "
Paine's Celery Compound,	21% "
Lydia Pinkham's Remedy,	20% "
Hood's Sarsaparilla,	18% "
Champagne,	9% "
Claret	8% "
Beer	5% "

And the Government which refuses to allow the railroads to convey liquor into the forbidden territory of the "dry" states, obligingly forwards the patent medicine bottle by mail! * * * *

But a "drug-store jag" is no joke. Consider the difference in the degree of intoxication attained from beer with its five per cent alcohol and that from a patent nostrum with its twenty to forty per cent!

The alcoholic speedway down which the drunkard ordinarily coasts includes beer, wine, whisky, brandy and absinthe. But the patent medicine devotee leaps at once into the middle of the race, and finds himself with only opium and cocaine ahead. Often he does not encounter them, but goes to the alcoholic ward by his own route.

Uncle Sam spends seventy-five million dollars a year on the Patent Medicines he consumes—most of them are manufactured in America. Almost without exception they owe any effect they may have to the alcohol or habit-forming drugs they contain. The patent medicine is not a cure, it is a habit, and this exactly suits the manufacturer.

The good deacon who showed the Peruna agent seventy-five bottles in his barn was a good customer, and the druggist regarded him with joy, and confided to the agent that he had a "still" on, most of the time. But this case does not appear in the literature which the company scatters about the country, nor does that of a "tee-totaler" who landed in the alcoholic ward after a winter spent with the grippe and this remedy. * * * *

An advertising manager of a patent medicine concern once laid a wager that he could get up a perfectly worthless concoction, advertise it to cure any disease, and secure genuine testimonials of such cures within a year. He did exactly what he offered to do, and made a fortune into the bargain. Very probably they were sick and got well. People frequently recover without any medicine at all, or in spite of it.

Let the sick man or woman go to a doctor and through a prescription get what he really needs. Self-medication with nostrums is extremely dangerous, and has put many unsuspecting dupes in the graveyard by way of institutions for alcoholics. The practice of giving such things to children results later in life in slavery to the alcohol to which the system was early habituated.

There is no longer any excuse for ignorance, for the amount of alcohol or Cologne Spirits is plainly printed, albeit in somewhat inconspicuous fashion, on the bottle. Read the label.

There are two pieces of advice to give the woman who feels "all run down."

Take a rest. Go away on a visit. If that doesn't work, see a doctor, and let him give a regular prescription. It will be cheaper in the end—and more respectable. Don't try the jag cure.

A RURAL LAUNDRY

More and more consideration is being given to provide for the welfare of the farmer's wife. Much of the hard labor is being eliminated by the introduction of mechanical devices which enable her to do her work more quickly and with greater ease, thus giving her more time to devote to the welfare of her family along moral and intellectual lines.

One of the most recent and perhaps the most promising helps for freeing the farmer's wife from drudgery thus far evolved is the co-operative laundry. Chatfield, Minnesota, has the distinction of having the first laundry of this kind. The farmers in the vicinity of Chatfield have a successful co-operative creamery for some time. The enterprising head of the creamery conceived the idea of utilizing the creamery power taking an old churn run by a belt from the shaft which ran the creamery machinery. There was always an abundance of hot water and steam to sterilize the clothes, and the more progressive men of the creamery company got the idea that it would be practical to use this surplus power and steam in doing the family washing of the creamery patrons. The result was the first co-operative laundry in America.

The laundry has been in operation for more than six months and the patrons are very enthusiastic about it. One patron writes: "All I have to do is to gather up the clothes Monday morning and see that the basket is set in the creamery wagon, and the clothes come back ready to wear. All this is done for five cents a pound." The mothers of large families have nothing but praise for the laundry. This removes the hard labor of taking care of the family washing each week and gives the wife more leisure to devote to the proper care of her family.

"Considered solely from the financial side, the co-operative laundry is an economical institution, for with the amount of time spent at the washtub and at the ironing-board, the mending was often neglect-

ed, so that clothes had to be replaced more frequently. In addition, there were also the doctor's bills resulting from overworked bodies, overstrained nerves, pneumonia, and colds from exposure. Now there is a considerable saving in all these items."

Not only are the patrons making use of this laundry but the people of the village and surrounding country carry their baskets to platforms from which they are collected and taken to the laundry. Even laundry from surrounding towns is sent by train. Being a co-operative laundry, and not run on a money-making proposition chiefly, but for the benefit of the community, just pride is taken in the quality of work done.

Inquiries are received from all parts of the country regarding this enterprise which may result in the establishment of similar laundries elsewhere. It is to be hoped that these kind of laundries will become more common so that the farmers' wives and daughters may be relieved from this hard labor.

THE HEALTH VALUE OF CHEERFULNESS

Karl de Schweinitz,

The consumptives who laugh are the ones who get well. It is a common saying at sanatoria that the patients who are the most cheerful have the best chance for recovery. Half of the victory over consumption is in having a fighting spirit. The despondent patient has a poor chance for life.

Remember this and don't brood over your physical condition. People often not only make themselves unhappy, but even fall ill through worrying about imaginary symptoms of disease. Don't allow yourself to do this. Settle your doubts if you think you have consumption by going to the nearest tuberculosis dispensary. Have yourself examined there.

If there is nothing wrong with you, don't immediately begin to look for another disease about which to worry. Instead find some hobby that will take you out of doors, and that at the same time will occupy your mind. Gardening, rowing, swimming, bicycling, tennis—are all effective in supplying exercise and in keeping the brain busy.

Worrying about yourself is a bad habit. Often it undermines health. Find something out of doors instead that is so interesting that you will not be able to think of being sick—and the chances are that you will keep well.

"Roosters do a lot of crowing, but it is the hens that meet the demand for eggs."

"An ounce of tomorrow is worth a pound of yesterday."

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Current Events

President Wilson and Secretary Bryan are giving much serious thought to the Mexican situation. Ambassador Wilson, who was in Mexico when the Madero administration was overthrown, was summoned to Washington late in July to discuss the situation with the President and State Department. He urged President Wilson to recognize the present administration in Mexico on certain conditions. But the President is determined not to recognize it because of the moral effect it would have. By recognizing it he would give the approval of the United States to the conspiracy of the enemies of Madero and his subsequent murder. To do so, President Wilson argues would not have a good moral effect upon the Central and South American republics. He is seeking to adjust the differences in Mexico peaceably. Pressure is being brought to bear on President Huerta to resign and allow the people to choose their President. The United States would of course be obliged to take steps that would insure a fair election in Mexico. If President Wilson fails in this plan he may remove all neutrality laws and give all the warring factions an equal chance to secure ammunition from the United States and leave them fight it out. The Constitutionalists claim that if the neutrality laws were lifted so that they could take ammunition across the border that they would be able to overthrow the present administration in three months time. It is to be hoped that the difficulties may be peaceably adjusted and the fighting discontinued. The President has made up his mind that he will not recognize the present administration and that he will not intervene with an armed force and compel the factions to cease fighting. There are those who have large financial interests in Mexico who favor intervention simply for the sake of protecting their investments. * * * Ambassador Wilson resigned, the resignation to take effect October 15. The President has sent former governor John Lind to Mexico as a personal representative to investigate and advise the government concerning the trouble. President Huerta expressed disapproval of Mr. Lind's coming to Mexico and stated that he would not be recognized as a representative of this government, it was intimated that he would even not be allowed to land at Vera Cruz. Mr. Lind reached Mexico City and is said to have succeeded in having an interview with the minister of foreign relations, not as an official but as a private citizen. Indications are that the President will have the sympathy and moral support of some of the other powers for the policy he has evolved for settling the Mexican situation. Japan has intimated that Felix Diaz who is enroute for Japan as a

representative of Huerta, will not be received by the government. It also became known that England recognized the present Mexican administration only as a provisional one. These developments tend to give strength to the President's policy.

Plans for the extension, improvement, and reduction in rates of the Parcel Post have been announced by Postmaster General Burleson. "The changes which are to become effective August 15, include an increase from eleven pounds to twenty pounds in the maximum weight of parcels; a material reduction in the postage rates in the first and second zones; and the abandonment of the parcel post map as a means of computing rates and the substitution for it of a rate chart individualized to every post office in the United States."

Mr. Burleson announced the changes as follows:

"The first zone shall include the territory within the local delivery of any office, and the first zone rate of postage will apply to all parcel post mail deposited at any office for local delivery or for delivery by city carrier or on rural routes emanating from that postoffice.

"The second zone shall include the remainder of what is now the first zone, together with the present second zone, and shall include all the units of area located in whole or in part within a radius of approximately 150 miles from any given post-office.

"The rate of postage on parcels weighing in excess of four ounces in the proposed first zone will be reduced from 5 cents for the first pound and 1 cent for each additional pound or fraction thereof to 5 cents for the first pound and 1 cent for each additional two pounds or fraction thereof, and the rate for the second zone will be reduced from 5 cents for the first pound and 3 cents for each additional pound, or 6 cents for the first pound and 4 cents for each additional pound or fraction thereof, to 5 cents for the first pound and 1 cent for each additional pound or fraction thereof."

This proposed change is meeting with bitter opposition by both the express and the railroad companies. Railway representatives have laid their complaints before senators and representatives and prepared a formal protest against these proposed changes. In their protest they say that the railroads receive fifty per cent of the pay collected by the express companies for the carriage of packages, and complained that they would lose from \$15,000,000 to \$20,000,000 a year on business the government would take from the express companies. It was also pointed out that the roads would receive no compensation from the government for carrying on the very business for which the express companies had paid them millions. Despite the senatorial criticism Postmaster General Burleson announced that he would order the change to be made. It is predicted that this business will be extended until pack-

ages weighing 100 pounds will be carried by Uncle Sam.

The Balkan situation continues to become more complicated. The European powers are facing a very delicate problem requiring the exercise of the utmost diplomatic tact to prevent a general European war. Turkey taking advantage of the state of war existing between her foes whose alliance overthrew Turkey, has invaded the territory which was ceded to the Allies and reoccupied Adrianople and Kirk Kilisseh and at this writing is rapidly approaching Sofia, the Bulgarian capital. Bulgaria is helpless before her enemies and is suing for peace. Greece and Servia continue to follow up their advantage so as to strengthen their claims when negotiations for peace are undertaken. The action of Turkey to occupy Adrianople and the territory which was ceded to the Allies by the London treaty is looked upon as a clear cut defiance of all Europe and has caused a gloomy impression in diplomatic circles. News coming from St. Petersburg on July 24 threatens to precipitate the long-feared rupture between the European powers. Without notifying the Turkish ambassador or the various interested European governments, Russia has moved her army towards the Turkish frontier with the intention of occupying Armenia. The report is accepted as true in diplomatic circles. Rumania has warned Servia and Greece that if they continue their advances, the Russian army will occupy Sofia and hold it against the allies. . . . An armistice was arranged between the four allies and Rumania during which peace terms were discussed. For a while it appeared as though no agreement could be reached because Bulgaria would not consent to yield some of her coveted territory she won from Turkey. But the threat of Rumania to at once resume hostilities and capture Sofia, the Bulgarian capital, brought Bulgaria to terms as she saw the uselessness of resisting her enemies any longer. The treaty was concluded on the evening of August 6, and signed the following day. The division of the territory is a deep disappointment to Bulgaria, who still hopes that the powers will revise the division. . . . The European powers have decided to set up an autonomous state in Albania under a prince to be selected by these powers. It is also stated that if Turkey refuses to heed the advice of the powers to abide by the treaty of London and withdraw her forces from Adrianople and territory ceded to the Allies action would be taken by the powers which would compel her to do so.

Dissatisfaction with the present Chinese administration is expressed in the rebellion inaugurated by the southern provinces of China. Sun Yat Sen the leader of the revolution against the Manchu dynasty, who was the first provisional President of the Chinese republic, but who later gave way to the present incumbent, Yuan Shi Kai, is leader in the present rebellion. He issued

an appeal to the nations of the world in which he accuses President Yuan Shi Kai with concluding a loan with the European powers unconstitutionally and immediately following the discovery of documents implicating the Chinese Government in the assassination of the Nationalist leader, Gen. Sung Chiao-Jen. He also states that the President is using the loan secured to send troops in the southern provinces to subjugate the people because they opposed the loan and insisted on an investigation of the murder of the Nationalist leader. As a result these provinces united to drive the President out of office. The war he says, would cease at once if Yuan Shi Kai resigned the Presidency. The southern provinces are threatening to secede and establish an independent republic. In the fighting thus far the rebels have been meeting with defeat.

The Department of Agriculture announces the selection of fifteen experts to advise the Secretary in framing regulations to make the new Federal protection of migratory birds effective. Congress authorized the Department of Agriculture to make regulations to protect migratory and insectivorous birds. "The proposed regulations, in the final adoption of which and in the hearings on which these gentlemen will act in an advisory capacity to the Department, and which do not go into effect before October 1, 1913, are designed to secure the following results:

"1. Uniformity in protection of migratory game and insectivorous birds in the several States.

"2. Protection of birds in spring while enroute to their nesting grounds and while mating.

"3. Uniformity in protection of migratory birds at night.

"4. Establishment of protected migration routes along three great rivers in the central United States.

5. "Complete protection for five years for the smaller shore birds and other species which have become greatly reduced in numbers.

"6. Reduction of the open season on migratory game birds, but in most cases not more than 25 to 50 per cent."

"Construction of a canal across Nicaragua as a rival to the Panama waterway by German interests backed by the German government was the development responsible for the action of Secretary Bryan in arranging to establish a protectorate over the Central American republic. This news has been guarded carefully in Washington and may be denied. Nevertheless, it is regarded as authentic and was a prime factor in inducing the Wilson administration to embark upon an epoch making policy in this hemisphere." This development is regarded in Washington as transcending in importance information received by President Wilson regarding the state of affairs in Mexico.

After an investigation extending over a period of six years the Interstate Commerce Commission has come to the conclusion that the express companies were making exorbitant profits, and consequently ordered sweeping reductions in express rates to take effect October 15. In some instances the rates have been cut in half. The zone system is used by the commission in fixing charges. On packages of five to twenty pounds to be carried more than 150 miles the rates are cheaper than by parcel post. It is estimated that if these rates go into effect it will save the public \$26,000,000 a year. It is expected that the express companies will appeal from the order of the commission. Under the law the appeal must be made to the Commerce Court, which still exists, but has no funds available as congress refused to appropriate any money for it. It has been alleged that this commerce court was established for the express purpose of hindering the work of the Interstate Commerce Commission and thus work for the interest of "big business." The refusal of congress to appropriate money for it is evidence that it does not meet with general approval.

A flourishing herd of full-blooded buffalo, or, more properly, bison, is maintained by the government on a national forest reserve in Oklahoma. A birth of ten calves has recently been reported, and the herd now contains 48 head, of which 27 are males and 21 females. A herd of 15 animals was donated to the government in 1907 by the American Bison Society. This herd was bred and reared in the New York zoological park, and then transported to its present habitat. They soon adapted themselves to their new environments but they were in the zone affected by the Texas fever tick, and it was only through the constant care and watchfulness of the forest officers during the first two or three years that the extinction of the herd was prevented. The animals were examined almost daily and sprayed with oil every fifteen or thirty days. Despite these precautions three of the animals died. No losses from Texas fever have occurred for several years and it is thought that the buffalo have become more or less immune to the disease.

The task assigned to the Interstate Commerce Commission to determine the physical valuation of the railroads of the United States, it is estimated will require from five to seven years and an expenditure of from \$10,000,000 to \$15,000,000. The Commission has asked for an immediate appropriation of \$1,500,000, which amount it is said is necessary to get the field force organized in order to begin the work the first of the year. The Commission is to determine the reproduction value, the depreciated value, and also work out the history of the roads to ascertain the amount of money invested in their original construction.

Cipriano Castro, the deposed president of Venezuela, who failed in his attempt to land in this country last January, and whose whereabouts were unknown since then, has suddenly made his appearance in his native country at the head of what seems to be a well organized revolutionary movement to overthrow the present administration of President Gomez. He disappeared from Europe despite the vigilance of the European powers to keep him away from South America for fear that he might cause a disturbance there. The revolutionists have entered the country at different places, but according to reports without much success thus far. The governors of the different provinces have expressed allegiance to President Gomez. The Federal Council of Venezuela constitutionally authorized President Gomez to assume dictatorial powers until the movement is crushed.

The movement for better roads is spreading and beginning to receive official recognition. Farmers are beginning to realize that it is a matter of economy and not of convenience only to have good roads. The Governor of Missouri recently introduced a new and helpful feature when he issued a proclamation setting apart August 20 and 21, as public holidays, to be known as "Good Road Days," and asked that ordinary business be suspended. Every able-bodied man in the rural districts and cities of the state is to put in these two days working upon the public highways. The women are requested to assist by supplying the men with luncheons. The Governor estimates that work to the value of \$1,500,000 will be the result. Governors of other states might take a hint and take similar steps for the improvement of the highways.

Texas is destined to be an important factor in the production of sulphur for the world's consumption. Since November, 1912, the Freeport Sulphur Company has been mining sulphur in paying quantities in its new field near Freeport, Texas. This field is located about three miles from the mouth of the Brazos River, and within view of the Gulf of Mexico. The area of the Texas deposit is over 600 acres, and contains approximately seventeen million tons. The sulphur is mined by introducing hot water into the formation and removing the sulphur in a molten state by pumping it to the surface.

England and Germany have declined the invitation of the United States to participate in the Panama-Pacific Exposition to be held in San Francisco in 1915. It is thought that this action is taken because of the dispute over the free use of the Panama Canal, or probably because of dissatisfaction with certain features of the present pending tariff bill before Congress. Some hope is yet entertained that they will reconsider their decisions.

Miscellaneous

SOLID OIL FOR FUEL

During recent years oil as a fuel has been coming into favor. And especially is it desirable fuel for marine purposes as it requires a smaller bulk, thus allowing more space for cargo, and it is considerable cheaper and more easily handled than coal. A few vessels have been equipped with oil burning furnaces. It is found that extensive changes are required to convert a marine power plant built for using coal into one adapted for the use of oil. It has also been objected that the oil in the large tanks have an action upon the walls of the latter that is strongly felt when the vessel is rolling at sea.

To overcome these objections experiments have been made to produce a solid oil. These experiments have been quite successful. Recently shipowners of London have decided to go into the production of solidified petroleum bricks on a large scale. These bricks are made as follows: "The crude oil is boiled and to it is added a certain amount of stearic acid with an alcoholic solution of caustic soda. Upon cooling, there is obtained a transparent mass somewhat resembling glycerine soap, and it has sufficient cohesion to allow of making it into square-shaped bricks. They are easy to handle, as they are not brittle nor do they cause dust."

These blocks are said to burn uniformly and slowly. They are not affected by climatic changes. One ton of these bricks would save considerable space, eliminate much dirt and would leave no ashes.

Engineers who have studied the question estimate "that for a single trip of a Cunard liner from England to New York and return the lowest figure for the saving would be \$60,000." The future for solidified petroleum for marine fuel is promising, as the cost of changing over furnaces and bunkers would be trifling compared with the cost of changing for the burning of liquid fuel.

THE DEEPEST LAKE

The deepest lake in the world, so far as we know, is Lake Baikal in Siberia. It covers 9,000 square miles, almost as much as Lake Erie, and it is from 4,000 to 4,500 feet deep. Its surface is 1,350 feet above the level of the sea, and its bottom is nearly 2,900 feet below it.—Exchange.

The Mohammedan conception of God lacks the love side.

The doors in South America are open, but not off their hinges.

Every Korean convert must bring another before he is received into full membership.

Not only America for the world's sake, but the world for America's sake.

THE FATE OF ANDREE

Christian Laden, a Norwegian explorer, has returned to this country, with what he believes to be the first evidence of the fate of Andree's balloon. Laden was commissioned by the Royal Museum of Berlin, the University of Berlin, and the University of Christiania, to explore the unknown region of northwestern Canada and to obtain data about the Indian tribes in the region, some of which have never before been visited by white men. At a point two hundred miles north by west of the point at which it has been generally believed that Andree perished, Laden encountered a tribe of Eskimos, who related a story to the effect that several years ago a large bubble fell from the heavens, containing two creatures supposed to be "devils" and that these creatures were able to hurl forth fire and thunder from strange implements that they carried. The members of the tribe attacked the two creatures and succeeded in killing one of them with arrows, whereupon the other made motions to them signifying that he and his companion were shooting at birds for food and had come in peace. When the Eskimos realized that they had attacked human beings, who had no unfriendly motive, they fled in dismay, leaving the surviving white man alone. What became of him they do not know.—Sel.

The past two years have seen wide activity of Confucian societies. Buddhists are readiest to adopt aggressive features of Christianity; they are holding meetings among prisoners, soldiers, and among the poor. They found associations for children as well as for men and women. Some Buddhist sects are bold enough to have adopted Christian hymns and some Buddhist temples are now used for conducting marriage ceremonies after the manner of Christian Churches.

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THE BEGINNINGS OF A REVOLUTION

In Wisconsin, a state that has an admirable school system, 94 of every 100 children (in the towns and in the country) finish their education with the common schools. That is to say, only 6 of every 100 go to college. In a state that has few cities, most of these of course are country folk and they will continue to live in the country.

To fit them for rural occupations, the state began several years ago to encourage the establishment of country schools of agriculture and domestic economy; and five such schools have now been going long enough to show results, and two more have just been authorized. These schools are coeducational, with courses of two years; the entrance requirement is work equal to the eighth grade of the public schools; the state gives \$4,000 to each every year and a county tax yields the rest of the money. The faculty of the Dunn County school, for example, consists of the principal, who teaches field agriculture and horticulture, a teacher of agricultural engineering, a teacher of animal and dairy husbandry, a teacher of domestic science, and a teacher of history, economics, and English—three men and two women. Last year there were 84 students. In another school there were 153. The buildings of these schools range in value from \$20,000 to \$60,000; the cost of maintenance, from \$6,000 to \$14,000. The Winnebago County school, is a 30-room brick building—laboratories, recitation rooms, assembly hall, library, blacksmith and carpenter shops, plant house, kitchen, and sewing rooms. Under another roof are a stable and stock-judging pavilions. The school-farm consists of 11 acres.

In addition to the work done with the students, these schools give direct help to farmers, such as making plans for buildings, silos, and water-troughs, testing dairy products, seeds, and cattle (for tuberculosis) and silos, planning drainage, and assisting in selecting animals. So far most of the graduates have gone back to the land—become farmers and farmers' wives.

Now, while comprehensive schemes for rural education are brought up and discussed in Congress—plans that have an oratorical promise of a millennium in them—Georgia, Alabama, North Carolina, Oklahoma, Arkansas, California, Minnesota, New York and Michigan have begun a rural school system more or less like this Wisconsin plan. In fact the idea spreads so fast that presently we shall have such schools all over the country.

And this means the definite rebuilding of country life.—Sel.

He that would look with contempt on the pursuits of the farmer, is not worthy the name of a man.—H. W. Beecher.

"Money spent in travel is money well invested. Narrow-mindedness comes from narrow confines of life."

HONOR AMONG CRIMINALS

Colorado, Oregon, and Arizona are no longer alone in the effort toward a new theory and practice toward convicted law-breakers. The newest prison in one of the oldest states has adopted the honor system and is carrying it out with success.

At Great Meadow, N. Y., about 400 convicts work on a thousand-acre farm that is unenclosed except by ordinary fences. They plow and reap, they maintain a nursery, they ditch, fence, make roads, lay concrete walks, they quarry, they raise sheep, pasturing them on the far side of a mountain. One prisoner, a life term, entirely unguarded, spends his time raising white Leghorn chickens; after fifteen or sixteen years of confinement at Sing Sing, he is very proud and happy in his new freedom.

The Great Meadow prisoners have their ball ground—half a mile from the prison building, on the edge of an inviting wood. The warden often umpires the game, and thus far the brave man has escaped with his life. They have their band; they are allowed to smoke; they have recreation hours, when they practice ball, toss quoits, box, and romp, for all the world like a lot of school boys. The universal testimony is that they are a cheerful, hard-working and contented lot. One of the best evidences of the success of the plan is given in the order which they maintain, the quiet discipline which they enforce among themselves, when they have left the out-of-doors and returned to the prison house.

True, the Great Meadow convicts are not left utterly unguarded. There are a certain number of guards who are supposed to carry revolvers, but their number is so small that they could do little or nothing to prevent either leave-taking or mutiny. But thus far only two prisoners have attempted to escape, though the remote corners of the farm and the far-reaching sheep range give constant opportunity and temptation. It is true, also, that the inmates are in a sense a selected class, all being first offenders, and an unusual proportion being near the end of their terms. Nevertheless, Great Meadow adds another demonstration of the possibilities that lie in a new system of penology.—Sel.

"J. A. Ross, of Central Africa, tells that after explaining to the natives the harmful effects of smoking a species of opium which they grew, they pulled the plants up root and branch and threw them over the river falls. He then taught them to grow useful vegetables and grain."

"Bahaism, as represented by Abdul Baha, is a mixture of Mohammendan and Christian ethics. In Mohammedan lands it is more Mohammedan than Christian, while in Christian countries it parades in Bible garments. In this way the people of both faiths are deceived."

THE HOME DEPARTMENT

(Continued from page 280.)

with me and join the dear home church that had reached out its warm hand and kept us close to its heart and interests. Just as we thought we might leave, the fever came and after a short illness he was taken from us. . . . He was so happy up to the very last and called it 'going home to get ready for us,' and that is the way the children think of it all. . . ."

I have omitted much of the story but have tried to give only sufficient to show that the HOME DEPARTMENT can be used very successfully with those who leave the home church and religious environments.

This closes this series of articles on this particular line of Sunday school work. If sufficient has been given to convince of its merits—even though it may seem like something new—I trust that in many communities it may be introduced as a means of reaching those who are at present outside of the Sunday school influence.

Chicago, Ill.

ALCOHOL TEN THOUSAND TIMES
MORE DESTRUCTIVE THAN
WAR

The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world, from the Russo-Japanese War back to 500 B. C., the War College found that the total number of killed and wounded in battle amounts to about 2,800,000 of whom it is estimated that about 700,000 were killed and something over 2,000,000 wounded.

The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have killed in battle in 2,300 years.

Applied to the whole white race, we find that alcohol is killing 3,500,000 white men every year, five times as many as have been killed in war in 2,300 years; so that, stated mathematically, alcohol is ten thousand times more destructive than all wars combined. No wonder the governments investigating the subject have found that war has been only a secondary cause of national decline, and that alcohol has been the real destroyer that has overthrown all the great nations of the past and is now undermining the great nations of today.—Sel.

"In one district in Webster county, Kentucky, there are twenty churches in a section containing sixty square miles with a population of only 3,501. There are other sections where the people are destitute of religious privileges."

"The Roumanian government is forging new educational and military laws to deprive the Jews of a university education until they have served two years in the army."

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ANSWERS

On Points of Christian Doctrine

By Daniel Kauffman.

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"Womanhood has certainly received an uplift in China in the recent appointment of a native woman to be deacon of a church."

LETTERS AND PICTURES

(Continued from page 259.)

doesn't give a snap what happens next. Now why shouldn't I pick the shekels off him if I can, by tempting him with hand-painted pillow-tops that are made by machinery? I must have money to build me a bungalow in the Ozarks. I am enjoying life quite well, but hope to spend my old days in the mountains and enjoy the reverie of by gone days." * * * * *

"I know my 'pop' would smile a smole and wonder what in the world I want with the slope and the valley I bought in the mountains, with its numerous pebbles and black diamond rattle snakes. Yet there is for me a charm in the mountainous country that holds me in spite of everything. I rode horse back over the mountains 20 miles a day, walked 12 and 8 miles, considered it jolly sport and wished I might stay in the same spot for years. However I do not regret that I had to come back. That is, I do not regret it just now. There are times when I want to get away awfully hard and never come back. It is so hot now that I have to pull lose from the chair every half hour or less, lest I stick to it for good."

It seems you were much surprised when my last letter made you wise that a series of letters to Isabelle are being published in a monthly magazine since January. And you want awfully bad to know the name of the magazine, read more of them in print and see the illustrations. They are published in the Christian Monitor, Scottsdale, Pa.

You see, dear Isabelle, my cousin of the first order, I am now getting even with you. For I could never contrive just why you kept your marriage to Solomon David a secret from me for seven years although you kindly sent me a message of your whereabouts in Dixie Land occasionally. And the funny part of it is that you do not seem to be quite sure who Isabelle is under a nomdeplume name. Letter number two or three might make, or would have made, you wise on that point. And so you imagined Isabelle might merely be a novel writer's ideal girl. No, no, Isabelle is a real flesh and blood girl, whom I saw to admire and observed as she grew up through her teens in a secluded spot hard by my home and a trout stream on the west slope of Meadow mountain in Garrett Co., Md., U. S. A. She was a tender-eyed lass, with chestnut-brown wavy locks, a full rounded face, and not altogether an unclassic, well developed body. Her mother, an aunty of mine, kept over her a constant watch and very strict discipline. And even when Isabelle was twenty years old her mother would lay out the dress she was to wear on Sunday and compel Isabelle to sit with her mamma in church. Yet we realize that every sound mind has faculties of its own and does thinking for itself, and has the power of the WILL to hatch mischief or missions. And you know romance thrives on difficulties. Isa-

belle, like Topsy in "Uncle Tom's Cabin," had her troubles and did some sad and laughable things.

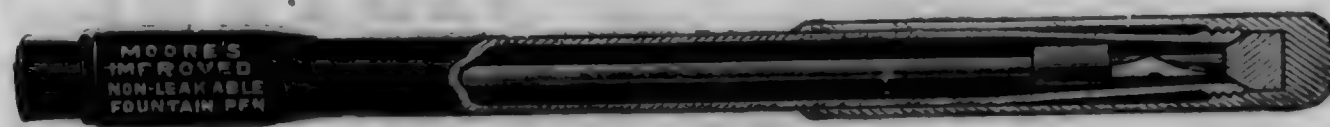
I must saw off for the present. Hoping that your dreams and efforts may materialize soon into a bungalow on the land you have bought in the Ozarks. And should you start a goat ranch, success to you. And above all why not start an apiary of Italian bees on a small scale, for I have noticed in the public press that bees do well there.

I am as ever

Your cousin,

Max Lee.

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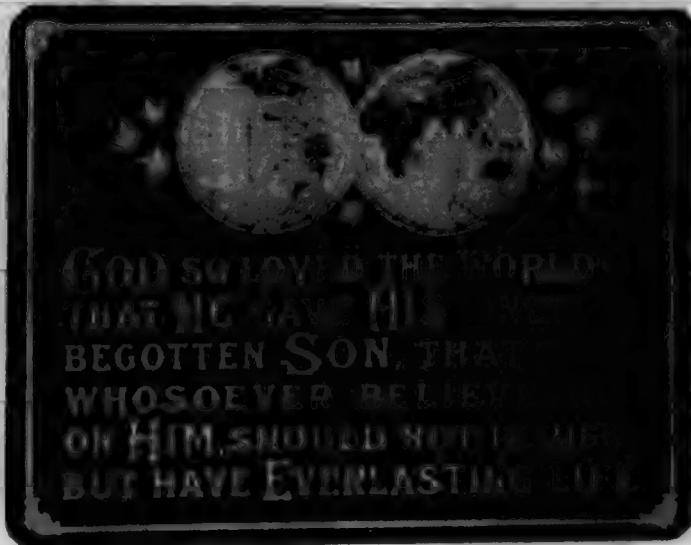
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4. Blessed are they that put their trust in Him.

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CHRISTIAN MONITOR

OCTOBER, 1913

GIFTS

He gives not best who gives most; but he gives most who gives best.—If I cannot give bountifully, yet I will give freely, and what I want in my hand, I will supply by my heart.—Warwick.

We should give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers.—Seneca.

Serving God with your little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest.—Anonymous.

Give according to your means, or God will make your means according to your giving.—John Hall.

SELECT READING

THE CRUSE OF COMFORT

The parrot tulips shook out their gay colors in the warm sunshine like a bevy of society buds on Easter morning. The hyacinths stood modestly, as from their tiny chalices an exquisite perfume drifted and mingled with the fragrance the breezes brought from blossoming orchards—the invisible incense of Nature's temples.

It was not surprising that Margaret Curran lingered in the park that perfect spring day, after the morning's shopping; the balminess and freshness of young, vigorous life was better than a sedative to her racked nerves.

To be sure, it was Saturday, yet she felt almost guilty as she stopped for a moment to watch a robin extract, with difficulty, a fat worm from the sod. She ought to be at home that very moment.

As she crossed the park she caught sight of a white-headed boy sprawled over the iron railing of the fountain. He was teasing the fish in the marble basin with a bunch of willow purloined from a neighboring tree. The policemen had evidently not returned from dinner—at least there were none in sight—and the boy was enjoying himself unmolested.

"There's Tony Dempsey! In mischief as usual! I'll just stop and ask about his sister."

When Margaret left him, Tony had been convinced that the fish did not enjoy such amusement, and contentedly turned his attention to a solitary game of marbles, with a tiny bunch of violets, Margaret's cherished flowers, pinned on his waist.

Margaret turned back into the main path with a regretful little smile upon her face, but she had taken scarcely a dozen steps when she stopped in surprise.

A young girl was sitting in a rustic bench near a clump of hydrangeas—a lonely, dejected little figure. The pale reddish hair was combed tightly back from the thin, sharp-featured face, her eyes were rimmed with red, and her hands rested despondently in her lap.

"What can Ency McBride be doing here this time of day! I wonder if she's sick?" Margaret crossed the plot of grass.

"Why, Ency!" she said, holding out her hand. "This is a surprise! I haven't seen you in a long time. How are you getting on?"

The girl's head dropped and there was no reply. Margaret sat down beside her.

"What's the matter dear? What has happened?" she asked kindly.

"I wasn't in the office but two days," said the girl with trembling lips. "I tried to do my best, but I got scared and ner-

vous—Mr. Temple said he must have somebody with more experience." There was a hopeless look in the eyes lifted to Margaret Curran's.

"It isn't any use, Miss Curran," she said, dropping her gaze again. "I've got to go back to the factory. Mother isn't well and the money's 'most gone. I ought never to have taken up stenography." Silent tears of despair rolled down the girl's pale cheeks.

Margaret sat silent a moment, thinking. Then she said:

"You do not need to be discouraged, dear; very few of us succeed at the first attempt. I've just thought of a plan that I think will work beautifully. I can't wait to tell you about it now, but come to me this evening at seven o'clock. Now, go home, and be cheerful for the mother's sake. Remember, we haven't any such word as fail in our vocabulary." And, with a bright smile, Margaret hurried on. She felt she must see Mr. Temple that very afternoon and interest him if possible in the case of Ency McBride.

"She'd get hold of it, if only she had a little chance to master herself. If I could only make him believe it and give her a little practice evenings, I think she would satisfy him later."

Margaret Curran was a busy girl herself. She held a position in a small school in the suburbs, and the salary was not a large one. More than this, she was trying to help in the education of her two younger sisters. The burden of home rested heavily on her young shoulders.

A few months previous Margaret had been made acquainted with the fact that in one of the departments of the Manual Training School an assistant would soon be needed. A friend had given her intimation of what special line of knowledge would be required to fill the position. Margaret was now spending all her spare time in her own education, with an eye to obtaining the assistant's position when it should be vacant. All this came to her as she walked quickly along with the discouraged face of Ency before her. And there were so many girls who were care-free and who could give this young girl assistance if they would.

"Is thy cruse of comfort failing?

Rise and share it with another."

She took the words up in song and hummed them lightly, hardly conscious that she did it; and then she repeated softly: "The Cruse of Comfort." It's something worth sharing with another, when one can."

That night Ency McBride entered Margaret's snug little study with a hopeful face. She had such confidence in Margaret—Margaret could do so many things

others couldn't!

"Well, I went to see Mr. Temple this very afternoon, Ency. He will be willing to give you another trial a month from now, if there is any prospect of your doing the place more justice. The stenographer he has now is going to another position next month. That will give you a chance to slip in and try it again, if you choose."

"But it wouldn't do any good," said Ency, discouragedly.

"Now, Ency McBride, don't you say that again! I'll read to you an hour every night so that you can get better speed, and then you are to take particular care of keeping control of yourself. You mustn't get nervous. I have ordered a typewriter sent up Monday, and all the spare time you can get from home you must come over here and practice."

"Oh, Margaret, you are so good!" said Ency. "I shall never be able to repay you!"

"Yes, you will; by gaining more faith in your own ability. You are naturally bright and quick. You can overcome obstacles if only you have a mind. There is no one that accomplishes anything but has to be an overcomer."

That night Margaret, as she made herself ready for rest sang softly: "Is thy cruse of comfort failing?" and a smile was upon her face and a sense of happiness, born of helpfulness, was in her heart.

It was several months later, and Margaret had received her appointment to her new position, and was waiting in the bank, with a number of other teachers, to cash her pay check. Among the group was Miss May Temple.

"There goes Ency McBride," said May to her companion. "I never saw a greater change in anyone than in that girl. She used to be the most droopy and forlorn person I ever beheld when she was at school. But she has straightened up, and goes around as though she meant business. Father says she is proving the best all-around helper he has ever had in the office. It is a mystery to me how the change was brought about."

Again there was a smile on Margaret Curran's face and happiness in her heart. It was no mystery to her, the change in Ency McBride. And there came back to her a series of weary evenings when she had slowly dictated to Ency when longing to do, oh, so many other things! But it had paid. She had hardly thought to hear a testimony like that of May spoken in favor of Ency McBride. When she had passed from the bank, Margaret Curran's lips parted, and she sang to herself:

"Is thy cruse of comfort failing?

Rise and share it with another."

"Ah, it is good to share!" she cried, throwing back her head to take deeper draughts of the pure air. "Good! Good to be of help!" And again she sang sweet and low: "Is thy cruse of comfort failing?" —Young People's Weekly.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALÉ, PA., OCTOBER, 1913

No. 10

LETTERS AND PICTURES FOR ISABELLE

X

Mt. Nebo Studio,
August 24, 1913.

To Isabelle,
St. Louis, Mo.
Dear Cousin Isabelle:—

I am well as usual and weighing myself a few days ago I found myself a number of pounds heavier than a year ago on the 4th of July.

Am still very busy. And some of my spare moments you know, must needs be devoted to writing for Isabelle. And in the past two weeks my studio has been almost daily besieged by politicians spending from one to five hours each. My retouching stand is a litter with their cards. You should have heard the harangue, as C. Edward Bender would say, we had discussing their platform, men of the minute, paramount issues of the day, the needs of our Country and State, and the notable deeds of the great of the past.

One day two automobiles and a buggy arrived at nearly the same time carry "candy dates." In my studio was already a Mrs. Lightfoot, an advocate of patriotism and Daughters of the American Revolution, but not a suffragette, and her husband a pure bred Johnny Bull who grew to manhood in "merrie England." They are from Woodrow Wilson's town spending their vacation days out here. Mrs. Lightfoot on seeing the politicians arrive queried, "Are these Republican or Democratic headquarters?"

But what I wanted to say was that a week or ten days previous to this time I had the distinction of photographing State Senator Harvey J. Speicher of our county. You will remember he is the man who four years ago had my bosom friend and former pupil, a young man of steady habits and rare historical ability, Lawrence T. Greene, jailed for having published a circular letter about the senator of a very libelous nature. Greene was elected a member of the House of Delegates six years ago and was the youngest man there, and four years ago he was sent to jail. He was our next door neighbor. He is now in North Dakota preaching the Gospel of the lowly Jesus. You mind he was making his home at your Bro. G. E.'s at the time of his arrest.

And now what do you think, these politicians pled with me to have me announce myself a candidate for the House of Delegates. That would mean—leave my humble

studio, these hills, my friends and my mother for a season of political life at our State House at Annapolis. As one man pled, "Just try it, you will like it, you will get in touch with the brightest men in the state and have the privilege of eating and sleeping among the greatest oyster beds in the world." One of our county editors, a "bred and dyed in the wool" Republican, sent a man one afternoon thirty miles over the mountains in an auto to see me and make me promise to announce myself a candidate for the H. of D's..

I began to think seriously of the formal political phrase, "at the earnest solicitation of my friends I announce myself," etc. My old friend, Dr. R. A. Ravenstroft, who befriended me with a free railroad pass to Washington and Baltimore some years ago, sent Senator Speicher to see me with the assurance that if I announced myself it would be a sure thing that I would poll more votes than any other man on the ticket. Word also came that our State's attorney, who is my personal friend, Julius Caesar Renninger, would lend his support, and the Winfield Scott Jones, a banker and the strongest man in our county seat of the anti-saloon type, knew just where I stood on all moral questions without asking.

At first it seemed to me like as if a political joke was being played. For I felt unworthy. And again it had often seemed to me that a politician must exert so much useless energy for the good he may do. And in a strenuous political fight great statesmen have done things that do not look good to me. I timidly and politely declined "to announce." Now politicians, as well as just plain citizens, come up to me with an affectionate smile and a grasp of the hand, full of meaning or hypocrisy, and hand me a political bouquet by saying, "I am disappointed that you did not announce yourself for I had expected the pleasure of voting for you."

Without me telling you Isabelle you will realize that I have been blowing the horn of Self very loudly in this letter, but it is a true pen picture of the way of politics, and it vividly reminded me of the story Bill Nye wrote about the selection of a candidate. It ran something like this:

"According to my notion a candidate should be a plain man, a magnetic but hairless patriot, who should be suddenly thought of by a majority of the convention

and nominated by acclamation. He should not be a hide-bound politician, but on the contrary he should be greatly startled, while down cellar sprouting potatoes, to learn that he has been nominated. That's the kind of a man who always surprises everybody with his sagacity when an emergency arises.

"I have always thought that the neatest method of calling a man to public life was the one adopted some years since in the case of Cincinnatus. He was one day breaking a pair of nervous red oxen in the north field. It was a hot day in July, and he was trying to summer fallow a piece of ground where the jimson weeds grew seven feet high. The plow would not scour and the oxen had turned the yoke twice on him. Cincinnatus had hung his toga on a tamarac pole to strike a furrow by, and hadn't succeeded in getting the plow in more than twice in going across. Dressing as he did in the Roman costume of 458 B. C., the blackberry vines had scratched his massive legs till they were a sight to behold. He had scourged old Bright and twisted the tail of Bolly till he was sick at heart. All through the long afternoon, wearing a hot rusty helmet with rabbit skin ear tabs he had toiled on, when suddenly a majority of the Roman voters climbed over the fence and asked him to become dictator in place of Spurius Melino.

"Putting on his toga and buckling an old lame strap around his loins he said, 'Gentlemen, if you will wait till I go to the house and get some vaseline on my limbs I will do your dictating for you as low as you ever have had it done.'

Tenderly your cousin,

Max Leo,

Ex-pected member of the H. of D's.

"The Missionary Review of the World tells us of a church in Africa with 800 members, where less than five years ago the people had never heard of Christ, but which today is supporting 123 native missionaries to other African tribes. One other church with 300 members, to whom less than three years ago the name of Jesus had never been spoken, is supporting 51 native missionaries."

"Yoshihito who succeeds his father Mutsuhito as Emperor of Japan gives promise of a broad minded reign such as the country has enjoyed since the new constitution was adopted. The land owes much of its moral and educational prosperity to the advice and teaching of missionaries."

EDITORIAL PAGE

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S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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"SOCIAL REGENERATION":—In this present age it is important that we clearly distinguish between genuine Christian service which aims to bring men to the foot of the cross of Christ and make new creatures out of them, and that so-called Christian service which is satisfied with helping humanity to better social, industrial and moral conditions only. The former seeks a change of heart; the latter a change of environment. The former seeks to eradicate the cause of the modern evils; the latter to eliminate its most obnoxious manifestations only. The Christian worker deals with life, Persons (God, Son, and Holy Spirit); the reformer deals with principles. A change of environment necessarily follows a change of heart as a natural and secondary result; but a change of heart does not necessarily follow as a natural and secondary result a change of environment. The one seeks to purify the source of the stream; the other the mouth.

The work of the Church is that of bringing about a transformation in the life of man; that of the reformer a reformation only. Both the Church and the reformer have their respective spheres of service, their distinctive missions. The supreme mission of the Church is to glorify Christ by winning souls for Him, and her social service is to be a means to this end, and no end in itself. As soon as the Church makes social service of supreme importance she is deviating from her true and only mission.

Today men are trying to diagnose the afflictions of humanity. They want to find the cause for present conditions, they tell us, so that they may discover the right remedy. To the Church is given an accurate diagnosis of these conditions and a sure remedy for them. The root of the trouble is SIN; the remedy, JESUS CHRIST. It is the duty of the Church to accept this diagnosis and her work to apply the remedy. The removal of sin from the heart and the enthronement of Christ therein is the only remedy honored of God and insured of permanent results. The reformer fails to remove the root of the trouble, hence his work lacks completeness and permanency.

The following excerpt strikingly and forcibly contrasts the work of the Church with that of the social reformer, making a clearcut distinction between the two. We quote without any further comment:

" 'Social regeneration' is certainly occupying the prominent place with many people who have good impulses. The Church is losing its head over it. It seems to make people feel good to discuss it. We suspect its popularity is due to the fact that it takes the scrutiny from the individual heart, to the contemplation of such vague, e-

lusive generalities as 'civic righteousness,' 'the civic consciousness,' 'social uplift,' etc.

"The selfish human heart is willing for anything except to render its dues to God. Any kind of regeneration meets with favor if it is only not personal regeneration, for this kind of regeneration comes only by humble confession of personal guilt, and by accepting the merit of the divine substitute, even the Lamb of God, whose shed blood alone taketh away the sin of the world.

"Social regeneration leaves a world of room for pride, vanity, selfishness and self-indulgence for those who engage to bring it to pass; while individual regeneration strips off the rags of self-righteousness and causes one to see himself a poor, wretched, hell-bound sinner, whose only hope lies in the mercy of God and the love of a dying Saviour. Individual regeneration is God's excellent way. Let statesmen and politicians try to regenerate society if they will; the church has a different calling, viz., to win men out of the world unto Christ, and it has been proven times without number that when the church devotes itself to this its legitimate work, social betterment invariably follows as a secondary result.

"An old-fashioned revival of religion, where sinners weep in contrition and find mercy, and then arise transformed by the power of God, would prove more effective to regenerate a community than any other agency ever devised, the opinion of the Men and Religion Movement experts and Christian Socialism leaders to the contrary notwithstanding.

"If the pitiless millionaire magnate oppressor, and the malignant labor agitator could be persuaded to kneel as humble suppliants for the pardon and peace of the Heavenly Father, they would arise to exemplify, as will never be done in any other way, the beauty of true human brotherhood. Failing in this course, they will never become reconciled, as the innate pride and selfishness in the hearts of both will prove an insuperable barrier.

"Find a modern social regenerator, who believes in the virgin birth of Christ, His deity, the efficacy of His shed blood, His present intercession, His coming again to rule the world in righteousness, and you will have a rare sight indeed, for all the social reformers we have ever known seem called upon to oppose, ridicule, denounce or at least belittle all these doctrines. It seems to work like some automatic device that when noted professors, ministers and other talented speakers and writers take up anything in the way of altruism, they always become loose as to the Scriptures and the Godhead of Christ. Social regeneration asks for no supernatural Christ, but with a complacent self-confidence depends only upon its own ability to transform society and the world; even though centuries of failure grimly contradict its vainglorious pretensions.

Surely if there was a will o' the wisp it is this! If there ever was an optimism composed entirely of soapbubbles, rainbows and moonshine, it is that of 'Social Regeneration.'—Charles C. Cook.

THE INDESTRUCTIBLE, LIVING WORD:—For several centuries infidels have made the prediction* that as civilization advanced and the masses became more enlightened, the Bible would no longer be read by the people; that it would become a dead book and eventually be forgotten. Voltaire and others made such predictions. Today destructive higher critics while not pretending to set the Bible aside, nevertheless virtually do so by their persistent efforts to undermine its authority and discredit its divine inspiration. Once question its record as the revealed will of God to man, and you no longer have a final authority and absolute standard in matters religious, and the Bible, to the doubter, occupies a plane identical with that of all other literature in so far as its inspiration is concerned. To question the authority of Holy Writ is to cut one's self loose from an impregnable rock to drift hopelessly about on the dark waters of doubt and despair. If the Bible is not our final authority in the realms of morals and religion, where, I ask, shall we find it?

But despite the predictions of infidels and the efforts of their kin, the destructive higher critics, the Bible continues to be the most popular and widely read book, and is constantly increasing in popularity. This fact forces us to either one of two conclusions, viz., that either the predictions of the infidels are proved false or else civilization has been retrograding instead of advancing. We accept the former conclusion despite the fact that we do not believe modern civilization to be such as to be worthy to boast of in so far as its moral progress and standards are concerned. The fact remains that no book is so much read as the Bible. No book has so great and constant a demand. The following extract from the report of the American Bible Society, one of a number of such societies, indicates the remarkable circulation of the Bible:

"The total issues at home and abroad amount to 4,049,610 volumes. These consist of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. Once more we report an advance over the issues of any year in the Society's history. When we realize that this is more than twice the issues of five years ago, and that for twenty-five years preceding that the annual issues averaged 1,500,000, this very noticeable advance becomes significant, and is a tribute in itself to the living power of the Scriptures. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year from the Bible House of 270,503 volumes; and 1,941,751 volumes were issued by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, and Japan. The total issues of the Society in the ninety-seven years amount to 98,268,175 volumes."

This remarkable circulation bears silent but forceful witness to the fact of the marvelous power of the Bible and its hold upon man. How do its critics explain this large circulation and its influence over man? The critics would have us believe that the Bible is but a human production. We are further told that the civilization of any period in history is reflected in its literature. Boastingly and with great pride the assertion is made that the civilization of the twentieth century is far in advance of that of any preceding time and that man is more intelligent than any of his ancestors. We are also told that modern man is the

product of a slow evolutionary process and that in the time of Moses he was still far down the scale, etc. It does not take a genius to see that these statements are in conflict.

The failure of man during the last nineteen centuries to produce a literary work that even approximates that of the Bible, proves, (if the Bible is of human origin) that the intelligence and civilization of man today is inferior to that of the times in which the Bible was written. The logical conclusion is that if man has been becoming more intelligent that as a natural consequence his literary productions would be correspondingly superior to those of the past. Since man has failed in producing a work equal to the Bible we must conclude that either the Bible is not of human origin or that we are not now enjoying so high a state of civilization as existed during the fifteen centuries during which the Bible was written. The assertions of the critics are contradictory. The inconsistency and the unreasonableness of the reasoning of the critic, who is blinded to the truth of God's Word, is evident to all but himself. There is no man under the sun more illogical in his reasoning than the man who tries to match his reason against revealed truth. He is so illogical in his conclusions that the Word tells us he will believe a lie.

In this age of false teachers and prophets, delusions and deceptions, an age in which men follow a falsehood thinking they have the truth, it is important that the authority and infallibility of the Bible be constantly asserted. The present influence of the Bible despite the efforts of Satan and his hosts to destroy it ever since it came into existence, is evidence of its superhuman origin. Its transforming power in the lives of those accepting and practicing its teachings and its indestructibility testify to its divine authorship. The universality of its message, suited to all conditions of humanity, can be conceived only in a mind that is Omniscient. The Bible is the Word of God. God is its author. Hence it contains the final and absolute standard of morals and religion. It is the infallible revelation of God's will to man. This, and this alone, explains its remarkable increasing circulation and its indestructibility.

It is our privilege to accept it as God's truth without questioning. Faith and not reason will enable us to do so. Accept it is faith and its promises will be verified in your life and the evidences that it is God's word will be overwhelming.

BIBLE STUDY:—We desire to call attention to a new feature appearing in the Bible Study department this month. Requests have been received for some Bible outlines especially adapted to the requirements of those young in the Christian service. Others desired more extensive and comprehensive Biblical outlines of the Young People's Bible Meeting topics. The outlines under "The Bible Study Class" are an attempt to comply with both of these requests. They are consequently intended to serve a two-fold purpose, viz., to assist in the study of the Word, and to contribute toward the success and interest of the Y. P. B. Meeting by supplying additional information and knowledge on the subject under discussion. The one who studies

(Concluded on page 319.)



CHRISTIAN LIFE



WHAT CHRISTIANS OWE TO CHRIST

(Read Hebrews, chapter 7).

When the tide comes in, bays and harbors, all openings in the shore, are filled by the ocean that sobs and surges and seeks to find a larger privilege, a wider expression. When truth comes in it floods the inlets of the soul, it seeks expression in a wider field; the soul is filled with truth as it sobs and surges for a larger expression, a wider privilege. The mind of Christ was flooded with a mighty thought, the thought of the Kingdom of God. That thought filled all His moods, His expression, His words, His thought; it surged and sobbed for a larger expression. But after His ascension His disciples saw something larger than the Kingdom of God—Christ is larger than His Kingdom. He said, "I am the Way, the Truth, and the Life." He is the Way into the truth; His is the Life by which we live the truth we know. And so the disciples preached Christ. He preached the Kingdom of God; they preached Him. Christ is of an incorruptible priesthood, a priesthood fashioned after the order of Melchisedec. Christ is the High Priest of our confession, after the power of an endless life.

Back of the priesthood of Moses and Aaron was a greater man in Hebrew thought; Abraham was the friend of God, a man who walked by faith before the law was spoken. Abraham was the great man of Hebrew history. From him came the life of the nation, for in him all Hebrews claimed their father. Moses gave the law, but it was every Hebrew's boast that he was a child of Abraham. Their life came from Abraham, and Abraham was the friend of God. This man Abraham was a great man in Hebrew history. He met his master one day and paid tithes to him. What Melchisedec was to Abraham, Christ is to us. The argument of the epistle is that the father of the Jewish nation paid tithes to Melchisedec and we are to pay tithes to Christ the High Priest of our confession, made after the power of an endless life. They paid tithes to men now dead; the Christian church is to pay tithes to one eternal, living, Jesus Christ.

Law recognizes a duty; law does not create a duty. Duty is real, whether recognized by law or not. Law is to regulate relations; it does not make the relations, but it regulates relations that already exist. The power of the law to regulate grew out of the nature of things; law simply recognizes the nature of things. "Thou shalt not commit adultery." Who supposes that law created the sin of adultery? The beginners of sin are in men, not in law. The law of Sinai simply recognizes the fact; it did not create the fact. "Thou shalt not kill." That was not the first time murder began to be a sin. Before that it was sin. When the first man struck his brother to the ground he became a murderer. "Thou shalt not steal." Did it become wrong to steal when the law was spoken? It was a wrong before as after. Unless we have a law to hold sacred property rights of society, civilization is not safe. So, all through the laws of Sinai.

The law did not create tithes; it recognized tithes. Now, for a man to say that he will not pay tithes because he is not under law simply means that as an American citizen you have the right to kill, to commit adultery, to bear false witness, to steal, because you are not under Hebrew law. Law, my brother, does not create facts; law recognizes facts. The laws that recognize eternal righteousness, in the relations of life, abide, because they recognize the nature of things. Right was before the law; law recognizes the fact.

But you are not a Jew, therefore you are not going to pay tithes. Law did not create tithing; the Hebrew law never claimed that it created tithing as a duty; it recognized what it found. We walk by faith; Abraham walked by faith. Abraham paid tithes to Melchisedec, an eternal priest. We have an Eternal Priest, therefore when a man gets the Holy Ghost, why should he pay tithes to the Eternal Priest? He is not under law. Before law commanded tithes, tithing was wrought into the nature of things.

You read the pages of history, Arabian, Carthaginian, Greek, Roman, you find on the pages of every great historic nation the payment of tithes to the gods they worshipped; it was far more wide-spread

than the law setting apart one day in seven for rest.

The law of Judaism simply recognized the fact of tithes. Now Christ commended it; the law commanded it. What Christ commends is our command. He looked into the faces of the Pharisees and said: "Ye tithe mint and anise and cummin, but ye neglect righteousness and judgment. These ought ye to have done and not to have left the other undone." The Pharisees had no right to compromise with duty, to enforce one side and neglect the other. This ought ye to have done and not to have left the other undone. To leave a duty undone was wrong under law. Law recognizes tithing; Christ commended the principle. The principle of tithing is embodied in your eternal relations with the eternal, unseen God. Ye ought to worship God. Ye ought to pay your debts. Ye ought to be honest and righteous.

There were Greeks in the church of Corinth; there were Jews in the church in Corinth. They had been taught at their mother's knees to pay tithes to the gods they worshipped. When rain falls it always seeks the channels waiting. Paul wrote his epistle to Jews and heathen—converts who had all first learned tithing, each of his mother. It was no new principle to them.

Brother, you are taught to take some things for granted. When you know the kind of a family that has brought up a boy, you know what the boy will do under certain conditions. After you have taught a boy the alphabet he does not carry the book with him when he wants to read. The members of the Corinthian church were heathen and Jews. Teaching opened the way for Paul, dividing along the line of the tenth. They had been accustomed to tithing for generations; their whole religious relation centered around the tithe. The law commanded an eternal principle. What the law commanded Christ commended.

So you as a Christian man are not under the law? What is your idea of law? The Roman centurion said to Paul: "At a great cost obtained I this freedom." What was his freedom? The privilege of a Roman citizen to obey Roman law, not to disobey.

Paul said: "I was free born"—to obey Roman law, not to disobey. My brother, to obey literally, implicitly, is easier than to learn by great punishments, to break the law, to break the methods of serving God.

Put your business into God's hands. Your day-book is as divine as your prayer-book; your desk is as sacred as your home altar.

What is the trouble with the business of the United States? They have made a divorce between God and business.

An incident is told of a poor woman who had a small income. She owned a little house; for it she received ten shillings a week. Every Saturday night she placed the ten shillings side by side on the table. You know an English shilling is worth twenty-five cents. She took out the shiniest one of the lot; she lived on the nine. Her pastor said: "You are giving too much." She replied: "The dear Lord can make a penny do for two when I pay what I owe Him." I would rather live on nine shillings with God than on one hundred dollars without Him.

Some of you say, that is bribing God to get prosperity that way. Honest men do not bribe; it is a rogue who bribes. Honest judges cannot be bribed. The Judge of all the earth will do right. The tithe is not a bribe. The tithing is paying an honest debt.

How can we reach up and get eternal life and bring it down to meet our need? Pray? Yes.

Search the Scriptures? Yes.

Is that bribing God?

Tithe? Yes; bring home the tithes into the storehouse and prove the Lord if He will not open the windows of Heaven and pour out a blessing such that there shall not be room to contain it.

Is it bribing God to live according to known law? Is it buying favor to obey discovered law? Then never pray again; never read the Scriptures again; never try to do a righteous act again. The channels through which the power of spiritual life flows out are the channels of prayer and the channels of the tithe.

Is it a bribe to open the channels of spiritual life by prayer? It is no bribe. Paying the tithe is no bribe; it is paying a debt. And you may pray and read and sing and agonize and toil, unless you meet all the requirements you cannot get the free nitrogen of the eternal God to build perfect character.

If it is wrong to prosper in business, do not try to; if it is right, try every right means. If it is wrong to prosper in spiritual life, quit praying and struggling and try to develop Christian character; if it is right try every right means. In your business, when you started you used common sense. Use common sense in the spiritual life, try every experiment, test every law, bend every energy. Be as scientific as in any form of life God has given any man.

Christ is the High Priest of our confession. We come trooping up from the valley, after the struggle, with our spoils; let us lay the tithe of our possessions at the feet of the High Priest of our confession, and He will bless us in His relation with our souls.—The Christian Steward.

WHY ARE YOU NOT A TITHER?

Is It Because—

1. You do not believe it a command of God?
2. You are not willing to keep books with God?
3. You are not willing to admit God's right to your property?
4. You think the law of love is in force?
5. You think it smacks of cold arithmetic?
6. You think you cannot afford it?
7. You think your impulse to give is sufficient?
8. You think the tithe system passed away with old Mosaic laws?
9. You prefer to fix **your** standard rather than use **God's** standard?
10. You think the New Testament does away with the system?

Do You Know—

1. That one-tenth is the smallest amount ever designated by God for the maintenance of His Kingdom?
2. That God Himself is the Author of this plan of proportion? **He** seemed to think it wise to keep books.
3. That all we have and are are His—by the right of creation, or preservation and of redemption?
4. That the law of love demands not a portion, but **ALL**? Love may go beyond the law of requirements, but will not fall below it. The law of love will not give 1-7 of time only, but more. In which law are you living and giving?
5. That in counting out six days and keeping the seventh we use arithmetic? That the Christian in counting out one wife for himself as required in God's Word is using arithmetic?
6. That whosoever honoreth the Lord with the **FIRST-FRUIT**s shall have his barns filled with plenty and his presses burst out with new wine? Jacob was hungry and homeless, when by the roadside with only the blue sky of heaven for a roof, he vowed to give a tenth of his increase to the God of his fathers.
7. That God has not left His Kingdom to be provided for by chance? That He has a financial plan and that 1-10 is the **MINIMUM** in that plan?
8. That God required 1-10 in the Patriarchal dispensation, at least 1-5 in the Mosaic dispensation, and what in the Christian dispensation? Not less surely, but more.
9. That he who fixes on less than 1-10 deliberately excludes all Scriptural instruction and chooses a standard for which no justification can be found in God's Word?
10. That the Old Testament required 1-7 of time and 1-10 of money, and that the

New Testament does not require less of either, but rather more? The New Testament does not abolish the law of the Sabbath, neither does it abolish the law of the tithe. He who takes either for his own robs God, His Word being witness. Each is a minimum, demanded without reservation. The New Testament did not stress the law of the tithe.—Sel.

LIFE'S WARFARE

S. P. Yoder

With the dawn of our existence,
In the world of ceaseless strife,
Comes the need of stern resistance
To the things that menace life.
Life and death here strive together
From the cradle to the tomb;
And the conflict rages ever
Whereso'er our feet may roam.

Deadly microbes live and flourish
In the water and the air;
And the things our bodies nourish
Also germs of sickness bear.
Insects threaten devastation
Unto choicest plants and trees;
Every form of vegetation
Has its mortal enemies.

Where the finest wheat is planted,
Or the fairest flowers bloom;
There likewise to tares is granted
Ample germinating room.
Not enough a careful seeding,
Then with folded hands to stop;
There must be a strenuous weeding,
Else a failure in the crop.

There's no progress without action,—
Growth retarded means decay;
All expansion meets contraction
Darkness stands opposed to day.
If, to better man's condition,
Heaven's call you would obey;
Prejudice and superstition
Rise at once to block the way.

Where the germs of truth eternal
Find a lodgment in the heart,
There are present fiends, infernal,
To prevent the better part.
Would you fit your soul for heaven,
There in perfect peace to dwell?
Then beware lest Error's leaven,
Germs impart that fit for hell.

Courage, brother, Good and Evil
Find in earth their battle ground;
Christ is stronger than the devil,
And through Him is victory found.
His true soldiers shall have power,
Marching neath His banner bright;
Strength for every place and hour,
In the battle for the right.

Wrong may triumph for a season,
All our efforts seem in vain;
Though the earth be filled with treason,
Truth crushed down will rise again.
And the final charge of heaven
Satan's hosts will all subdue;
Then the victor's crown is given
To the faithful and the true.

Denbigh, Va.

"Two hundred thousand copies of the Bible have been ordered to supply the rapidly increasing demand for the Scriptures in China. The American Bible Society declares it could circulate 1,500,000 copies if it could supply them."

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

RELIGIOUS EDUCATION IN INDIA

The educational system in India has been in use for a number of years with definite and increasingly larger results. The educational institutions are either "Public" or "Private." In the public schools the courses of study conform to the standard prescribed by the department of Public Instruction and are also subject to the inspection of this department. There are other schools in India which do not fulfil these conditions and are called private schools, or institutions. The Public schools may be under the supervision of the missionaries or other private management, but must submit to the inspection of the Government.

This system is carefully supervised; yet the schools are not equally distributed. More than one-third of the whole number of mission schools are in South India, and South India has only one-sixth of the population.

In 1907 there were 3,936,822 boys and girls receiving education in India and Burma in the primary schools recognized by the government. Out of this number of children only 241,789 are in the hands of Missions. Which means that only about one-sixteenth part of the children in primary schools in India were under Christian instruction. The largest opportunity of the Christian Church lies with the Christian children and those that are not in school. Out of the 34,000,000 young people more than 28,000,000 were growing up without an education. Out of the 400,000 Christian children only 168,000 were in school. Attributing this situation to the fact that a large portion of the converts to Christianity are from the lowest castes we can not expect the highest standard of Christian life outside of a great deal of support from the home Church. There must be places where an ignorant church is growing up, not even able to read and write. With all these disadvantages Christianity has done a great deal for the people. But the missionaries are alive to the ever-increasing importance of primary education and they need our support.

There has been a great increase of interest in education in India. The colleges are thronged with students. The Government is giving serious attention to the problem, and devotes more and more attention to training teachers to meet these demands most successfully.

Religious education is also becoming popular among Hindus, Mohammedans, and Buddhists. The adherents to these religions are learning from Christianity that the future of a religion is much dependent upon its educational system. In the recent past parents could choose between a Gov-

ernment school and that of the missionaries for the education of their children, but now in many large towns the children can be educated in schools under the supervision of their own religious leaders. We have all reasons to believe that however great the indifference of the masses to education and the great handicaps, these schools will increase in number each year.

THE AIM of Christian education in India is summed up in the words of the Master, "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." For the Christian he is concerned in education only in so far as it is a means either directly or indirectly of attaining this end. In nearly every case missionaries consider education as a most valuable instrument in attaining this end. "Whenever a Mission has entered a new district schools have been started as a matter of course. A missionary's faith in the appointed means of preaching may almost wear out at times, but he seems ever to feel assured that if in his schools he continue day by day implanting thoughts, deepening good impressions, uprooting the emerging errors, and shaping the habits he is producing in the people the good soil into which then or afterwards the Word of God shall fall, and bring forth a hundred fold. Only the salvation army and a few other missions, possessing geographical areas to themselves, do not dot their territory over with schools."

THE RESULT of the educational work in India cannot all be seen in this generation. There are however some direct results. There are many conversions that are due very largely to Mission schools and colleges. "It is declared that the great majority of the Karen Christians in Burma, and over 60 per cent of the Wesleyan converts in Ceylon are due to the influence of primary mission schools. With reference to Western India, it may be asserted that during the whole of the period under review and especially during the first half of it, schools have been the principal instruments in the ingathering of converts."

A second result is the diffusion of Christian ideas and ideals. Some of the most important results that have been accomplished in part are such as; the prejudice against Christ and Christianity partly overcome, caste distinctions weakened, true position of woman recognized, conception of the Divine Fatherhood of God and human brotherhood. A great part of this result

has been attributed to Christian education. Many a man passing through these institutions, though not openly accepting Christ, becomes a friend to missionaries and their work for ever afterwards. The kindness shown him, the ideals learned while in the institution continue to influence his conduct.

The way in which the missionaries had attempted and succeeded in educating the lower classes has arrested the attention of the thoughtful and patriotic native of India. Christianity is winning its grip upon the nations because of its power to elevate the outcast.

The missionary schools have given abundant proof that religious instruction in connection with a literary training is essential in building the character of the native. The missionaries on the whole believe that the most important function of the Christian education is "the producing in the schools and colleges of the noblest type of Christian manhood." Even though this is recognized as the great aim in education yet many fail in accomplishing this end. The cause of this failure is evident in nearly every case and is in undermanning of the colleges and schools. Mr. Holland writes that in two of the largest mission colleges the students number from 200 to 300 and three teachers. These teachers lecture never less than three and generally four to five periods a day. Aside from this work they also have the administration of the College to see too. There is a double effect of such conditions. In the first place the staff of workers do not find time to give any personal attention to the students and then also these missionaries, by putting all their time on secular subjects with so little time for direct Christian work lose the interest necessary to do the most effective personal work.

The remedy for this situation is evident. The staff of workers need to be enlarged so that the work can be done more with the aim to create a profound Christian impression rather than a diffused Christian atmosphere. Recently there have been some changes in the situation which we will take up in our next discussion.

The Blight of Islam

Hinduism, as I see it today (says Rev. N. L. Rockly, in an article in the "Moslem World" on "Islam in Oudh"), is not the Hinduism I met 25 years ago, and it is not the same that the next generation of missionaries must face. It is on the wane. I can see for it only three goals ahead—Infidelity, Mohammedanism, Christianity—and its best votaries of today can not yet say among which it will pitch its latest tent. . . . Thus, many, many Hindus are being surely drawn into the Mohammedan net. They themselves may hardly subscribe to any part of the creed, but their children will go farther, and maybe become engulfed in its rigidity. If they do, they will be further away from Christ than they now are as Hindus. O, Church of God, awake to the situation!—Sel.

SOME BENEFITS A MISSIONARY RECEIVES FROM A VACATION IN THE HIGH HILLS

C. D. ESCH

How often are we thankful to the Creator, from whose hands we receive so many good and perfect gifts, for placing in this land of great oppressive heat the high hills to which we may flee for comfort and strength when the heat and drouth become all but unbearable upon the plains, and one's strength of mind and body begin to fail.

One cannot describe the feeling of comfort and renewed vigor and strength that one experiences when he ascends out of the heat of the plains to the cool, invigorating atmosphere of the mountains. When one walks a few miles on the level on the plains he is soon overcome by the heat and feeling of fatigue, but in the bracing atmosphere of the hills one can walk for miles up hill and down going as far as 20 miles in one day and not be fatigued to any considerable degree. When Missionaries go to the hills they usually cannot take any conveyance along—to hire them is too expensive—so they depend upon their legs for conveyance which is a great blessing. As walking over the hills is an excellent exercise many missionaries spend weeks in long walking tours which is the best means of renewing physical strength. In these long walks one has a rare privilege of coming in contact with nature. The indescribable grandeur of the snow covered peaks of the great Himalayas dawns upon one as he gazes from some distant mountain, and, from the feeling of awe and reverence that this sight inspires towards their Creator, one is not surprised to know that many a poor, ignorant native does obeisance and worships them.

As one sees the sparkling brook of clear cool water leaving the spring in the mountain side and goes tumbling and dashing on its way to the sea, you stoop to quench your thirst and you say, "How like the springs of our own dear, native land!" The rocks, the trees, the flowers, the fruit, the birds, and the animals of the mountains all remind one so much of one's own native land. The free open association with these cannot help but give one renewed strength in mind and body and spirit. As one appreciates nature he also learns to appreciate nature's God. As we study these things we are made to exclaim, "How wonderful are the works of the Most High and how vain is even the highest thought of man."

In these hill stations one usually has the privilege of getting in contact with numerous Missionaries of various parts of the field, who are following various lines of work. Thus by association with those whose hearts are in the same cause and have many of the same problems to face, one is helped by learning more of God's dealings with other men. There are also frequent conferences held where some of the noted workers give courses of instructive talks on Bible topics as well as on the missionary

and his work. This is a great help and inspiration to the one who has had little privilege for years of hearing anything but sermons in the vernaculars. Also the privilege of drinking in the Gospel from the sermons of others is a means of great spiritual strength and renewing of knowledge to the one whose duty it has been to be continually giving out to others. It is difficult to realize the benefit one derives from attending worship in your own native language after you have been deprived of this privilege for so long. This is something that must be experienced before it can be understood.

In the busy life of the missionary on the field there is little time to do any reading except a few papers and along lines of work which come into daily use. What little is done more than that is often done very hurriedly. During the stay at the hills one has the time to read a book and digest its contents and get real benefit therefrom. By this means one often has the privilege of seeing what God has done in the world through others and what He in like manner can and will do in ourselves if we will but allow Him to have the privilege. One also learns more about human nature and the means of approach to men as well as the message that will draw men to Christ.

Another great benefit gained from such a vacation is the privilege of looking at your own work from a distance thus seeing many places where we lack and where more energy and better methods as well as where more spiritual power should be applied in order to make the work what it should be and what God expects it to be.

When one is always in the thickest of the fight he may not be able to direct as well as when he is off some distance where he can see the whole situation of the force. Thus it is that the general who stays where he can see the whole line of battle and from there give orders often

succeeds better than the one who always is in the thickest part of the fight. So it is very necessary for the successful missionary at times to withdraw to such a position where he will be able to review his forces, as well as those of the enemy, and study the situation in order that he may increase the power of attack in the right lines so that he may win the day. So if the missionary has properly improved his opportunities he returns to his work with not only renewed physical strength, but with renewed spiritual strength, with new resolutions, a different understanding and interest in his work than he had before, with more power to do his work and apply the forces that God has given him to apply. Doubtless he may not succeed in every point, but if he goes at it in the right way he is sure to succeed in many.

So the question comes, does it pay to spend \$110 extra for a few months' stay on the hills? (especially when money is so hard to get). You might as well ask; Does it pay to keep missionaries on the field? And does it pay to have healthy men and women here while they are here? If you saw your child getting fever every few days with possibly bowel disorders accompanying, and as the heat grows in intensity his vitality grows less, he becomes less active, his muscles get flabby, a death-like pallor steals over him, his eyes gradually sink in their sockets, and his appetite is gone, and you begin to despair of his life. You take him away to the hills and he at once becomes different, his appetite returns, he gains in weight, he runs and plays as a normal child should, the color returns to his cheeks and he is healthy and robust again, and some one asks you, Does it pay? What would your answer be?

As a machine cannot run forever without periods of overhauling and repairing even so the Missionary cannot keep on going forever without some periods for renewing and repairing and strengthening the weak places and breaks, both in body and spirit. We praise God for the hills to which we may repair for this purpose. May we ever use the privilege to His glory.

Dhamtari, India.

THE HOME CHURCH AND FOREIGN MISSIONS

III. Promotion of Missionary Intelligence—The Children

H. FRANK REIST

Leaders of the missionary enterprise agree that it is of vital importance that the boys and girls of the Church should be interested in the work of foreign missions. It is a recognized fact that the future depends upon the education and training of the childhood of the race, in missionary matters as well as in all others. Psychologists and religious educators "have shown not only that a comprehensive policy of missionary education of the young is a necessity to missionary propaganda, but that the missionary ideal has a unique con-

tribution to make to religious education, and is, in fact, a necessity for the building of true Christian character."

It is believed by many of those best able to judge that the "present inability and ineffectiveness of the Church, in view of her present opportunities, is directly traceable to the lack of any policy of missionary education of her children in the past." The greatness of the task and the demands made upon the Church at the present time force upon us the realization of the necessity of doing a definite work among the

children to inspire them with the missionary idea.

The work of educating the children along missionary lines is not entirely free of dangers. In the presentation of the subject of missions it is possible to make the children dislike the whole thing as well as like it. **The missionary appeal in itself is a very strong religious appeal to the child, and if it fails to grip the child, "the injury to its faith and personal religion may be serious."** It is necessary to handle the theme of missions with great care in the presence of the child.

Then also there is danger in presenting material that is not adapted to the child. In our secular education the studies and illustrations are adapted to the needs of the child, so in the presentation of missions the illustrations and thoughts should always be such as are suited to the mental and religious development of the child. Otherwise the child will not grasp the teaching and consequently fail to interest it.

One of the most fruitful fields for the advancement of the mission idea among children, and one that has had a very rapid growth in the last decade is that of the Sunday school. The opportunity in the Sunday school is twofold; what it can do for the work at present, and for the future in the way of training a generation of missionary enthusiasts. Among the organized efforts along this line is the creation of a missionary department in many of the Sunday schools of North America. Special literature is provided for the work of this department adapted to the needs of the different grades. The International Uniform Lessons are now selected with a view of giving more opportunity for the study of the missionary messages of the Bible. Special courses of study on some mission themes have been outlined for some schools. On every hand there is evidence of an awakening to the realization of the need of studying the harvest field of the Church—the world—in connection with the message of the Church—the Bible. The study of the two go hand in hand and are necessary to equip the efficient worker.

The methods of enlisting the interest and service of the children are varied. The investigations of the Commission brought to light that the following methods, given in the order of their importance, are considered the most efficient:

"Consecutive courses of missionary instruction or study apart from Sunday school lessons."

"Children's working parties or similar outlets for active help."

"Definite missionary lessons in Sunday school and constant illustration of Bible teaching by reference to missions."

"Missionary addresses to children, if good and if followed up by other methods."

The value of the "children's working parties" is found in the fact that it enlists the unselfish activities of the child which is conducive to the building of a strong character. It develops the spirit of love and consideration for others. **It is a grave mis-**

take to arouse a child's interest in foreign missions and then not give it some useful service to do for the cause. Psychologists tell us that there is no lasting impression without expression. The child cannot be permanently impressed with the mission idea if its desire to do something tangible for missions is not gratified.

The boys and girls of our own Sunday schools during the last three years have contributed \$2,172,89 to the work of home and foreign missions. This is one illustration of how children may be enlisted in active service, and by thus giving expression to their desire to help missions and being constantly informed along missionary lines permanent impressions may be made. In numerous ways children may be locally interested in doing deeds of loving service for the poor, invalids, and other needy ones in the community.

Large use can be made of missionary stories to illustrate Bible truths. The child loves a story. The stories taken from life on the mission fields will long be remembered and make definite impressions.

There is a dearth of some kinds of missionary literature for children. There are those who think there are too many free pamphlets of poor quality issued, and that their indiscriminate use, on the whole, is injurious to the cause. It is the unanimous opinion that a children's magazine is (at least ideally) the most useful form of literature for children. Books come next, and pamphlets third. There are a number of mission books in print suitable for children. Many of these books are suitable for general distribution among all denominations, but are only circulating among the patrons of the firm publishing the same. There is a lack of books suitable for children of the kindergarten age and for public school boys.

The missionary enterprise of our own Church is suffering for want of special missionary literature for general circulation among our members. **The leaders of our**

mission work would do well to give special thought and attention to the matter of creating a suitable literature for distribution. It would give the present work a new impetus and mean much for the training of a coming generation of missionaries and mission supporters.

What shall be the policy for the future? **"The Church is straitened today, conscious that ignorance, apathy, and a low standard and ideal of the Christian life are at the root of her inability to meet responsibility towards the world. We venture to ask its leaders to consider to what extent this is due to lack of sound missionary education and training in its childhood."** "The field of work among children and young people is open, responsive, and more full of hope for the future than any other, and at present what is being done to cultivate it is utterly inadequate."

The Commission lays down three principles that should be embodied in the policy of the Church for her future work. 1. That all methods should be shaped with regard to the future. 2. That their dominant note and aim should be character building. 3. That the efforts of the Church should be directed towards "extensive education and intensive cultivation."

"Even though missionary teaching were universal, we submit that the richest fruits will be lost unless there go with it a policy of concentrating upon and cultivating the few—those boys and girls whose hearts God has manifestly touched, and who will make in future days the foreign missionaries and staunch home supporters of foreign missions. We believe that herein lies the secret of securing an adequate supply of both. . . . The intensive cultivation which we believe will yield the best results will aim at enlisting and cultivating devotion, thought, activity, and responsibility in the child for the evangelization of the world."

(To be continued.)

WINDING UP A HORSE

We reproduce this unique characterization of some of the home churches because we believe it will do good. The author, Jacob Chamberlain, was a successful missionary in India, and is the author of a number of books dealing with conditions in India.—Ed.

Nineteen years ago I bought in Madras a peculiar kind of horse. He had to be wound up to make him go.

It was not a machine, but a veritable live horse. When breaking him to go in the carriage he had been injured. An accident occurred in starting him the first time, and he was thrown and hurt and frightened. It made him timid; afraid to start. After he had once started he would never balk, until taken out of the carriage. He would start and stop and go as many times as you pleased, but it was very difficult to get him started at first, each time he was harnessed to the carriage.

He was all right under the saddle, an excellent riding horse, and would carry me

long distances in my district work, so that I did not wish to dispose of him, but I could not afford to keep two. Whatever I had must go in carriage as well as ride, and I determined that I would conquer.

How I have worked over that horse! At first, it sometimes took me an hour to get him started from my door. At last, after trying everything I had ever heard of, I hit upon an expedient that worked.

I took a strong bamboo stick, two feet long and over an inch thick. A stout cord loop was passed through a hole two inches from its end. This loop we would slip over his left ear down to the roots and turn the stick round and round and twist it up.

It is said that a horse can retain but one

idea at a time in its small brain. Soon the twisting began to hurt. His attention was attracted to the pain in his ear. He forgot all about a carriage being hitched to him, bent down his head and walked off as quietly as a lamb. When he had gone a rod, the horse boy began to untwist; soon off came the cord, and the horse was right for the day. The remedy never failed.

After having it on two or three times he objected to the operation and would spring about and rear and twitch and back, anything but start ahead, to keep it from being applied. Two of us would begin to pat and rub about his neck and head. He would not know which had the key. All at once it was on his ear and winding up. The moment it began to tighten he was quiet, standing and bearing it as long as he could, and then off he went. It never took thirty seconds to get him off with the key. It would take an hour without. After a little he ceased objecting to have it put on. He seemed to say to himself, "I have got to give in and may as well do it at once," but he would not start without the key. In a few months he got so that, as soon as we got into the carriage, **he would bend down his head to have the key put on**, and one or two turns were enough.

Then the key became unnecessary. He would bend down his head, tipping his left ear to the horse boy, who would take it in his hand and twist it and off he would go.

My native neighbors said, "That horse must be wound up or he cannot run." And it did seem to be so.

When he got so that the "winding up" was nothing but a form I tried to break him of that, but could not succeed. I would pat him and talk to him and give him a little salt or sugar or bread, and then step quietly into the carriage and tell him to go. "No." Coax him. "No." Whip him. "No." Legs braced, every muscle tense for resistance. A genuine balk. Stop and keep quiet for an instant and he would hold down his head, bend over his ear and look around for the horse boy appealingly, saying very earnestly by his actions, "Do please wind me up. I can't go without, but I'll go gladly if you will." The moment his ear was touched and one twist given, off he would go as happy and contented as ever horse could be.

Many hearty laughs have we and our friends had over the winding up of that horse. If I were out on a tour for a month or two and he were not hitched to the carriage, or if he stood in the stable with no work for a week or two during the monsoon, a real winding up had to take place the first time he was put in. We kept him six years. The last week I owned him I had to wind him up. I sold the patent to the man that bought the horse, and learned from him that he had to use it as long as the horse lived.

I was thinking about that horse the other night when it was too hot to sleep, and I suddenly burst into a laugh as I said to myself, "I have again and again, in the membership of our churches, seen that

horse that had to be wound up, in all matters of benevolence."

I had often thought of that horse as I went through our churches at home, and imagined that I recognized him, but the whole thing came upon me with such peculiar force the other night that I must write out my thoughts.

There are some Christians—yes, I believe they are **Christians**—who have to be wound up by some external pressure before they will start off in any work of benevolence spontaneously, but will not touch other benevolent efforts unless specially wound up. Free under the saddle, but balky in carriage.

I knew of one good member of our church who never gave a cent to our Missionary Board unless he happened to hear of some missionary who was actually without the necessities of life, and then he would contribute liberally. It took that to wind him up.

Another would never give to the fund for educating young men for the ministry unless he happened to become acquainted with some candidate who was being aided. Then his gifts came in for helping that man.

Another would never give to the Bible Society unless he chanced to hear of some particular village where but two Bibles could be found among the whole population, although he knew perfectly well that there were many such communities among whom the Bible Society was daily endeavoring to introduce the Divine Word. He must be wound up by a special case.

But it was particularly of my visits among the churches in connection with our missionary work that I was thinking when I said that I had so often recognized my horse that had to be wound up, in all the different stages of his training.

Thank God, I found hosts of noble-hearted men and women all through the church that needed no winding up; whose conversion and consecration had extended down to their pockets; who were always foremost in every good work; who required no spasmodic appeals. They give from a deep set principle and an intelligent love for Christ and His cause, some even pinching themselves in the necessities of life, as I know, to be able to give. It is on such that the security and continuance of our missions depend. We know that we can rely on them. They never fail us.

But there are others that have to be "wound up," willingly or unwillingly, before they will do anything in the missionary work. Some are very willing to be wound up.

"Domine," said a good brother who had just introduced himself to me one day, "I have come in on behalf of our church at —, to see if you would not come out and give us a missionary talk. We ought to have sent in a collection to the Board months ago, but we neglected it, and now we have made up our minds to do something handsome if you will come out there and give us a talk."

"Well," said I, "I shall be very glad to

come and tell you something of our work, just as soon as I can edge a day in between other engagements. But if you have made up your minds to do something handsome for the Board, why not do it at once, and relieve their present pressing need and I will come as soon as I can and give you a talk all the same."

"Oh no," said he, "we can't do that. We have made up our minds that we must give liberally, but we can start it easier if you come there and give us a talk first. You need not fear. We will give a good sum. That is settled, and it is mostly pledged. But you must come and talk first."

I smiled and said to myself, "There is my horse in the third stage of training. That church is bending down its ear and entreating me to twist it, for it has made up its mind to go, only it requires to be wound up first."

"Domine," said one of our earnest ministers to me one Wednesday, "we raised \$1,000 for the Board last Sunday morning. It is more than usual, and we are all happy over it. Now we want you to come over the first Sunday in next month, and give us a missionary address."

"Good," said I, "that church has got one stage farther than my horse ever did in his training, for they start and do the work first and bend the ear to be twisted afterwards." Did it not give me an earnest joy to go and tell that church what the Lord's war in India was, and how much they had helped it?

A Sunday school superintendent came to me one day with smiling countenance, saying, "Our Sunday school has raised \$175 during the past year for missions, and we have determined to give it to the work in India. The year closed three months ago and it is all in the hands of the treasurer, but we want you to come and give us a speech, and then it will be formally voted and sent at once to the Board. We have been waiting all this time because they told us at the rooms that you were engaged up till now. When can you come? The money is lying idle and we are waiting, and we know the Board needs the funds. So come as soon as you can."

"Ah," said I, "everything is ready, and the family are in the carriage; but they have to sit there half an hour, because the horse boy is busy elsewhere, and the horse is holding down his ear all this time waiting for that particular horse boy to come and twist it."

I was both pained and irresistibly amused by an incident that occurred not two hundred miles from New York, when the horse was in the first stage of training, and stoutly resisted allowing his ear to be touched.

The missionary was announced to speak in the church on a given Sunday, when the annual collection would be taken up. A good member of the church—the pastor says a sincere Christian—was very much put out about it; had heard enough of these old missionaries and was not going to hear any more; did not believe in foreign missions, we had heathen enough at home.

The appointed Sunday came. Mr. A.

and his family stayed away from church because they would not countenance the missionary address. They therefore missed the announcement which the pastor made, viz., "That a telegram had been received that it was impossible for the missionary to be there. He would come next Sunday, and the annual collection would be deferred until then."

The following Sunday Mr. A. and family all filed into their pew, serene and happy in the thought that they had avoided the old missionary. With the opening song the pastor entered the pulpit and a stranger was with him. The pastor took the opening exercises, and when the second hymn was sung, said that Mr. —, the missionary, as announced last Sunday, would now address them.

Mr. A. was thunderstruck. He did not like to go out in the middle of a service, and so determined to sit it through. The missionary told his simple tale. The collection was unprecedentedly large. Mr. A.'s plethoric pocket-book had disgorged itself upon the plates, and no heartier worker for Foreign Missions is now found in that church. Mr. A. had tried his best to keep his ear from being twisted. Now, it needs no twisting. He has learned to go, and loves to go.

There was a church in our fold at home whose pastor was determined that it should not be wound up for missions. He had succeeded, as he himself told me, in keeping all missionaries and secretaries and agents out of his pulpit during all the years of his pastorate. When the day came for collections for any of our Boards the fact was stated, the plates were passed, and those gave who wished. The collection, as a matter of course under such a chill, was a minimum.

It required some of the very best and most wary and skillful maneuvering to get hold of the ear of that church; but it was obtained and twisted, and off it started on the trot in missionary work, and since then it has annually held down its ear and begged to have it twisted as it wanted to go again.

Scores of incidents which occurred in my own experiences among the churches in America, and which recalled my "horse winding," come crowding into my mind, but I forbear.

For I remember the phalanx of noble churches that needed no such winding up, who were alive and always on the alert; who gave regularly, generously, nobly; who, from the pastor, the head, to the humblest member, prayed from the lips, from the heart, **from the pocket**, "Thy kingdom come." They are always glad to get hold of the recruiting watchman and ask him, "Watchman, what of the night?" but they never have to be wound up to start them giving.

God give us more and more of such churches and more such Christians and church members, so that no missionary or secretary need come to **beg**, but can come with radiant countenance and say, "Brethren, with the funds you are continually

sending us for the work, we have done for the Master thus and thus." Then in looking over our churches and our benevolent work we shall no longer have occasion to remember "the horse that had to be wound up."

NOTES

Inquirers in Brazil

The Gospel is taking hold of the people in Brazil. That is evidenced by the numerous inquirers who come to the home of the missionaries and ask them to help them out of their doubts and difficulties and make plain to them the Way of Life. Among the inquirers who recently came to the home of a Methodist missionary was a prominent professor of one of the government schools in the city. Another was a young priest who was graduated from the Theological Department of the University of Coimbra seven years ago. During his studies he began to see that in many respects the Church of Rome is not in line with the Bible. The more he read the Bible, the more his doubts increased, especially when he became aware of the immoral lives of the vast majority of the priests. Finally he fell himself, and, condemned by his own conscience, he had no peace and could not

find it in his Church. One Sunday morning, when he felt especially miserable, he decided to go to the Methodist Church and seek help there. The preacher's subject was spiritual blindness as illustrated by the Israelites and their leaders at the beginning of Isaiah's prophecy and the remedy. Deeply moved, the priest sought the preacher after the service and talked with him for two hours about the difference in the faith of the Protestant and Roman Churches. Then they knelt in prayer, and humbly and with tears the priest told God that he was in the dark and asked for light.

His struggles have been long and hard. He has fully resolved to leave the Roman Church, surrendering his credentials and explaining that he has become a Protestant, but he does not yet know what his future will be. He desires to learn English that he may study the rich English Christian literature and to become a missionary either to the Portuguese in the United States or to the Portuguese colonies in Africa or to the inhabitants of Portugal itself. Thus the Spirit is using the preached Word in Brazil, as elsewhere.—Sel.

"The average man suffers more from an overloaded stomach than from the pangs of conscience."

SOME MISSIONARY MOTTOES

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"Is it the mission of the Church to give the whole Gospel to the whole world."

We cannot serve God and mammon, but we can serve God with mammon."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"The Gospel of Jesus Christ is not only a Gospel for all men, but it is a Gospel for the whole man."

"The man who does not believe in foreign missions had better burn up his New Testament, for it is a record of foreign missions."

"Missionary history is a mystery until it is read as His story."

"We have given the Orient warships and telephones, steam cars and sewing-machines, and silk hats, but its inhabitants are none the better for these, and except the old man be changed within, all these adventitious trappings will make him a more potent force for evil."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"Love never asks, how much must I do? but how much can I do?"

"You might as well try to cure small-pox by scenery, as to try to save the world by improvement of environment."

"The question is not, How much of my money will I give to God? but, How much of God's money will I keep for myself?"

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without Him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."

—Missionary Review of the World.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XIII A Study of the Epistle

Grace Decides the Believer's Relation to the Law.—(Continued.) Rom. 7, 8.

4. The believer continues under the condemnation of the law on account of the presence of sin, although he is justified by his faith in Christ.—Vs. 7-15.
 - a. The law continues present in the life.—Vs. 7, 9, 12, 14, etc. Note the present tense "is." Also 7:25; 8:4, in which the righteousness of the "law" refers to the continued and presence of the law as a standard of righteousness in the believer's life.
 - b. Sin is present in the believer's life, although he is saved from its power by the atonement of Christ by faith.—Vs. 9, 11, 13. (Cf. Vs. 17, 20, 23.) There is a present tense in these verses corresponding to the present tense referring to the law.
 - c. The law continues to be the revealer of sin.—Vs. 7, 13.
 - d. Sin continues to oppose the law.—Vs. 8, 9, 11.
 - e. Sin brings the flesh and its lusts under the condemnation of the law.—Vs. 7, 8, 11, 14.
 - f. The law condemns on account of the presence and work of sin.—Vs. 8-11, 14.

The heading of this section seems contradictory to the previous declarations of the Apostle, that the Christian is **justified**, and free, and dead to the law. The following chapter especially begins with that wonderful declaration of freedom, "There is therefore **now no condemnation** to them which are in Christ Jesus." We must take into consideration a number of facts before it will be possible to correctly understand the position which the Apostle presents to us in this section of the chapter. There is no contradiction, but a most blessed harmony with the doctrine of justification and also the actual experiences of the Christian life.

It is necessary for us to understand the place which the law occupies in the believer's life. If the law has not been put away, it is yet present and in force. Christ fulfilled it, but did not destroy it. He made it the standard of righteousness for Himself and for all others. Loving God and loving the neighbor was and is the fulfillment of the law and the prophets. The Apostle holds the law as the standard of the righteousness which is fulfilled by those who walk after the

Spirit. If the teachings both of the Gospel of Christ and of the Apostles are based on the law it is evident that the law as a standard of truth and righteousness is yet in force.

Again, has there been another standard of righteousness given to the believers in Christ? If so, then the law has been entirely set aside. The Spirit depends upon the Words of Christ and He depends on the Word of God which is the Law, and hence no other standard has been given.

Let us note this distinction; while the Law is a standard of righteousness it is not the means of salvation. Men are not justified by the **works** of the law, are not saved by keeping the letter of the law, "For by the **works** of the law shall no flesh be **justified**."—(Gal. 2:15, 16). No man can be saved without the righteousness of the law, but this righteousness is attained only through faith in Christ. Since this righteousness by faith in Christ is "Salvation by grace," the relation between **grace** and **law** is seen to be the same as faith and works. None can be saved by the works of the law for "All have sinned" and are concluded in unbelief and under sin. (Rom. 11:32; Gal. 3:22.) That men need to be saved by the means of grace and faith, and cannot be saved by the works of the law, only proves the failure of men and establishes the law and its righteousness.—(Rom. 3:31.)

If the law is not put away it is necessarily present, and while not a means of salvation fulfills a certain important office in connection with God's relation to men. This office is mentioned by the Apostle. What the law does for one man it does for all men, for the law is no respecter of persons. The Christian is no more justified by the law than the sinner, and the sinner is no more condemned by the law than the Christian, for the offender in one point of the law is guilty of all. The law deals with men as they are in the flesh; grace and faith deal with men in the spirit, and faith alone sets the line of separation between the two classes of mankind,—the righteous and the sinner. The law, then is a present factor in the

life of the believer, is a standard of righteousness for him, judges the works of his flesh and condemns or excuses his every act.

We have yet to deal with another present condition in the believer's life. Sin is present with every Christian. Its presence does not make void the merits of faith, does not interfere with spiritual righteousness, does not bring condemnation upon the heart. Its location is not in the heart which has been cleansed nor in the spirit which has been renewed, nor connected with the "new creature" which has been born of the Spirit. The location of sin in the believer is in the flesh—(Vs. 17, 18; 8:3). In the unbeliever sin dwells in the flesh and reigns in the heart and mind because such an one lives "after the flesh," which the Christian is warned not to do.

Where there is a law there is sin. Where there is sin there is also a law. If the law is a standard for the Christian it is such because of a condition demanding law. If a man says, "I have no law but Christ," he throws himself back again to the law, for Christ is the embodiment of all the law, and men will be surely condemned in their endeavor to follow the perfect life of Christ as if they endeavored to keep the ten commandments. One is the writing of God on stone, the other is the walk of God in the flesh. Both are law, and both condemn the walk of men in the flesh. Certainly, a condition without law is sinless, but we have seen that the law is not removed, it is rather, established. Only one condition can be found for men in which they are without law. In verse 9, Paul refers to a certain time in the past; "I was alive without the law once." That time is explained by the following passage, "When the commandment came." It was a time of ignorance of the law. Such a time could only have been in the innocence of childhood. He tells of the time of the coming of the commandment but nowhere tells of the passing away of the commandment. After it comes it remains, is always present to fulfill its mission to every man. The law is present because sin is present.

It is both illogical and presumptuous to attempt to explain these passages following verse 9 as Paul's experience in sin after he came to the light of the law. The

Apostle speaks in present tenses. Cf. Vs. 5 and 6, in which he refers to a past "in the flesh," and a present "are delivered." In verse 9 he says, "I was alive." From verse 10-13, he explains why he died by the coming of the law, and in verse 14 states his present condition, with the following verses explaining why he is in that condition. There seems to be no reason why Paul should speak of one part of his past life in the present tense and not the other also. Making the future tense of verse 24 the turning point from that past, as expressing the longing of the sinner for salvation, is untenable, since the identical thought is expressed in 8:21-23. In the first case it is a wretched man longing for deliverance from a dead body, in the second a groaning man longing and waiting for a deliverance from the bondage of a corruptible body. The power of deliverance is also identical, for it is accomplished through Jesus Christ.—(7:25; 8:33-39.) Again, the conditions in chapter 7 are so clearly restated in different terms in chapter 8, that we have but one conclusion to make, and that is, the Apostle refers to his then present experience at the time of writing. His argument declares that sin as well as the law is present in the life of the Christian. There could be no condemnation in the time of his innocence of the law, but from that time on, under the knowledge of the law, there was a continuous revelation of present sin.

Sin, as an active principle of rebellion against God and righteousness, is in the flesh, and by disobedience to the law brings forth sins. The wages of sin is death. Where no law existed against sin there could be no restraint of sin and no condemnation. As soon as there came a law there came also the knowledge of the presence of sin and its works. The law revealed the sin and also pronounced the judgment. All manner of sin was revealed to Paul because the power of sin affected every part of his flesh nature. So long as the law continues as a standard of righteousness it will continue to expose the sin in man and condemn the man for his sinful acts.

The commandment has this function of making sin appear exceeding sinful on account of the judgment it pronounces against it, as well as by the contrast which it makes between the works of sin and the holiness of the law. Condemnation is not the result of the coming of the law, but of the presence of sin.

The conclusion of Paul's consideration of the consequences of the presence of sin and the law in his life is remarkable. The fact that the law is spiritual, and that he is carnal establishes the truth that the believer may be both condemned and saved at the same time. The spirituality of the law does not affect its power to condemn sin in the flesh. Paul as a carnal-fleshly-man, (not a carnally minded man) is subject to the presence of sin in

his flesh and is liable to the judgments of the law. He is sold, under the bondage of sin as to his flesh. The spiritual nature of the law makes possible the fulfillment of the law by the spiritual man. With the mind and in the heart and by the Spirit it is possible to fulfill the righteousness of the law. By faith the gift of God is appropriated and salvation secured from the power of the present sin. This double condition of the believer's life is

fully substantiated by further teachings of the Apostle. He is both crucified and alive. He is dead to sin and alive unto God. He is dead to the law and resurrected to a new relation with Christ. His body is dead because of sin but his spirit is life because of righteousness.

Under the law, the believer is condemned for his sins, but by the redemption which is in Christ he is saved from the results of this condemnation.

FOOTPRINTS OF THE BIBLE

HARRY A. DIENER

(Oration delivered at the Commencement exercises of the Hesston Academy and Bible School, June 4, 1913, Hesston, Kans.—Ed.)

The Bible contains the most ancient history, the most perfect code of law, the finest poetry, and the most sublime orations. It gives us a true account of the beginning of all things, shows to us our present needs and reveals to us our future destiny. Some one has well said:

"It is the book of God.

What if I should

Say, God of books!

Let him that looks

Angry at this expression, as too bold,

His thoughts in silence smother

Till he finds such another."

No other book has stood the test of time as it has. Today there are more Bibles sold than all new novels put together. It is printed in five hundred different languages and is the most popular book in the world.

We find within its own pages a witness as to its effect upon the human race. Even when it only consisted of the Pentateuch its rules of life were to do good in order to meet the approval of God, yet if obeyed it brought great blessing to the individual or nation as a reward. Israel, as a nation, so long as they feared God and obeyed the law He had given them, were blessed far above the neighboring heathen nations. When they went to battle they overcame their enemies and made them their servants. They also reaped large harvests of fruit and grain. But there came a time when they rejected the law of the Lord and as a result they did not prosper as before. They were blessed in proportion as they obeyed. When such kings as Abijah and Jehoram were worshipping idols and encouraged their people to do the same, notice how their moral standards were lowered, their government became corrupt and instead of overcoming their enemies they were overcome and finally taken into captivity.

When Christ came He gave the principles of the new law in the sermon on the Mount. This law He commissioned His disciples to carry unto the uttermost parts of the world. The Apostle Paul in carrying out this commission made three missionary journeys. As a result the European nations accepted it. Such cities

as Ephesus and Corinth were raised from degradation and sin to moral and religious centers. The ignorance, poverty, and idolatry of the Asiatic nations of today cannot be ascribed to anything but the neglect of accepting the Bible. The schools, banks, transportation facilities, good government, and advancement along all lines in the European nations can be accredited to the influence of the Bible. David said, "The entrance of thy word giveth light."

The Christian nations of today realize that the Bible is the only message which can raise their fallen brethren and consequently are sending missionaries among them.

An African prince once sent an ambassador to Queen Victoria to ask her what she considered the secret of England's greatness. She gave the ambassador a Bible and said, "This is the secret of England's greatness." When we compare England with some of her neighboring nations we see this fact verified. Take for example, France. France is an older nation than England. It is larger than the British Isles. It is a part of the continent and has other advantages that would have been of value to make it a greater nation than England. But France lacked one thing, and this was a reverence for the Bible and its author. The result was not only a loss of wealth, but also a corrupt government. The irreverence was so gross that France was plunged into a civil war which resulted in great loss to the nation. They also attempted to change the customs and went so far as to reject the Bible, the Christian Sabbath and the Triune God. They worshipped the goddess wisdom and met every tenth day to worship and transact business. Very soon some of her statesmen saw the ultimate result of such conduct. One of them made this remark: "There truly is a Great God and if there were none it would be wise for men to invent one."

You, who have always lived in a Christian community where the people meet every Sunday for worship, where the Bible is read and obeyed, think how your community is blessed. The neighbors are at peace with each other the

laws of the land are obeyed and the social atmosphere is congenial. Do you realize what has brought all these blessings to you? Go with me to another community where the Bible is scarcely known and you will find very different conditions. The neighbors are quarreling, the moral standard is low, and the educational advantages are few. In fact you need not travel long until you can easily tell by external appearances whether or not you are in a Christian community.

There are some critics who say, "There is no God neither is the Bible divinely inspired." They say that religion is an old foggy idea. But can you tell me why they desire to live in a country and community where the Bible is taught and practised? Why do they not go together to some place where they are not molested by these old fogies? Their actions speak louder than their words. They know that the Bible contains a better moral standard for men than a book that they could write. Their practice is a testimony against their assertions, they are witnesses against themselves.

The Bible also leaves its effect upon the individual. It is able to transform the vilest sinner into the son of God. Paul who said that he was the chief of sinners became the greatest of saints. The man who has the Bible for his pattern and Jesus Christ as his personal Savior has a peace and joy in his heart which manifests itself in his countenance and conduct. You need not be around him very long until you are made to realize that there is something more than human about him. His life always points toward the good, the pure, the noble. He has a hope within himself that strengthens him in times of trial and difficulty. But how different is the man that has sin reigning in his heart! He is miserable and dissatisfied, life has no lasting pleasures for him and the future is dense darkness at which he shudders with fear.

What is there about this Book that enabled it to endure such opposition of men and such change of circumstances? Where is the source of its power? We cannot point to anything earthly for the answer to these questions. The source of its power is God and since He is its Author it is so perfect that men never outgrow it. The great Apostle declared, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." It meets every condition of human life. Johnson says, "There is not a kind of man, or state of heart, or a twist of conscience, or sophistry of reason, or pride of intellect, or a lust of the flesh, or hell of hate, or rottenness of social conditions to which the subject matter of Holy Scripture has not made successful appeal."

Men have tried to destroy it and its followers by burning every copy that could be found and punish its followers

by death. Diocletian tried this method but the more he persecuted the Christians the more they prospered. "The blood of the martyrs was the seed of the Church."

Other men have tried to show that it contradicts itself. They only made themselves ridiculous before men and have passed away, but the Word of God still remains unchanged. Others have made alleged scientific discoveries which they thought proved that it was not true. But men have changed their theories of science since that time. When scientists have discovered a law that stands the test of time we notice that it always is in harmony with the Bible. There are many truths in the Bible that give us scientific facts if we only recognize them.

The criticism of the Bible today is that it is out of date and that a book which was written a few thousand years ago does not apply to us today. Some people think that because books written by human authors are out of date the Bible has also become obsolete. But it is just as everlasting as its author. It is a book that meets the needs of all ages. The spiritual needs of mankind never change. About one hundred and fifty years ago Voltaire prophesied that within fifty years there would be no more Bibles. But his works are losing their popularity and the building in which he published them is now used to print Bibles.

"The hammers are broken, the anvil still stands."

"Heaven and earth shall pass away but my words shall not pass away." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in the keeping of them there is great reward."

Let each of us ask ourself these personal questions. What is my attitude toward the Bible? Is it the ruling force of my life? Is my life growing more and more like the life of its great example, Jesus Christ?

Canton, Kans.

Famine Feared in China

Another famine is threatened in China. A cable message from Bishop White, in charge of the Anglican Mission in Honan Province, says: "The famine is very severe. All Honan is involved. Failing very serious." It is said to be caused by extreme drought. For several years crops have been poor. Last summer rain failed entirely in Honan. A missionary writes that starvation is staring many people in the face.—Sel.

The Bible Class

(See Editorial on page 293)

THE GRACE OF GIVING

October 5

The Charity of the Church of Achaia.— II Cor. 9

- I. It is a natural quality of those who have partaken of the Spirit of Christ. Vs. 1, 2.
- II. Christian charity in practice inspires the same in others.—V. 2.
- III. The grace needs to be encouraged by frequent admonitions to remind believers of their duties.—Vs. 3-5.
- IV. Negligence in Christian giving may be mistaken for covetousness.—V. 5.
- V. Bountiful giving will be rewarded.
 1. By the approbation of God.—V. 7.
 2. As a bountiful sowing bringing an abundant harvest.—V. 6.
 3. By a bountiful increase for greater ministrations, both natural and spiritual.—Vs. 8-10.
 4. By the joy of those who have ministered the spiritual gifts to believers.—V. 11.
- VI. Supplies the needs of saints.—V. 12.
- VII. The cause of thanksgiving, of glory to God, and honor of the gospel.—Vs. 12, 13.
- VIII. Reciprocated by the prayers of those benefited.—V. 14.
- IX. A token of the gift of God to men.—V. 14.

CHRISTIAN ADORNMENTS

October 12

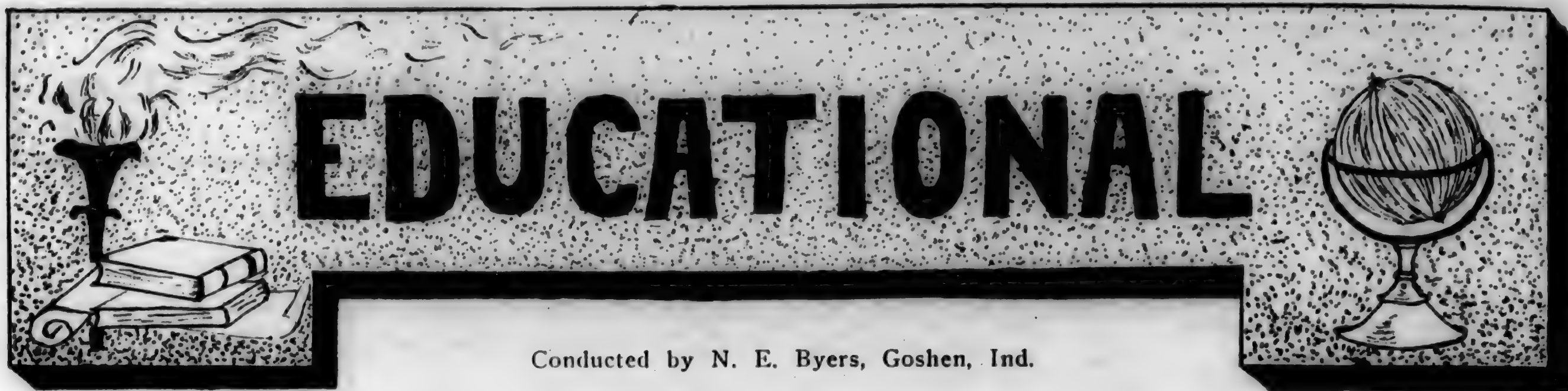
- I. The adornments of Christian Character, resulting from faith in Jesus Christ.—II Pet. 1:1-7.
- II. I Pet. 1.—The ornament of Christian faith is steadfastness.—V. 9, sobriety.—V. 13, hopefulness.—V. 13, holiness.—14-16, fear of God.—17-21, obedience.—22, love.—22.
- III. I Cor. 13.—The ornament of Christian charity—longsuffering, kind, generous, humble.—V. 4; modest, unselfish, patient, pure.—Vs. 5, 6; honest.—V. 6; courageous, sincere, hopeful, unfailing.—Vs. 7, 8.
- IV. Gal. 5:22, 23.—The ornaments of a Spirit filled life.
- V. Ornamenting the Gospel.—I Thes. 1:5-10.

A FAITHFUL SERVANT

October 19

A False Servant Become a Faithful Servant.—Philemon. Onesimus.

- I. Unconverted.
 1. Took his master's goods.—V. 18, cf. V. 11.
 2. A run-away servant.—V. 15.
- II. His conversion.
 1. In the prison at Rome. V. 10.
(Concluded on page 319.)



Conducted by N. E. Byers, Goshen, Ind.

PARENTS AND TEACHERS

The public schools have opened and our children are placed under the care of the teachers, certain hours each week. The teachers say to us let us have charge of your children and we will do more for them during these hours than you can and we believe them. But here there arises a difficulty. The child has two masters and there may be danger of conflict. What is the proper relation of parent and teacher? It is but fair to say that legally and professionally the teacher has the right of way in school matters. Parents must trust the expert knowledge and wisdom of the teacher as they do that of the physician. To interfere usually means that we displace science with ignorance and thus hinder good work.

On the other hand the parent knows his own child better than does the teacher and the latter should be anxious to get all this information for only thus can the teacher apply his general principles to each particular pupil. Co-operation is thus required to get good results. Parents should visit the school and teachers should visit the homes, and thus maintain a friendly acquaintance and work together with a mutual aim.

In case the teacher is seriously and obviously in the wrong and does not respond to kindly suggestions there is always some higher official to report to, who will give the matter impartial consideration. Until this is done the parents must support the teacher, after this the higher official. It is demoralizing to the pupil to have his masters disagree.

a bottle of milk here and another a few doors farther on. Another wagon follows the first and picks up a few customers along the same street. A third follows the same street and perhaps the whole dozen wagons pass one another along the same street, each having one or two customers. If the milk industry were controlled by the municipality three or four wagons could do the same work now done by twelve under private ownership. Socialists believe in the trusts. Trusts can afford to sell their products cheaper than would be possible if instead of one large trust an industry were in the hands of numerous smaller concerns. But they would change the control of the trust from private hands to social control. The trusts should belong to all the people.

Then, too, under a socialistic reign there would be no idlers. Every one would be compelled to work for the only income would be from some kind of productive labor. Thus if all the forces of labor were applied to productive activity the sum total of material wealth would be greatly increased.

As a result of all these conditions there would be an abundance of the necessities of life and the laborer could produce sufficient for all his wants by only a few hours of labor each day instead of ten or twelve as is now the case. The remainder of his time would be spent in recreation and self culture.

SOCIALISM

C. HENRY SMITH

II

II. What is Claimed for Socialism

While Socialists do not all agree as to what benefits their philosophy will bring to the world, yet there is a fair consensus of opinion among those who write upon the subject that the root of all evil in the world is the institution of private ownership of property. The substitution of social for private ownership would eliminate the greatest of these evils, if not in fact all of them.

1. Poverty. Socialists maintain that our great economic problem is not one of production but one of distribution. There is plenty of the necessities of life to go around if only it were properly distributed. There is more than enough of food and clothing produced by labor each year to make every one comfortable if only the laborer could get the results of his labor. Furthermore, under social control of industry over-production would be impossible and consequently there would be no difficulty for the laborer to find work at any time he desired to work. There would be nothing like a panic.

2. Crime. Socialists believe that the love of money is the root of all crime. Under socialism there would be small chance for accumulating large sums of money, and

according to some of their leaders there would be no money at all under a socialistic society, consequently a great deal of crime at least such as is due to the greed for getting money would be eliminated. Among such crimes are mentioned prostitution, stealing, avarice, etc.

3. There would be a great saving of the wealth of society. A great deal of the material wealth produced by the laborer today is wasted by riotous and luxurious living of the rich. Expensive clothing, monkey dinners at one hundred dollars per plate would all be eliminated under socialism because no one would have sufficient money to waste on luxuries. Then, too, thorough organization such as would be possible under social control of all industries would eliminate a great deal of the useless and expensive machinery of distribution which is necessary under the competitive system. The expense of the middle man, of advertising, of working to cross purposes would all be done away. A classic illustration of the saving from organized industry is found in the dairy business. Under the competition system a dozen milk wagons are busy furnishing a city of 10,000 with their supply of milk. One wagon passes down a street, deposits

III. How will Socialism be Ushered In?

On this question too, there is a diversity of opinions. Socialists do not dare to say just how the millenium is to be realized. Most of the advocates of so-called scientific socialism say that it is an inevitable trend of present industrial organization that will evolve into the socialistic state. Wealth is becoming more and more concentrated into the hands of the few. Finally the vast majority of people will be dispossessed of any of the means of production. All forms of industry will develop into great trusts. The vast majority will finally rebel against this condition of things and will vote in Socialism. Such Socialists as are bold enough to suggest some other method of realizing their ideal, mention at least three possibilities.

1. First there might be confiscation. The majority might simply confiscate the property of the present owners. This has been frequently resorted to in past crises such

as the American Revolution and the French Revolution.

2. In the second place society might purchase outright the title of the present owners to their property.

3. Finally a transfer from private to collective ownership might be brought about through a system of taxation. All value to property might be destroyed by a system of gradually increasing taxation until the tax would eat up all profits. In such case the transfer would offer few difficulties if the tax would be permitted to be applied. Although Socialists generally oppose the single tax reform, yet this serves as an illustration of how the government might easily make private ownership of land un-

desirable by taxing away all profits from land above that produced by labor itself.

Whatever method, however, is adopted to bring Socialism to pass the leaders of the movement are fairly well agreed that it must be done **legally** by a **majority**, when the time comes. By political action, not force. Many of them even object to the strike as a useless means to accomplish the desired result. Socialism will prevail when with a political democracy society will also transform itself with an industrial democracy. The latter they say must be brought about in due time through the agency of the former.

(To be continued.)

FARMING IN THE HIMALAYAS

A. C. BRUNK

When we think of the immense population of India and its comparative small area we are made to wonder how all these people get sufficient food. We are made still more to wonder when we know that a large part of its area is jungle, or wood, and there is also a part which is unproductive because of lack of rain. Again there



Terraced by Earth Embankments

is but very little imported food-stuffs used by the Indian population. This problem of food supply is partly solved by the careful cultivation of the steep slopes of the Himalaya mountains. Here we find land under cultivation which people of America could scarcely think of cultivating. In these mountains we find large native states, with a comparatively large population, which get all their living by tilling the soil, and not by mining or cutting timber as many of the mountain people do in the United States.

This cultivating of the mountain sides, which are too steep for the use of wagons or even ox carts which are generally used in India, is made possible by an extensive system of terraces, where the incline is not too steep, and the soil is quite deep they simply dig down the higher part and build up the lower side, in this way making a small plot of ground level enough for farming. But where the incline is greater and the soil not so deep and stone usually in abundance, here they build a stone wall on the lower side. This wall usually

consists of stone laid up without mortar of any kind. The wall is built so as to lean a little toward the hill to keep it from falling easily when the space between the wall and the hill is filled. This filling at first consists largely of stone and soil mixed, but as they near the top of the wall only soil is used, and then only the best soil is placed on top. Thus we have a narrow level and usually fertile field. The farmer then goes up to where the hill begins to get quite steep, and here builds another wall, and thus makes another field. This process is continued as long as good soil can be obtained. This gives the mountain side the appearance of a huge flight of stairs. It may be said that these terraces are sometimes on land that in America would be farmed without anything of the kind. But if that were done here the result would be similar to what we sometimes see in the mountainous district in the United States; where all the best soil has been washed down into the valley, and only a poor grade of soil if any at all is left on the hill side.

We must next see how these little plots of ground or fields are farmed. Of course this will necessarily seem very impractical and slow to the American farmer who is accustomed to farming from eighty to three hundred or more acres, by the help of all the improved farm machinery. The farmer here uses no plow not even the crooked stick which is used extensively in India. To prepare the soil for planting he simply digs the soil with a heavy hoe. He uses the same instrument for leveling the ground, also planting and cultivating the crop, if it be a crop which needs cultivation. Thus we see he needs no extra buildings in which to store his farm machinery.

The kinds of crops and the number of crops he can grow per year depends upon the altitude of the field. In the field which is high up on the mountain side the owner can raise only one crop per year, this crop is usually wheat. This is sown in November and ripens about the first of July. In the fields farther down the mountain side may be sown in either wheat, barley, or

oats. These are also sown about November, but they ripen the latter part of May or the first of June. These crops are gathered and the same field is planted in either corn, beans, or potatoes, or as one often sees, a mixture of both.

Wheat however may be said to be the main crop in this part of the country. This



Walled Terraces

is cut with a sickle and thrown on small bunches and left lay until thoroughly dry. It is then gathered into larger bundles or sheaves and bound with straw. These sheaves in turn are tied into larger bundles and carried to the threshing floor on men's backs, or women's heads. In this part of the country the threshing floor is sunk into the ground about eighteen inches so as to prevent the grain from working off of the floor. On this the wheat is thrown and tramped out by oxen.

If the farmer has more wheat than he needs for his own use he finds a ready market for the excess in the nearest town. But since there are no improved roads in this district except those built by the English Government between important cities, the farmer is compelled to load his grain on the backs of hill ponies or mules. These animals are used quite extensively because they are very sure footed, and are less likely to roll down the mountain side. Two large bags are usually placed on one mule, one hung on either side and tied together with a rope.

There is still one other means of livelihood open to these people. That is grazing stock on the mountains which can not be put under cultivation. One sees many herds of sheep and goats ranging over the mountain sides, these are quite profitable as they furnish wool for clothing and may also be fattened for mutton. Very few cattle are raised here, this is because the cow is a sacred animal to the Hindu and they will neither kill nor eat beef. Thus there is very little profit in raising them. They use cow milk but they also use goat milk, so if they have a herd of goats they need no cow.

Dhamtari, India.

"An astonishing bit of diplomacy against Christianity is being contemplated in India, in that Hindus are debating the plan of admitting outcast people into their sects, in order to keep them from becoming Christians."

TO BE RATHER THAN TO SEEM

S. A. YODER

(Salutatory address delivered at the Commencement exercise of Hesston Academy and Bible School, June, 1913, Hesston, Kans.—Ed.)

Friends of Education:—To me has fallen the pleasant duty of introducing the exercises that mark the close of our class. In the name of, and for the class of 1913 and the management of the Hesston Academy and Bible School I extend to you hearty greetings and a cordial welcome. It is our hope and purpose to render such a program from which you may receive both pleasure and profit and I trust that neither you nor we will be disappointed.

To Be Rather than to Seem

The two infinitives with which my address is to deal tonight, have been, are now, and ever will be the two great fundamentals with which all of us must deal as we cope with the activities of life. We have been placed here without any special direction or permission of our own; without any knowledge of the stern realities, the grand opportunities or the final results of life. But all this does not lessen our responsibilities nor give us permission to shirk any of its duties. We have had no part in the past and its many-sided and potent influences that have been at work in laying the fundamental conditions by which our characters have been molded and our careers suggested and our destinies planned. But we are given the opportunity to stop and view the one short span of time that measures our lives and to make the best of that opportunity.

Shakespeare says, "Life is but a walking shadow, a poor player that struts and frets his hour upon the stage, and then is heard no more." This need not be true of every life. This short hour of time comprising a life is the opportunity given us by our wise Creator in which to prove what we really are, to play our part well, and then pass from the stage of action, leaving after us a suggestion, an influence, an example by which other lives may be ennobled. Longfellow expresses a worthy sentiment in his lines—

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Foot-prints on the sands of time.

"Foot-prints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

Before we came upon the stage of life, others carried the responsibilities. We then had no influence to wield, either for good or evil, for right or wrong, for honor or dishonor. But now since we have been called into active performance, we have power to influence in all these ways, and it becomes our privilege and duty to exert our influence along such lines that will assure the greatest benefit to other lives about us. No one lives to himself. What I think,

say, or do leaves its effect upon all with whom I come in contact, and for all this I must render account.

Let us pause and ask ourselves the question, Why do we live? Life is a great reality. It is fraught with eternal significance. The mystery of our being, the need for action, the relation of cause to effect, the mutual affinity of all things, all point to the great fact of a wise and answerable purpose in life.

Sad it is that so many take no account of the eternal meaning of life. They take no solemn thought, neither for today nor yet for tomorrow. They are the sport and jest of those around them. See the thistle down dancing hither and thither in the wind; It is a fit emblem of an aimless life. Such men may make noise in the world, but no one cares for them, more than to keep out of their way. Their judgment is not respected, their friendship is not sought and even their enmity is not feared. No one cares for them except it be the politician at the election and the sexton at their burial. They may have abilities and respectable feelings, but they lack the primary essential of life—that of having a purpose.

Were it not for the noble purposes of those gone before us, we would not today be enjoying the liberty of a free country, the blessings of Christian homes, the advantages of helpful educational institutions, the protection of moral reforms and the strength of the Christian Church and the Christian religion. Men who stake their lives for a noble purpose are the men who have moved the world in the past, who are the strength and stay of the things worth while today and who will achieve the destinies of the future. Such men as Alexander the Great, Caesar, Hannibal, Napoleon, Washington, and Bismarck, are all men who have moved the world in the past, have made nations, and all have been men with strong convictions and set purposes. However far wrong these men may have been in phases of their lives, we must give them credit for having set a pace for the world to follow in the realization of an aim in life. The same is true of the great men of sacred history, Moses, Daniel, Paul, Luther, Menno Simons, all have been men whose purpose was fixed and who labored to bring about that which was real and who were not turned aside by the seeming shadows that flit on the horizon of the dreamer. The world's greatest character, the Man of Galilee, in His life portrayed this principle in its perfection. Without a high aim, a noble purpose, life must be and is a failure.

Tilloston says, "Sincerity is to speak as we think, to do as we pretend and profess, to perform what we promise and really to be what we would seem and appear to be."

When the old Roman sculptors wrought on their marble, they would occasionally make a mis-stroke and mar the statue. This deficiency they would cover over with wax. The statues that had no flaw would be labeled, "Without wax," while those with flaws would be marked, "Not without wax." The words in their language were—sincere, without wax, and in-sincere, not without wax. And from these expressions we get our words "sincere" and "insincere." It is to be deplored that so many statues are walking around today that are, or ought to be marked, "Not without wax." The wax may be skillfully applied and hard to detect, but allow the warm and impartial rays of life's true sun shine on them and the melting wax soon reveals the spurious character.

Poor Richard says, "Seest thou a man diligent in his business, he shall stand before kings." If a man is sincere and faithful in performing his task, be it great or small, his work will command respect, and the world will make room for him. It has been so designed from the beginning by the One who made and holds the reins of the universe, whose word is law, whose judgment is unmistakable and whose justice is unerring, that every act shall have its just recompense of reward. We reap what we sow. There is honor and blessing for the honest toiler. There is defeat and doom for the hypocrite.

Loyalty is another quality that must enter into every successful life. Loyalty is that prompting within a man that makes him live true to any position in life to which his vocation may call him. It is the living out of this principle that makes him a fit subject for the confidence of those around him. Show me a man that is loyal to his friends, to his calling, to his country, to his God, and I will show you a man who will mount the ladder of fame to its highest round and receive the admiration of his fellowmen who marvel at his achievements. The Good Book tells us that "man's gift maketh room for him." And so it does. The men who are gifted with the spirit of disloyalty will soon have all the outside room they want. No one wants to engage them. But the man gifted with the spirit of loyalty will find room in front where the best in life is to be procured. The world needs loyal men. Men who in every sense are true. Daniels who have a purpose and who dare to make it known. Men who have the moral stamina to stand alone, if need be, in defense of principle.

Who has not been awed in watching a swiftly moving train as it seems to rush on in a wild race for a distant city. We admire the mighty engine that propels the train. Little thought have we of the steam compressed in the boiler that furnishes the power of locomotion. Should the steam cease to perform its duty in the steam chest, this gigantic iron horse would be powerless. So likewise with human activity. Man may have all the qualities that go to make a successful career, but unless the spirit within performs its part, he is after all a powerless machine. The spirit

of zeal, of purpose, of loyalty, of adherence to principle is absolutely essential to every successful and useful career. Unless a man is true to the best impulses with which the Creator has endowed him, he will be a failure in life. But by ardently employing

these higher and better powers and diligently applying them to the task assigned him, his life will count for good, his influence will live after him and eternity alone will reveal the value of his service.

Inman, Kans.

WHY DENOMINATIONAL COLLEGES?

The denominational college has had a large mission in the educational life of our country. Almost all the older colleges and universities of the East were organized as denominational institutions with the avowed purpose "of furnishing an educated and efficient ministry for the church." A reference to "Who's Who in America" reveals that an overwhelming majority of the college graduates who have been presidents of the United States, members of Congress, judges of our superior courts, and leaders in professional life, had their training in denominational colleges.

The state university is a natural part of our developing educational system. Just as the high school superseded a certain type of private academy, taught often by a local minister, so does the state university render less prominent the services of the denominational college as a main source for higher education. With the influence of great political organizations behind them and with support through taxation, they will have a decided material advantage over the denominational institutions, which must depend for support upon the beneficence of their patrons. The granting of free tuitions by many state institutions will also make an increasing appeal to young people who are seeking education not only of a higher order, but at a minimum of cost. The smaller denominational colleges of our land are, therefore, facing a crisis. Say what we may as to the need of denominational loyalty, parents will not sacrifice the educational interests of their children upon unworthy educational orders by patronizing institutions which are lacking either in equipment or teachers for the best work.

Character Builders of Rare Power

The denominational college has, however, a continued mission. Many of the smaller colleges supported by various denominations have equipment and teaching force for the highest form of educational work. Even as the largest hotels do not always furnish the most comfort and the best meals, so not always do the larger educational institutions furnish the best advantages for true education. The small college with a faculty of large-minded men and women will do more toward forming character in students than the great university where personal contact between professor and student is reduced to the minimum. While the great universities generally possess men of towering ability as heads of the departments, the labors of these consist of a few lectures each week, while the quiz work is left to very young teachers of meager ability and experience. Compared with the ordinary university instructor the professor of our smaller colleges is generally superior in scholarship and ex-

perience, and one who may teach the textbooks of university leaders better than they would themselves. In modern life there is a decided trend toward fuller appreciation of the small college, and the recognition that the period of life between the high school and university career can best be employed amid surroundings where there is room for the play of these personal sympathies that quicken life and shape character. The denominational college with adequate equipment and strong faculty will always be needed in the work of general education, and especially in the mighty task of training men for the special work of gospel propagation.

The Kingdom program of the Gospel has a large dependence upon the denominational college. Statistics show that as yet but few contributions to lines of special Christian work have been made by secularized and undenominational institutions. A few years ago, when the theological seminaries of the country contained 1,915 theological students who were college graduates, of these 1,805 came from Christian colleges and universities, while the remaining 110 came from undenominational institutions. At the same time a careful collating of the report of the United States Commissioner of Education revealed that there were about 53,000 youths in college classes in the country; about 28,000 of these in Christian denominational colleges, and about 25,000 in non-Christian or secularized institutions. Thus there was one college-graduated theological student for every 16 students in Christian colleges, and one college-graduated theological student for every 230 students in non-Christian colleges. It is to be hoped that this record is being changed, and that the strong work of the Young Men's Christian Association, and the effort of great denominations to have university pastors and denominational chapels, will result in maintaining a stronger Christian life in our state universities, and turning the thought of the young toward the magnificent opportunities for life investment in the great missionary and evangelistic need of the world.

Christian character in the teacher is a prime necessity for true education, and this can best be secured by the supervision incident to the control of the denominational college. Teachers create atmosphere, and atmosphere is as essential to spiritual health as truth itself. A teacher with an unbelieving or flippant attitude toward Christian truth can vitiate the atmosphere of a whole department. Leadership by such instructors constitutes the tragedy of education in many of our institutions. Somewhat recently the professor of philosophy in a great university closed his

course of lectures with the following words: "It must be apparent to you that the course of lectures to which you have listened has in some sense been destructive in that it has dealt with some of the beliefs that you have deemed basal and important, and has shown that they are not. This, however, is the resultant conviction of my years of thinking that we are probably in a universe governed by spirit rather than by blind material force, and that we have a little more than a fighting chance for our belief in God and immortality. But to declare that these things are certain is foolish; for they are not; and to teach little children that these things are certain, is wrong; for when they grow older and find out differently it may affect their morality. Anyway, we are in the world to clean up as much of it as possible, and it does not behoove us to think much about immortality or God." Most of the supporters of our great universities agree with the Davidic sentiment, "The fool hath said in his heart, There is no God." They should go farther, and say that the "near-fool," or the man without convictions on this subject, should not display his vacuity in the classroom. Sometimes it seems impossible to control such matters in institutions under state control, but in the denominational college the teacher of philosophy is likely to be close enough to practical life and sufficiently versed in history to know that Jesus Christ has lived and taught in this world, and that He who spoke with absolute perfection of wisdom concerning all the relations of human duty could not have been blindly mistaken in His estimate of His own nature and His transcendental relations to the Infinite.

A reverential approach to truth and a recognition of the thought of God as behind all science and inventions is the pressing need of the hour. It is pathetic to think of the chemist calling himself an interpreter of nature, yet failing to recognize that God is the great Chemist in nature's laboratory, and that a supreme intelligence has mingled the gases of the air for our breathing, combined the elements for the waters of ocean and fountain, and arranged in a wondrous way the combinations that give us the scent of the flowers and the flavor of fruits. It is equally pathetic when the mathematician forgets that the universe has been laid out by mathematical mind, and that we have our ideas of circles and angles because God had His first in the orbit of the stars and the lines of crystallization in snowflakes and rocks. The denominational colleges are more sure of having the teacher of reverential mind than the state university, and therefore these offer for the youth of our day a surer opportunity for symmetrical development in which culture shall combine broad scholarship, pure morality, and enthusiasm for the Kingdom-program of Christ. Christian parents can desire nothing less for their children, and when the schools of their own denomination furnish such opportunity, they should give them their sons and daughters. — Sel.



Conducted by J. R. Shank, Carver, Mo.

Dear Fellow Workers:—Just a few words in reference to the work for this month. Let us plan definitely to make each topic bear the fruit that it should in our congregations.

The first topic on the "Grace of Giving" should receive attention because people do not all recognize it as a grace as they do some other qualities of the Christian life. Endeavor to show how each life should be one that gives out to others, not because it must be constrained of law, but through the promptings of a law within the heart.

The topic on "Christian Adornments" needs our prayerful attention. Every consecrated soul sees the need of having the lives of men and women beautiful for God. There will be a temptation by some to ignore the practical application to the tendency of pride to put on an appearance. Others will be inclined to emphasize the side of plain clothing to the neglect of the real ornament of the meek and quiet spirit.

The character study on "A Faithful Servant" can be made to inspire a deeper interest in our service for the Master.

The last topic of the month is specially designed to appeal to the unsaved. Let all take a prayerful inventory of what the Lord has done and will do for their lives and let earnest sincere testimony be borne before the lost that they may be ready to do their part to receive what God has in store for them.

THE GRACE OF GIVING.—II Cor. 8:1-7

Topic for October 5

MOTTO

"God loveth a cheerful giver."

OUTLINE OF TOPIC

- I. **The Grace.**—Grace is a quality of character. The grace of giving is that quality that yields itself to the service and assistance of others.—II Cor. 9:9.
- II. **The Motive of this Grace.**—
 1. A desire to do good.—II Cor. 9:7; Matt. 6:1-4.
 2. As the stewards of God's gifts.—I Pet. 4:10, 11.
 3. Because of compassion.—I Jno. 3:17.
 4. For Jesus' sake.—Col. 3:17.
- III. **The Promises of Blessing.**—
 1. Treasure in heaven.—Luke 12:38.
 2. Prosperity in labors.—II Cor. 9:8.
 3. Happiness.—Prov. 14:21.
 4. Special care from God.—Psa. 41:1-3.
- IV. **The Service of this Grace.**—
 1. Helps the poor or needy.—Eph. 4:28.

2. Furthers the messengers of God.—I Cor. 16:10, 11; III Jno. 5-8.
3. Builds houses of worship.—Hag. 1:8.
4. Brought salvation to the world.—II Cor. 8:9.

STUDY OF THE TEXT

II Cor. 8:1-7

"Riches of their liberality."—In spite of affliction and deep poverty there was an abounding liberality in the hearts of the Macedonian brethren. Privation is no hindrance to a growth in the grace which is the gift of God.

"To their power . . . and beyond their power they were willing."—The actual reality of the grace was manifest in doing what they could and the willingness to do more was manifest in their "much entreaty" to have their gifts accepted.

"First gave their own selves to the Lord and unto us by the will of God."—No gift can be an acceptable offering to God without a personal dedication. The power of the gifts of the Church lies in the fact that they are ready to give themselves to one another, especially to those who may be the special instrument of God's grace. By united effort greater and more far-reaching work can be conducted.

"Abound in this grace also."—Our Christian character is imperfect without abounding in the grace of giving.

PERSONAL THOUGHT

Let us reflect upon the spirit of those who have given their lives and their substance to the good of the cause. May it lead us to yield ourselves to Him who can make the same grace abound in us.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, Give.
2. What can I Give?

For Young People.

1. The Gift of a Giving Grace.
2. The Cultivation of the Gift.
3. The Joy of the Giver.
4. Proper and Improper Motives.

For Older People.

1. Methods of Raising Missionary Funds.
2. Willingness.
3. God's Financial Plan.

THE GRACE OF GIVING

J. P. Berkey.

"The Lord loveth a cheerful giver." The many promises which God has given in His Word to the willing giver are a strong incentive to action, but they are too little known and understood by us.

To Israel God said, "Thou shalt surely

give him, and thine heart shall not be grieved when thou givest unto him" (Deut. 15:10). If the Jews in their dispensation had to give more to their poor brethren, how much more should we in the dispensation of the Spirit?

Some of the heathen who have accepted Christ are moved to give more liberally than many of us. Some one has said, "The natives of some of the South Sea Islands are so generous that the missionaries do not dare to take up a collection oftener than once a year." God has present and future blessings for such giving. (See Mal. 3:10, 11).

All we have is a gift from God. We are stewards and not the owners of this world's goods. We are accountable to Him for the use we make of the means entrusted to our care. When the Master commands His stewards plainly how to use the goods left in their care, is it not robbing Him when they disregard His demands?

Jesus said, "It is more blessed to give than to receive." Many through the love of self do withhold means from the poor and thereby lose the joy and blessing. We are also commanded to give as God has prospered us. Sometimes our giving is so sparingly that our own souls are dwarfed. On this subject let me give a few lines of a poem.

The Two Givers

"Who little gives, knows not the joy of giving;
His shrunken soul the bliss of heaven foregoes
For earthly gain; and daily harder grows
His task—the task of little giving.

"Who gives all, and gives with spirit willing—
Yea, gives himself, and mourns a gift so slight,
Shall find in sacrifice supreme delight,
A heavenly joy the emptied vessel filling."

A man riding along the street dropped a quarter into the outstretched hand of a beggar woman, but as he rode away he began to repent his good deed, saying: "How do I know that the woman is worthy? She may take the money and spend it on drink." And he rode back again and asked the woman to return the money; the astonished woman did so, and was more astonished to receive a five dollar bill. As the man rode away the second time he was heard saying: "There, self, I guess you wish you had kept quiet." I know of no

better way to put down self than by prayerful, systematic and hearty giving.

We have some good examples of giving in Scripture, such as Dorcas (Acts 9:36); Cornelius (Acts 10:2); Zaccheus (Luke 19:8); the early Christians (Acts 2:44, 45; 4:34-37); etc.

When we are solicited to give it would be well to apply the measuring Rod, the Word.

1. "She had done what she could." Our capacity.
2. "As ye have opportunity to do good unto all men." Opportunity.
3. "If a brother or sister be naked, or destitute of daily food," etc. The necessity of others.
4. "It is more blessed to give than to receive." Our own happiness.
5. "Honor God with your substance." God's glory.

SEED THOUGHTS

Not that I desire a gift, but I desire fruit that may abound to your account.—Paul.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

It is good to think well; it is divine to act well.—H. Mann.

By doing good with his money, a man as it were, stamps the image of God upon it and makes it pass current for the merchandise of heaven.—Rutledge.

CHRISTIAN ADORNMENTS.—I Pet. 3:1-5; Psalms 45

Topic for October 12

MOTTO

"He will beautify the meek with salvation."

OUTLINE OF TOPIC

I. Purpose of Adornment.—

1. To beautify.
2. To render the object adorned more acceptable and pleasing.
3. To cover defect and shame.

II. Man Needs Adornment.—

1. To cover the defects sin has caused.—Psa. 32:1, 2; Gen. 3:21.
2. To beautify and render him acceptable to God.—Isa. 61:10; Rev. 19:8.
3. Cannot please God with the outward appearance alone.—Luke 11:39, 40; I Sam. 16:7.

III. Christian Adornment.—

1. Outward.—
 - a. Nothing for display.—I Pet. 3:3, 4.
 - b. Modest apparel.—I Tim. 2:9.
 - c. Good works.—I Tim. 2:10.
2. Inward.—
 - a. A meek and quiet spirit.—I Pet. 3:4-6.
3. Outward and inward.—The Lord Jesus Christ.—Rom. 13:12-14; Eph. 4:22-24.

STUDY OF THE TEXT Psalms 45

This psalm is a prophetic picture of Christ and the Church. He is the King. His saints are the Queen. He is described under the figure of a great and glorious king, who is clothed in majesty and beauty, and rides triumphantly. She is described

as a bride adorned in richest and most beautiful garments known to the description of men. "Gold," "raiment of needle-work," clothing of "wrought gold," desirable in "beauty" are among the things said concerning her.

The spiritual mind alone can understand that this glory is not the ordinary carnal and fleeting glory of earthly kings and queens. Though it must be expressed in terms understood by men the real glory is spiritual in nature while the outward appearance, of whatever form and material the saints may be permitted to wear (Phil. 3:21), will be an expression of the glory within (Psa. 45:13), which is a glory of a pure and godly character.

PERSONAL THOUGHT

"Truth and meekness and righteousness." These are the ornaments of my King. All display of mine in appearance is a proof of my lack of these all conquering qualities. Lord, clothe me with inward righteousness.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Clothed**.
2. Talk, Beauty is Within.

For Young People.

1. Modest Apparel.
2. Ornaments of Grace.
3. Insincerity of Display.

For Older People.

1. The Plain Command.
2. Hypocrisy in Plain Apparel or in the Gaudy.

CHRISTIAN ADORNMENT

Daniel Kauffman

In the discussion of this theme we are to confine ourselves to the thoughts suggested by I Pet. 3:1-5. While that instruction is given exclusively to women, the men may profitably stand by while the instruction is being given and take some valuable lessons to themselves. What is good for women is good for men.

Meekness is the key-word. It is this noble, God-like quality which makes the character shine as nothing else can. Of course, there are other virtues which adorn character; such as purity, honesty, love, etc., but without meekness we can scarcely conceive of these other virtues existing to any marked extent. "Even the adornment of a meek and quiet spirit," is the adornment which makes the character shine, a quality which all should seek to cultivate.

In connection with this adornment two applications are made which are of special importance. The first is with reference to woman's relation to man. The power of meek submission is here shown to be far superior to any demonstration of physical power or "woman's rights" or any other power which woman chooses to exert. Meekness, modesty, quietness, submissiveness, as manifest in the character of the Christian woman, is not only beautiful but also powerful and winsome. It is a sad day for woman when she surrenders this power and resorts to coarser methods.

Woman is an angelic queen in her realm or sphere; a boorish, mannish misfit outside of it.

The second point noted is that of personal adornment. It is the character, not the person, that should shine; the soul, not the body, that should be ornamented. Modesty and immodesty, refinement and coarseness, are the appropriate names for these two kinds of adornment. Hence the Christian woman (man, too, for that matter) should never think of yielding to the temptation of adorning the body in the wearing of gold, of jewelry of any kind, of vain display or costly array whatever. That kind of dressing does not harmonize with the "ornament of a meek and quiet spirit" which should characterize all believers. Fashion abominations, which always exist in some form or other when the world, rather than the Word, dictates what we should wear, should be avoided by Christian people, not simply because they are unlawful, but because Christian people should live above them. As for ornamentation, "let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Scottdale, Pa.

SEED THOUGHTS

The flesh is doomed to die because of sin. It is false to adorn the flesh with anything but modest apparel. Those who have the Spirit of life will rather have His adorning within that in the resurrection they may be quickened to an eternal adornment within and without (Rom. 8:10-13).

The humble feel out of place in any adornment that does not express the truth about themselves as sinners saved by grace.

Show is not substance; realities govern wise men.—Penn.

And finery is a sign of littleness.—Lavater.

The true ornament of matrons is virtue not apparel.—Justin.

A FAITHFUL SERVANT.—Gen. 24

Topic for October 19

MOTTO

"He shall send his angel before thee."

OUTLINE OF TOPIC

I. The Servant.—

1. Whom he served.—V. 2.
2. His probable name.—Gen. 15:2.
3. His position.—V. 2.

II. A Special Trust Given Him.—Vs. 3-9.

1. Instructed with reference to Isaac's marriage.
2. Charged with the task of finding Isaac's wife.
3. Assured of God's blessing.

III. The Trust Faithfully Kept.—Vs. 10-67.

1. The journey to Mesopotamia.
2. Providential circumstances.
3. Prayerfulness.
4. Diligence.

IV. Lessons for Us.—

1. Faithfulness bring largeness of trust.
2. Largeness of trust brings opportunity for great good.
3. Great tasks cannot be rightly performed without prayer.
4. Great blessings follow those who diligently follow the Lord's leading.

STUDY OF SPECIAL POINTS IN THE TEXT

Gen. 24

V. 6. "Bring not my son thither again."—

Abraham had gone out at the special command of the Lord. All His promises had been received in connection with this going out. It was essential that his servant especially observe the conditions that made it possible for Abraham to be heir of the promises. As servants of God's house we need to observe like conditions in providing for the future of the household of faith.

V. 21. "To wit whether the Lord had made his journey prosperous or not."—

The servant had been assured of Abraham. He had gone out in obedience. He had prayed for success. He had made a definite test for guidance. But while this test was being fulfilled he did not show a disposition for hasty conclusions but quietly watched the development of the Lord's plan and then acted as the way opened.

V. 26. "Bowed down his head and worshiped the Lord."—

He proved his piety and faith by the thanksgiving he was ready to return at the full revelation that he was divinely led according to his prayer.

PERSONAL THOUGHT

As the servant of the Lord we have a sacred trust. We may be assured that His guiding hand will direct our way if we faithfully obey Him and acknowledge His Providence.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **Faithful**.
2. Learn to do the Little Duties Faithfully.

For Young People.

1. Our Trust.
2. How Shall We Do Our Part?
3. Recognizing God's Providence.

For Older People.

1. Concern for the Welfare of the Young.
2. The Value of One Whom We Can Trust.

A FAITHFUL SERVANT

P. J. Blosser.

A faithful servant is one who is admired by all. There are a number of qualifications necessary for a faithful servant which we shall briefly notice.

1. **Consecration.** One who enters into an agreement to serve a master must be wholly given up to his master's interests, to labor for the welfare of his cause and to carry out his wishes so long as they do not conflict with laws that govern human and divine rights. We have a beautiful example in Daniel and his three comrades in respect to serving worldly masters. (Dan. 1:

8; 3:14-17.) As servants of God we need not fear that His wishes will conflict with our eternal rights, therefore entire consecration is the first requisite to a true and faithful servant of God—wholly and unconditionally given up to His service to promote and extend His cause.

2. **Vigilance.** One may consecrate himself to a service and come short of his capacity in that service because of a lack of vigilance. He may be waiting to hear the voice of command, of explicit telling, and be dull and insensitive to many things about him which are of interest to his master and the cause suffer because of his failure to observe closely. Paul who urges the cultivation of this quality is a noble example. He was awake to the world's needs and to avenues of service into which he entered and directed other talent into channels of service. Thus he served, being consecrated to his Lord and vigilant to observe opportunities for service in circumstances and conditions as he met them, considering them as calls and commands from his Master.

3. **Enterprise.** Along with the quality of vigilance goes the spirit of enterprise. One may see things to be done, may note open doors for service, and lack the "get up" to undertake the task of doing those things, or the entering of the open doors. To be a faithful servant we must have the disposition to undertake, to boldly and courageously make an effort in the power of divine strength. There is so much left undone because of timidity and lack of self-confidence which results in great loss. Oh, for a spirit of enterprise in the service of God! For live and active Christian men and women! We learn from the parable of the slothful servant that God expects His people to be active, to cultivate the spirit of thrift and energy. Paul says, "Be not slothful in business, but fervent in the spirit serving the Lord." Peter says, "Add to your faith virtue," which suggests activity, or in other words, show your faith by a wakeful and active service.

4. **Wisdom.** Wisdom is a necessary governor of our activities. A servant gifted to see the needs of the work and with his eagerness to do things may audaciously push himself to the front so as to become repulsive and even become an injury to the cause he is earnestly seeking to serve. A person who recognizes within himself the ability to accomplish a certain work which he sees is needed and lacks the wisdom and forethought necessary to adapt himself to the peculiar conditions does not possess all the qualifications of a good servant. The Lord's work suffers from both kinds of workers—the too timid, and those too forward. A "golden mean" is to be sought through the study of the Master's will and ever living in His presence and Spirit. A study of the field and the Church, a living in the spirit of prayer, that a fuller understanding may be had as to how, when, and where to exercise our powers in the Master's service characterizes the best servant.

South English, Ia.

SEED THOUGHTS

Trust reposed in noble natures obliges them the more.—Dryden.

A good servant that makes conscience of the duty of his place, and does it in the fear of God, though he make not a figure in the world nor have praise of men, yet shall be owned and accepted of God and have praise of Him.—M. Henry.

The doing of our work, and the fulfilling of our trusts, either for God or man, should be preferred by us before our necessary food: it was our Savior's meat and drink. (Jni. 4:34.)—M. Henry.

O TASTE AND SEE.—Psa. 34:8.

Topic for October 26.

MOTTO

"We have known and believed."

OUTLINE OF TOPIC

I. Testimonies of Others.—Psa. 34.

1. He gives deliverance.
2. He gives enlightenment.
3. He supplies the need of His children.
4. He hears the cry of the righteous.
5. He is near the broken hearted.
6. He saves the penitent.
7. He redeems the soul of his servants.

II. Do You Believe the Testimony? Taste and See!

1. The Lord permits honest investigation.—Matt. 11:28-30; Jno. 1:46; 1:12; 4:29, 39-42; 17:8; 4:14.

STUDY OF THE TEXT

Psa. 34:8

"Taste."—The natural equipment to judge the quality of what we eat. Spiritually the means by which we discern good or evil experiences.

"See."—Naturally the means by which we are fully aware of the objects about us. Spiritually the means by which we know the nature of our spiritual experiences.

"The Lord is good."—Whatever can be said of the Lord in word or deed it may always be said that He is good.

PERSONAL THOUGHT

Am I constantly purposing to put my life in the way of experiencing every blessing that the Lord has planned for my life? Am I constantly increasing in the knowledge of His goodness?

SUGGESTIVE ASSIGNMENTS

For Children.

1. Text word, **See**.
2. Good Things to Taste.

For Young People.

1. Can I Testify for the Good I Taste in the Lord?
2. The Taste of Sin Compared with Tasting the Goodness of God.
3. Honest Investigation.—
 - a. What Is It?
 - b. Its Results.

For Older People.

1. Our Responsibility in Imparting the Good News to Others.

"OH, TASTE AND SEE"

Lydia Lefever.

"Oh, taste and see that Jehovah is good: Blessed is the man that taketh refuge in him" (Psa. 34:8).

This outburst of praise from the Psalmist comes at a time when he has experienced real personal blessings from God. His heart is overflowing with gratitude. He would have us join with him in kind and good thoughts of God.

It is the natural thing for man to first investigate matters before undertaking a work. This is true in the business world, in the work of the Church, and in nearly every vocation in life. We cannot know much about a thing until we have tasted and tried it. Man seems to know much about material things—their worth and use, etc. It is because he has investigated, tried and proven, and thus knows what he does from actual experience.

How great is our privilege in a spiritual way! God gives us opportunities in many ways to prove His reality as God. And when we have done this thoroughly, we will fully agree with David, that He is indeed **good**. This, together with His greatness, is manifest in everything about us. The things we term material oftentimes reveal the spiritual—so that we may hardly call them material.

Let us take for instance, nature in its beauty and grandeur. Is not the mighty hand of God revealed in it? Or in a more specific way, take a look at one small thing in the world of nature. The grain of wheat cradled in the upper part of a single stalk gives us evidence of God's care for it, and His greatness in forming it. Then too, the flowers and trees and brooks and countless other things, give us every opportunity to "see" His goodness. When we take a careful look at these, and are willing to own that He has really made them, do they not become deeply spiritual to us?

When the call comes to a soul to accept Christ as the Savior, God is willing that we should investigate in this also. The

many beautiful promises of His in the Word are usually what the seeker finds when he seeks honestly. This leads him on where he can behold God as He reveals Himself to mankind, and finally, after sufficient faith has been gained, the great step is taken over which "the angels rejoice."

It is sad to think of the many who do not appreciate these wonderful things of God and especially His great plan for our lives.

Since we have these many opportunities to "taste and see"—will we not rise up to greater usefulness? We can do at least something that will in part repay for "His goodness to men." We, as young people in the Church, have many advantages and opportunities for development. I feel that we can become a stronger army if we **will** to do so. Begin by doing the smallest service heartily, and the vision will constantly broaden.

Finally, God will launch us out where He would have us, and our lives will be spent in real usefulness. Can the Master count on us?

Chicago, Ill.

SEED THOUGHTS

If our religion is not true we are bound to change it; if it is true we are bound to propagate it.—Whately.

When I was young I was sure of many things; now there are only two things of which I am sure: one is, that I am a miserable sinner; and the other, that Christ is an all-sufficient Savior.—He is well taught who learns these two lessons.—John Newton.

The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried.—H. P. Liddon.

SUMMARY OF REPORTS

I. Introductory Remarks

We have been requested to give a summary of the reports sent in by the various Young People's Bible Meetings. After reading the reports we felt a desire to answer them in some way that a better understanding and sympathy might be brought about concerning the work in all its phases, and, that the workers might appreciate the problems confronting the Topic Committee and the Editor of the topics. We are especially glad for the many kindly suggestions received and for the pains taken by many to present the situation in their respective fields. We would have been pleased to receive many more reports from congregations who have sent us nothing. We feel sure that you all have young people and that they present like problems in reference to their well being and proper development. We do not assume to say that those who did not report are doing nothing in behalf of their young people, but we do feel that, if you are, you owe it to others to share your experiences, both successful and unsuccessful, that you

might help and be helped with reference to this work. Even if you are not using the uniform topics we feel that you are nevertheless debtor to all the rest of us. We take this opportunity to thank those who reported concerning their work, when they are not using the topics regularly. We believe that above all we should not become so narrow as not to see valuable ways outside of our own methods that will be helpful for someone to know. Our aim is not to perfect a model machine, but to find the best in the young people and seek by God's grace to develop it to His glory, for the furtherance of His cause.

A number of points have been suggested by the reports that we desire to give some remarks upon from our point of view. We trust that when you have considered all that different ones have said that you will have a better idea how to make your work more effective. Whether what you read reveals ideal or unideal conditions it should bring us all to a place of definite, consecrated, believing prayer in behalf of all.

II Organization

All have some kind of organization in carrying on the work. Here are a number of them:

1. A leader appointed who in turn appoints his successor and so forth, each leader being responsible for the arrangement of program and directing of the meeting.

2. A leader appointed quarterly by the former leader with the ministers' advice and counsel.

3. A superintendent chosen for a term of months who has general oversight, appointing leaders and seeing that program is properly arranged and carried out.

4. A superintendent with a program committee are appointed to direct all the work.

5. Program committee appointed who has charge of the work.

6. In addition to one or other of the above some add the offices of Secretary, Treasurer, Chorister, Query Manager, Gleaner, etc.

In these plans we have practically the organization found in the various meetings. The exact method pursued is not so essential as the work designed to be accomplished. The farmer who reaps his grain cares not so much for the machine as for the grain that he may reap by means of it. So we care not for the organization so much as for the work we wish to accomplish. Yet a good machine is a great help, and a good organization is likewise a help. This will lead us to inquire into the principles that make a good organization:—

1. It is plain that any plan that requires more labor to run itself than it would require to do the same work without it is a superfluous organization.

2. Any plan that fails to do the work that should be done is a deficient organization.

3. Every plan to be of value must be backed by the intelligence and consecrated energy of human beings.

4. The plan we use should aim at the following things:

a. To reach the needs and bring into activity everyone whom it is possible to help.

b. To save as many precious moments as possible so as to give time for the more valuable things.

c. To keep the work in continual good running order.

d. To be so simple that it is scarcely thought of because of the interest in the real work of the meetings.

e. It would be expedient to make our organization conform as nearly as expedient to the plans used in the meetings of our people in other places. There are several good reasons for this. If we are unified in our work we are in a shape to labor together more effectively. If we have a good plan of work it is often true that it will be good for others also. The more we share our problems the greater the bond of sympathy and love.

We might add in conclusion that we invite an open discussion of some plans of organization whose general features are

simple enough to apply to all our congregations, that our future work may be better unified.

III Statistics

Average attendance, 68.

Per cent of congregation present, 50.

Young people between 15 and 20 years, 1,627.

Per cent who are professing Christians, 76.

Per cent who take part, 78.

Number of children under 15 years, 1,682.

The above is the best summary of statistics that we could make under the circumstances. Statistics may seem unimportant to some, but they are valuable in the hands of the topic committee. We have a better idea of who is being served, who is not availing themselves of the service, who is likely to be in future need of service.

This summary was prepared from about

55 reports. The report of the number of children under the influence of the Church is not made from quite so many congregations. In fact not all understood what was wanted. We wished to know, and have you realize that every child in the Church community must enter into the future plans of the work even if they are not in attendance now. Those from 15 to 20 years represent our best efforts to win and hold in paths of safety and usefulness. The statistics should impress us with the sacredness of our trust. The number taking part represent a measure of our success in reaching those in attendance. The per cent of Christian professors has much to do in the nature of the presentation of the topics by the leaders and program committees. The topic committee has an idea as to how much of the work should be planned with reference to Christian professors or the unsaved.

(To be continued.)

OUR YOUNG PEOPLE, EXPECTATIONS OF THEM AND PLANS FOR THEM

C. Z. YODER

(The following is the substance of an address delivered before the Ohio Mennonite Sunday School and Young People's Bible Meeting Conference held near Louisville, Ohio, August 13-15, 1913. It is one of three topics that was discussed relative to our young people and their activities within the Church. One of the discussions appeared in the preceding issue, and the other theme, a response to this one, "What has been done for Us and Our Expectations," will appear next month.—Editor.)

The word "Our" shows our relation and implies that we are, or at least should be, deeply interested in the welfare of the young people as a parent is interested in the child. We should remember them before God in our prayers and realize that the great responsibility for the spiritual progress of the Church and the prosperity of the nation depends upon their success in fulfilling the purpose of their creation.

Expectations of Them

We expect our young people to make greater advancement in the work of the Master than their ancestors could because of the many advantages they are enjoying. The Christian training they have had cannot be over estimated. Their education; the rapid transportation, a means whereby the Gospel can be so rapidly and easily carried to different parts of the world; the financial means they have inherited when rightly used, all these are advantages which bring opportunities and responsibilities of great magnitude. The Savior says, "To whom much is given much shall be required." This relates to time, talent, money, and all opportunities for doing good. Considering all these advantages and judging by our experience and observation of the past, we base our hopes and expectations for the spiritual progress of the Church in the future.

When our ancestors came to America to find a home where they could worship God according to the dictates of their own conscience, unhindered and unmolested,

they came with but were little means and a very limited education. They settled in the thick forests with no roads, no school houses, no church building and with very poor and small houses in which to live. They were surrounded by savages, but in the face of all these disadvantages and severe trials they remembered their God. They organized churches and their ministers would travel on horseback fifty to one hundred miles and even twice this distance to preach the simple Gospel and establish churches. Boys and girls would walk to church on Sunday morning a distance of ten miles or more and return the same day. By their economy, industry and energy they cleared off the thick forest, constructed good roads, built school houses and later churches and many other improvements the benefits of which we are now enjoying.

We cannot expect our young people now to sit down at ease and squander these means and conveniences inherited from their parents simply for selfish purposes to gratify their carnal desires. We must either progress and live, or we retrograde and perish. This is a law to which all churches and nations have been subject in the past. From a financial standpoint the boy who does not make more money, save more money, and give more money for good and useful purposes than his father did is not equal to him in that respect. The same is true from a spiritual standpoint. In all ages wherever churches were established so long as they were active and became

more spiritual they would flourish and increase in numbers, but as they became inactive they would get luke warm which would lead either to formality or pride and selfishness which gendered strife and contention, and eventually resulted in division and a lamentable downfall. But as the Church has been making progress in the work of the Sunday school and the missionary interests, so we expect our young people to make progress along the same lines in the future.

For example, may we take a retrospective view of the work of the Church for the past few decades with regard to the progress made in mission work. In looking over my diary I find that it was in 1882 that I had the privilege of attending a missionary meeting in one of the churches of another denomination in the town not far from our home. A brother and his wife had their farewell meeting on leaving the homeland to bring the Gospel to the heathen in dark Africa. As I listened to the sermon and talks given on the Great Commission of our Savior, "to go into all the world to preach the gospel to every creature," I became impressed as never before with the importance of this great command. I wondered whether in my lifetime I could have the privilege of attending such meetings in our own beloved Church, and whether brethren and sisters from our own Church would volunteer to engage in active mission work, and whether we would have Mission Boards under whose auspices the workers would go into the cities and foreign field to bring the Gospel to such who know not God?

In 1893 we had our first Sunday School Conference near Goshen, Ind. At this conference one half day was devoted to the mission subject. This was the first time I listened to such talks from the Mennonite brethren. This conference was very impressive to all present. The following year the Sunday School Conference was held near Bluffton, O., when we had a similar meeting. In 1895 the third annual Sunday School Conference was held near Middlebury, Ind., when a movement was set on foot to establish a mission station in Chicago. With considerable opposition it was difficult to start the mission and harder yet to have it supported. But gradually the interest increased so that now we have **fourteen** city missions, **five** large charitable institutions, several mission stations in India, and are about to open active work in South America. To support this work our churches contribute annually over \$100,000. The children of our Mennonite families contributed over \$1,000 for the India Mission and hundreds of dollars besides for our city missions. We have an average of about 1,000 children gathered together each Sunday in our city missions where they are taught the simple Gospel truth. Hundreds of orphans and homeless children have been cared for and placed in Christian homes. The aged and infirm also are being provided for. This review we give not

(Concluded on page 319.)

OUR SUNDAY SCHOOL

THE CRADLE ROLL AS A SUNDAY SCHOOL FEEDER

A. M. EASH

In preparing this article and forwarding it for publication, I proceed with a definite consciousness that the subject being discussed is one that in the minds of many is still not clearly defined and one whose right to a place in our Sunday School calendar is questioned. I recall quite distinctly the advice given several years ago, when the advisability of organizing a Home Department was being considered, how an active Sunday school worker said he could find no fault with that department but he was very positive in asserting that the Cradle Roll savored so much of Christening and Catholicism and was of so little value that he was strongly opposed to conducting it in connection with our Sunday schools. I also recall statements made by Sunday school workers recently in which they used the name to apply to their Beginner's Department. In order to judge of the merits or demerits of this work there needs to be a clear understanding of its nature, manner of conducting and the aims it is expected to realize. For that reason, I shall endeavor to give briefly,—and as clearly as possible—the nature of the work of this department, its history, and its value to the child, the family and the entire Sunday school.

Every Sunday school of any considerable size, when properly organized for effectual work, has at least six separate departments in its regular organization. Since the value of thorough organization is to be discussed in a later article, it will not be necessary to even name these departments at this time. If the School has a desire to care for those who are unable to attend and to enlist those who have no interest in its work, it will have the seventh or Home department; and where there is the vision of the possibilities of enlisting even the small babies an eighth department can be organized. In order that I may not be misunderstood, will state that because of a number of conditions existing in the majority of Sunday schools it is not practical to organize the schools into these eight distinct departments although it is essential that the different stages in the pupils' development, which govern such departmental organization, be considered in the actual work that is being done.

The Cradle Roll of the Sunday school is that Department in which are enrolled all the babies in the community who are

too small to be given instruction in a Sunday school class and, therefore, do not attend except as they are in the care of their mothers. The ages for this department range from birth to three or four years old, usually until the third birthday except in instances where the child cannot be taken to Sunday school after that age or is too timid to take its place in the Beginner's Department. A Superintendent of the Department constitutes the usual organization. Teachers, choristers, secretaries and treasurers are not necessary as the Superintendent usually is in a better position to keep the records and care for the funds—if there are any—than any other person. Where the Cradle Roll is large and one party is unable to keep in touch with all of the babies, an assistant or assistants may be necessary.

Briefly stated, the work done with these babies is this: A record of the baby's name, address and birthday is kept and—where the objection is not great—a certificate of membership in the Sunday school is given to the parents; suitable remembrances are sent to the baby on its birthdays, and on such days as Easter, Christmas, etc.; occasional visits are made in the baby's home at which time, through the interest manifested in the baby, the heart of the mother, father and remainder of the family are won; at the stipulated time—usually the third birthday,—another certificate is given to the family showing that the child has arrived at the age when it can attend the regular school and it is promoted to the Beginner's Department. It is quite probable that by this time the mother and father have become definitely interested in the Sunday school and church and either they or other members of the family have become attendants.

Just a brief historical statement of this work. The first Cradle Roll, so far as there is a record, was organized in

the Central Baptist Church of Elizabeth, New Jersey, in 1877. Certificates were first issued to Cradle Roll members in 1896 in Indianapolis. At present, the Cradle Roll is one point of the "standard of excellence" suggested for every well organized Sunday school. The latest International report (1911) shows 27,870 Cradle Rolls, with a membership of 687,628. So far as my knowledge goes, the oldest Cradle Roll in our own church was organized less than six years ago. At present it is a regular department of the Sunday school work in a number of our city missions. In our own school the enrollment in this department numbers about 120 babies.

The practical mind is not satisfied with a point until it is clearly established. I trust that what I shall say with regard to the value of the Cradle Roll to the child itself, to the family and to the entire school will suffice to satisfy all that this line of work is really practical and is not out of keeping with consistent Sunday school effort,—even in the mind of the most conservative and critical. The value of this effort lies in the following lines: 1. There is continual prayer in some department or other of the School for the babies. Prayer avails even if it is for the guidance of a little child. 2. As soon as the child becomes old enough to know and appreciate people, the Sunday school worker wins its friendship, thus paving the way for the child's admission into the Beginner's Department of the School. Often the child becomes anxious to attend because of the warm friend it has there. 3. The baby is often the key to the mother's heart and life. With the baby in the Cradle Roll, the Sunday school holds that key. 4. With the mother interested in the baby's Sunday school, other members of the family are likely to become interested also. 5. The constant stream of babies flowing out of the Cradle Roll into the Beginner's Department is the best attendance feeder that a Sunday school can find. A school with such a feeder, if all the leaks are at least fairly well closed and the teaching is of the proper kind, will steadily grow in numbers and power. The greatest NATURAL feeder of the Sunday school is the growing babies and the best method of securing a firm hold on the babies is through the Cradle Roll Department.

Chicago, Ill.

BRAINERD'S WORDS OF DEVOTION

"I wanted to wear out my life in His service for His glory. I desired nothing so ardently as that God should deal with me as He pleased. I rejoiced in my necessity of self-denial! I cared not where or how I lived or what hardships I went through, so that I could but gain souls for Christ."—David Brainerd.

"If all Christians had this passion the world would be evangelized in a single generation."—Sel.



THE FARM ORCHARD

J. H. Peachey

That farm is indeed a poor one that does not afford a good living for its occupants. Not only should it be a good living, but the best living, for nowhere else are the opportunities so favorable for the best living, as upon the farm.

The farms are not all alike. The soils are vastly different, but the farmers differ even more.

In traveling over the country I notice large apple trees some of them three stories high. This is an indication of a good soil. But they show evidences of decay. The limbs are defoliated, and fruit prospects very poor. On the adjoining farm another scene presents itself. Here are fine prospects for fruit. Trees thrifty and foliage a living green. Naturally soil conditions similar, but the condition of ownership is responsible for the contrast. It is the farmer and not the farm.

Concerning the good living, or the best living, depends largely upon the fruit consumed. A successful orchardist discussing the value of fruit for food, said a man eating heartily of fruits daily was possessed of a finer temperament, and always more agreeable and companionable, than one who ate no fruit or more particularly apples. After the meeting the speaker was criticised by a woman who disbelieved, saying "that her old man ate apples daily and he was always cross and irritable." But the speaker said, "your statement may be entirely true but what would have been his condition of mind had he not eaten any apples?" Difficult indeed to overestimate the benefits derived from the consumption of good, ripe fruits. They certainly have a medicinal value that cannot be estimated commercially. Fruits are even more palatable than the Doctor's Dope, and when eaten with moderation may frequently prevent the necessity of a personal call of the family physician.

While the food value from a chemical standpoint may not be very high, they still enter largely into the supply for the table, and can be used in so many different ways. How they are missed by the housewife in furnishing the daily meal! How hungry the little children become for the different fruits! How the countenance of a child lights up at the sight of a mellow apple or a luscious peach! Just recently I had the satisfaction of seeing some children, and older people as well, fill their bodies

with peaches. A few of them remarked, "This is the first real mess of peaches I ever had."

And yet but little effort made in cultivation of fruits. We grow corn, we raise wheat, we sow oats, we make hay, all these, largely to feed the cattle and horses and we forget some of the good things necessary for that good living on the farm. A small acreage well cared for and cultivated as we cultivate the corn and we would have fruit in abundance. Some work in it? Certainly there is. Not any more than in growing other crops. The returns do not come so quickly, but you can afford to wait. This season we have had the full satisfaction of having all the peaches we wanted for several months. Is that worth while? We also had the rare opportunity of giving good ripe, luscious peaches to some of the sick in our community. Did they appreciate the gift?

When we began planting orchards it was intimated that there was something wrong with me. That I was planting apple and peach trees, and could never expect to secure any of the fruit. Is that the reason that so many people fail to plant? Are they working from purely selfish motives? Are they eating fruit from trees planted by those gone before? Will they reap where they have not sown, and refuse to sow for those following after? Are we living for ourselves alone, or are we living to make the world better by having lived in it?

Have you heard of Johnny Appleseed, the man—poor in this world's goods—possessed with a desire to live for something? In carrying out this desire he gathered apple seeds in western Pennsylvania, carrying them to eastern Ohio and upon the Western Reserve where he planted them. From the efforts of this poor man—poorly clad and practically living much of the time upon the hospitality of the people on the way, "went about doing good" to the extent, that many orchards on the frontier sprang into existence, eventually producing fruit abundantly. Was it worth while?

Belleville, Pa.

"There is as much mental discipline in the study of alfalfa roots as in the study of Greek roots—and a whole lot more profit."

"After testing carefully, I find the best varieties of seeds pay best, no matter what they cost. To buy cheap seeds is fool's policy."

UNCLE SAM AND THE FARMER

Secretary of Agriculture Houston is making some changes in his department that will prove to be of value to the farmer. He has created a new department which will facilitate the distribution of literature among the farmers. The department is styled the Office of Information. It is the purpose of this department to serve as a clearing house and a house of translation for the investigations conducted by the various bureaus of the department.

The purpose of the department has been officially defined thus:

1. A wider dissemination of information concerning the scientific discoveries and researches of the department through the extraction from technical bulletins of material of popular interest or practical value and its presentation in a form that will be understandable and usable by the general public.

2. A better understanding on the part of the public of the work of the Department of Agriculture, of the functions of its various bureaus and offices, of the process on which it bases recommendations, thus to bring about a closer co-operation between the department and the people.

Many bulletins of the department abound with scientific terms and statements that make them too hard to read for the average farmer, and if he does read them he will not understand the various terms used, with the result that he is not benefited thereby. The results of the investigations and plans of the department will hereafter appear in the columns of the daily press, in the magazines and farm papers in readable English. Thus the farmer will be brought into a more intimate relation with the department.

A canvass made in a certain farming section brought out the fact that a large majority of the farmers threw away their bulletins and stuck to their farm papers. The farmers frankly gave their reasons. The bulletins were slow in coming and when they did come they were so hard to read and understand that they had no time for them. But this is to be changed by:

1. Translating the scientific terminology and technical form of the reports of the department specialists into simple language, everyday directions, and interest-compelling form, which will enable the average citizen to capitalize the work of the scientist into personal and natural profit.

2. Getting this information into the hands of the public through newspapers and magazines. The material will be prepared in the form best adapted to the needs of the various classes of newspapers and magazines and with due regard to geographical and commercial territory.

3. To discover and make public news items of agricultural interest, in the form of reports, addresses, and so forth, which would not otherwise reach the public.

4. To assist the various bureaus in maintaining special mailing lists for highly specialized material, so as to place this sort of information to the best advantage and only with such newspapers and magazines as may be interested in its publication.

5. To perform field service through the advance circulation of press material re-

lating to official lectures, addresses, local demonstrations, and so forth; also in connection with local propaganda of corrective campaigns.

"The new department will be manned with a corps of experienced writers who will take the material first hand from the investigators and mold it into such shape that it will be of the greatest possible benefit to the people for whom the original work is intended. In no wise will the treatment lessen the effectiveness of the results obtained by these investigators, for the office plans to cooperate with these men—not censor them."

HOW IS YOUR BED ROOM CLIMATE?

Dr. A. J. Read in a recent address said more people were killed by bed room climate than by any other climate in the world. We believe it. Man can live in any climate and get along nicely as far as air is concerned, if he will only breathe it fresh day and night. It is not the climate outdoors that hurts, it is what we breathe indoors, and especially nights. Man is not a native of indoors. Outdoor life is natural. But we can have the comforts of indoor life and do well, if we will only see that the air is pure and gets the sun's rays freely. But we are after the bed room climate today. When we are asleep nature is clearing out the surplus waste in the body. On account of the activities of the day she has got a little behind. During the night she will catch up, if you give her a chance. And she will store up a good stock of vitality ahead. You can get up feeling splendidly, if you choose it. It takes the oxygen of fresh air to feed the fire of life, to burn up surplus waste and give us vigor. Bad air in a bed room partly shuts the dampers and the fire burns feebly. And we get up tired and lacking in ambition and snap. It is best to sleep right outdoors, on a porch, say, just sheltered from storms, but surrounded by volumes of fresh air. But one can come very close to this in a bed room. Take the sashes right out of windows in summer. Have outside blinds or shutters to close in case of a driving rain. If you have not got a trap door into garret, cut one at once in the hall, or some central room upstairs. Put in windows close to top of gables. In summer take them out. Have screens in these and also in all bed rooms, full size of windows. If house has a flat roof, put a large trap door in roof at highest point. There is always a way. Now go to bed and what takes place?

The air in garret and bed rooms is usually warmer than it is outside. And warm air will always rise, if one gives it a chance. But the openings in garret must be at the top if you want to have it go out freely. As the warm air steadily passes up and out it draws in fresh, cooler air as steadily through the window openings in your bed rooms and you have bar-

rels of fresh air every minute. To open a window at the bottom in an ordinarily tight bed room, during a still night, amounts to very little. Opening it top and bottom is far better. It gives a little circulation of air. Warm air will go out at the top and cooler air come in at the bottom. Two windows thus open top and bottom are better yet, particularly if they are on different sides of the room. But to keep the bed room air about perfect under all circumstances, leave all doors or transoms open, and arrange to have a steady draft up into the garret and out the windows. Every detail of this plan is practical. We have had it in use many years. My study has east, west and south windows with sashes all out in summer. At night I sleep there on sofa bed, with my head right out in all the wind there is. If it blows severely hard I shut blinds on that side. And then in addition to these three screened openings, each $2\frac{1}{2} \times 6$ feet, the door into the hall is open, and also large trap door in ceiling of hall and three windows in gables of garret. And to keep air free as possible from dust there are no lace curtains on windows in my room. And the floor is covered with linoleum instead of carpet. And any stray dust on linoleum is wiped up with a dust mop, requiring no water. We think we have precious near a perfect bed room climate and still we are indoors in case of a storm. The air in hottest weather is fairly cool by bed time. If your garret is low you can still make the plan work reasonably. Now is the time to do it. You will be more comfortable. You will sleep better. You will have more vigor for work. You will be safer from disease. You can live longer and life will be more worth while. Every word of this is simple, natural truth.—T. B. Terry.

A TRAVELING AGRICULTURAL SCHOOL

The Massachusetts Agricultural College has instituted a new feature in its extension service. An automobile truck has been fitted out with all equipment necessary for agricultural demonstration service: spraying, tests for soils and fertilizers, literature calculated to assist the farmer. This is in charge of a trained agriculturist, a graduate of an agricultural college, whose duty it is to travel about the state, spending several days in each town visited. He lives among the farmers and devotes his entire time and efforts to their needs, giving lectures and holding conferences with groups in each neighborhood, and when possible visiting the farm of each person attending these conferences. He is thus able to consider each man's problems individually, and to offer advice and suggestions as the case demands. He is, in short, a sort of traveling agricultural school, with the whole state for his district. No visits are made to

any town except by invitation, but so many calls come for his help that he is kept busy, although the work has just begun. —Country Gentleman.

ONE WAY TO GET GOOD FARM HELP

Anything that injures farmers in general will hurt the nation also. So it is doubly important that we keep our business from being injured. The crowding of working men into the towns and cities is one of these things. It is causing farmers to be short of help. And it is largely the best men, the most expert, the most wide awake, who go to the cities. We need many more such men on our farms. How are we going to get them there? This is one of the big questions of the day. We know of no one thing that will help more than shortening the hours of work on the farm. Having to work less hours a day is certainly one reason why many of our brightest young men seek work in town. Don't say you cannot do this and make anything, for you can. You can see that men do not care to work twelve hours or more a day on the farm when ten hours would bring them as much or more in town. Being on the farm and knowing that he will only have to work 10 hours, as a rule, any good man will try to earn his money. Hired men average as good as other people. And the farmer should help the matter along by the best of management. There is much in laying out the work so there will be no lost time, in keeping good, strong horses, in having tools all in order and ready, and so on. If in any emergency one must ask the help to work longer they should have extra pay. They would get it in the city. And there is no honorable business on earth that can afford to pay men more than an up-to-date, good managing farmer can. A good man will eat no more than a poor one, and probably be worth twice as much to the farmer. So don't let the price frighten you, but pay liberal wages, enough to get good men, and then manage so as to get a fair profit from the work of your man, or men. You have only to make it an object for good men to come to you and stay, to get help enough. The writer has done these things many a year. Ten hours was a day's work as a rule. He hired only good men, paid them liberally and made money. You can do so. To be sure, he was raising crops, not dairying. That makes some difference. But a way can be found on any dairy farm. There is always a way to accomplish what we are determined to do. Let the farmers of America use their brains and work out such problems. It is hardly likely that anyone else will do them for us. Times have changed greatly. Shortening the hours of labor in town has been one change. And farm practices have not kept up. But we can bring them up.—The Practical Farmer.

Current Events

Fighting has ceased in the Balkan states, a treaty has been signed which allows Bulgaria to make claims for a revision. That such revision may be possible seems to be indicated by the demand of Austria for one. Bulgaria, who bore the brunt of the fighting against Turkey, overleaped her ambition when she picked a quarrel with her allies in order to secure the lion's share of the spoils, found herself unable to cope with them, and to further humiliate her Roumania took up arms against her and she was compelled to sign a treaty whose terms were very humiliating. The result is that Bulgaria lost some of the territory that was given her as a result of the victory over Turkey, and while the Allies were fighting, Turkey mobilized her army and recaptured some of the territory ceded to Bulgaria by the London treaty. Adrianople is again in the hands of the Turks, and recent reports intimate that Turkey will retain it and give other territory as compensation for it. Thus the Turk strengthens his position in the Balkan Peninsula. As the situation now stands Roumania occupies a kingdom more populous than that of any Balkan sovereign state. According to figures published in the London Times the population is distributed as follows:

Roumania,	7,600,000
Bulgaria,	5,000,000
Greece,	4,500,000
Servia,	4,000,000
Albania (about),	2,000,000
Montenegro,	500,000

A summary of this treaty as given in the London Westminster Gazette, we here quote:

"What, as things stand, is the exact position of Bulgaria, for that is the determining fact both for the immediate and the remoter future? Roughly speaking, the peace for her has been made not on the basis of her victory over the Turks, but on the basis of her defeat by the Allies. She gets only a little triangle of Macedonia, with Strumnitza as its apex, lying between the Servian and Greek boundaries; she gets a narrow strip of Aegean coast, with no desirable port and very uncertain and difficult access for a railway, and as much of Thrace as she can recover from the Turk. Greece has been unyielding in her claim to Kavala, and though certain concessions on her part are spoken of in the last stage, these are not important enough to be defined specifically. Servia and Greece divide the rest of Macedonia between them, but the former has apparently promised to make certain concessions to Montenegro 'corresponding to the aid which she has rendered in the war against Bulgaria.' To complete the story, we must add that Roumania has cut off and annexed a considerable slice of northern Bulgaria, so that the Bulgarian people have

to submit not only to the disappointment of their hopes, but to the actual loss of territory which till now has been theirs."

This treaty, however, does not finally settle the final boundary of the frontier. It is thought that possibly the European powers will not be satisfied and will ask for a readjustment of these boundary lines. Russia desires such revision, while Germany is opposed. The danger that may result from the success of Roumania is pointed out by the London Daily News:

"Roumania will be the greatest of the States, which is what she desired; and the other States, having made the sacrifices from which she profits, will be sufficiently near equality to hold out a prospect of permanent rivalry and unrest, which is what Russia and Austria want. Speculation is venturesome, but it can hardly exclude as the outcome of such an arrangement an ultimate division of the Balkan Peninsula between Austria and Russia."

The losses sustained and the financial expense have been summarized as follows: For the first war: "Bulgaria—350,000 soldiers mobilized; 80,000 dead; \$300,000,000; Servia—250,000 soldiers; 30,000 dead; \$160,000,000; Greece—10,000 dead out of 150,000; \$70,000,000; Montenegro—8,000 dead out of 30,000; \$4,000,000; Turkey—450,000; 100,000 dead; \$400,000,000. For the second war: Bulgaria—60,000 dead; \$180,000,000; Servia—40,000 dead; \$100,000,000; Greece—30,000 dead; \$50,000,000." Approximately a billion and a quarter of money spent with all the loss of life and damage to property, and yet there is no definite settlement of the points at issue.

On the morning of September 2 The New York, New Haven and Hartford Railroad had another disastrous wreck, with a toll of twenty-one killed and nearly half a hundred injured. This is one of a series of fatal wrecks this road has had within the last few years. Its monopolistic tendencies and its poor service became so notorious that a searching investigation was inaugurated some time ago. This resulted in the expose of the system and forced the resignation of President Mellen, who it was shown, was bent on gaining a monopoly of the railroad traffic of the New England States, and was investing hundreds of millions of dollars in buying trolley lines, in a number of cases paying more than twice their value for these lines. He neglected to improve the service and supply the necessary equipment for the public traffic and failed to provide proper safety devices, and exercise strict discipline among the employees. All these factors contributed to the many fatal wrecks. The Morgan interests were the fiscal agents of the New Haven and are said to be responsible for the monopolistic ambitions of its former president. After being fiscal agent for a period of ten years the value of the stock has decreased until it is only about half of what it was ten years ago. After burdening the railroad with debts the Morgan interests withdrew as fiscal agents after the last wreck occurred. It is generally con-

sidered advantageous to this railroad to be freed from the Morgan control. Howard Elliot, the new president assumed his official duties on the day of the wreck. He is said to be the modern type of railroad president, the type that guards the interests of the public and endeavors to give the best possible service. This road has had seventeen wrecks within a period of twenty-seven months with a toll of 74 killed and 425 injured.

"One of the results of the oppressive laws and backward conditions in Russia generally today is the appearance, during the past year or two, of 'hunger hooliganism.' Assaults, depredations on property, robberies and similar crimes are of daily occurrence, and the police are apparently indifferent. The situation has become so serious that Maklakov, Minister of the Interior, recently called a conference of governors and other high officials to consider measures against the evil. As yet, however, the administrative wisdom of the Russian bureaucracy does not go further than the time-honored method of 'suppression.' It was decided to give the governors special powers to deal with the hooligans summarily without trial. This measure proved to the liking of the provincial autocrats, and they applied it so vigorously that the Minister was compelled to advise them to use their power with more discrimination. But Russian hooliganism has its causes far deeper than such measures go. It is no doubt mainly due to the dire poverty of the people and to alcoholism, which is one of the largest sources of income to the government. Last year there was realized from the sale of alcoholic drinks, which is a government monopoly in Russia, more than 800,000,000 rubles (\$400,000,000). Minister Maklakov with an amazing frankness finds that the severe climate of Russia makes alcohol "a vital necessity to the masses"—not a very statesmanlike point of view as westerners would consider it."

The great Mississippi dam at Keokuk, Iowa, one of the engineering marvels of the world and the largest water-power project, was dedicated on August 26. This dam, 4,568 feet long, 53 feet high, 19 feet wide at the top and 42 feet at the base, backs the water up stream for sixty-five miles forming a large lake. For three years 2,500 men have been building the huge barrier, which cost \$27,000,000. The power house is nearly 2,000 feet long and 177 feet high. Here are to be installed thirty turbines, each of 10,000 horse-power. The electric power generated will be distributed in the three adjoining states, for manufacturing, lighting, and transportation purposes. Scores of manufacturers have sought and obtained locations where they can be sure of a cheap and never-failing power to run their machines and also have good transportation service. Since the project was first taken up the growths of the cities and towns in this section of the Mississippi valley has been marked.

A terrible narrative of death by starvation of over one hundred fishermen and their families in Nova Zembla, an island in the Arctic ocean north of Russia, has just been reported. The dead bodies were found by a scientific expedition that visited the island. Last winter was very severe and the fishermen were unable to secure fresh supplies of food at the usual periods, and, the sea being frozen, it was impossible to obtain fish. In one hut was found the diary of one fisherman. The last entry reads: "We have no more provisions, and we cannot secure any fish. Vessels were seen approaching today, but it was only an illusion. It is terrible to see our children dying of hunger. They come and cry to us for food. We are reduced to eating our woolen garments. We all keep on hoping for help. All the children are dead. We are now four fishermen living, and two women. Our sufferings are indescribable. Two men just died. They tried to stave off hunger by eating the flesh of their dead comrades." The diary ends: "Ignoff, am last survivor; am very feeble; am trembling, and my eyes failing."

The daring French aviator, Pegoud, performed the remarkable feat of describing a gigantic "S" in the sky, during which he was flying upside down for about a quarter of a mile. The following day the feat was repeated before an official body. To perform the feat he mounted to a height of 3,000 feet, describing a curve; then the forward part of the machine was seen to incline toward the earth. "Through glasses the spectators saw the propeller slacken and the monoplane further incline until it was perpendicular with the earth. It seemed as if nothing could stop the headlong plunge. As the machine dropped swiftly the tail tipped again toward the earth, and the pilot appeared head downward. Seconds, which seemed hours, passed. With an almost imperceptible curve the machine shifted its course to a straight line, the pilot in the same direction." Experts declare this feat was an epoch making experiment toward the attainment of safety in the air.

The plan of Governor Major of Missouri, to appoint August 20 and 21 as "Good Road Days," of which mention was made in the preceding issue, has proved a success. The Governor is so well pleased with the results that he will endeavor to have National "Good Road Days" by next year. He intends to call upon every governor of every state to make August 20 and 21, 1914, "Good Road" days. The net results of the two days' work show that at least 250,000 men worked during the two days, and the value of the work done is estimated to be worth about \$1,500,000. The Governor in company with Governor Hodges of Kansas donned overalls and worked shoulder to shoulder with bankers, farmers, merchants, convicts, etc. In some districts all business was suspended. The women rendered faithful assistance by providing lunch for the men.

Mayor Gaynor of New York City died of heart disease on the steamship Baltic while enroute for Europe, on September 11. He sailed from New York on September 4 in poor health, expecting to spend only a week in Europe and then return, hoping that the salt air would enable him to regain strength. He was a candidate for re-election. The mayoralty fight in New York this fall promised to be a bitter one, as there were three candidates in the field. The removal of Gaynor may narrow the fight down to the two remaining candidates as it is not supposed that a third candidate will enter the fight. The indirect cause of his death is said to be due to the wounds received a few years ago while boarding a vessel for Europe, at the hands of a disappointed office seeker who shot him. The bullet was never removed from his neck and has caused him trouble ever since, bringing about his failing health.

Lieutenant-General Chang of China, who spent three months in England in an endeavor to induce England to release China from her obligations to receive any more opium from India, returned to China the middle of August to report to his government that he failed in his mission. In a statement issued to the British public he says: "Our people are deadly in earnest in their efforts to rid themselves of the opium evil, and they cannot help feeling resentment against a country which is forcing upon us the very article by which we were degraded and disgraced. It is intolerable when we reflect that while we are sacrificing millions of revenue and hundreds of lives in struggling against enormous difficulties a foreign country should force us to receive for two or three years longer the poison we so earnestly are trying to stamp out."

"The cost of living on June 15 was approximately 60 per cent higher than the average between 1890 and 1900; more than 3 per cent higher than it was a year ago and nearly 15 per cent higher than it was two years ago." . . . "There was a steady increase in the scale of wages paid to labor in this country in the past six years, and this was accomplished in the face of a steady reduction in the working hours of labor." The last quotation throws some light upon the reasons for the first.

It is announced that the rabies germ has been isolated and cultivated by one of the scientists connected with the Rockefeller Institute of Medical Research, Dr. Hideyo Noguchi. For thirty years scientists have sought to isolate this germ which produces hydrophobia, but hitherto have been unsuccessful. Dr. Noguchi began his experiments in 1912, nearly fifty series of cultivations being necessary. Dr. Noguchi was born in Japan in 1876.

August 28th the Carnegie Peace Palace at the Hague was dedicated.

Illinois has decided to employ convicts on her roads. Sentences of prisoners who do good work on state roads will be commuted ten days for each thirty that they work on the highways. The honor system will be used; convicts whose term is under five years will be ineligible, and counties which are the beneficiaries of the plan will be required to pay fifty cents a day to maintain each convict employed.

Reports from Avalona, Albania, the provisional seat of the Albanian government, state that a reign of terror, as bloody as any in history, exists in northern Albania. Servian soldiers have spread throughout this territory and are murdering and burning without restraint. It is charged the Servians are trying to depopulate the country so they can colonize it.

On September 2 the eleventh Zionist Congress opened in Vienna, Austria. The Congress decided to raise a large fund for the establishment of a large Jewish University in Jerusalem. It was also stated that Turkey looks with favor upon the proposal to have the Jews settle in the Holy Land.

The Democratic tariff bill passed the Senate on September 9. It had formerly passed the House of Representatives, but the Senate made some changes upon which the lower House must pass before it goes to the President for his signature. Congress is now considering the Currency bill.

The Prussian government has bought a gram of radium for \$87,500 for hospital and scientific uses. Prof. Hys is making an appeal to the nation to subscribe to the fund for the purchase of radium which already has reached \$200,000.

Convicts serving terms in the Ohio Penitentiary or their dependents will be given compensation for their labor, on and after September 1. The amount of compensation to prisoners will range from 1 to 6 cents per hour.

SUBSCRIPTION RATES

The special rate to new subscribers still continues in effect. We agree to send the **Christian Monitor for the rest of this year and all of next**, until December, 1914, (including the December number) **for 75 cents**. We will also include a copy of the current issue and one of the September number (while they last) for this price. Our friends will kindly make this offer known to their friends not now subscribers.

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Miscellaneous

THE BEEF SHORTAGE

The people of the United States are awakening to the fact that there is an actual shortage in cattle, and that a serious situation confronts them. Nor do Government officials and competent investigators see any signs of immediate relief, in fact the best experts hold out no hope for a more adequate supply in less than seven years.

"Although the population of the United States is steadily increasing and although the consequent demand for meat increases in like proportion, in the last six years there has been a decline of more than thirty per cent in the number of beef cattle in the country."

The prices paid for food animals during 1912 were exceptionally high. Whenever the prices are high the natural tendency for farmers is to rush everything salable to market, including immature animals, and even breeding animals. This will bring about a future shortage.

The exportation of animals and animal products has been decreasing and the importation of such products increasing, the importation of such products during 1912 was more than \$60,000,000 in excess of that of the preceding year.

The big ranches of the West are being broken up and divided into farms or diverted to sheep grazing, thus diminishing the supply from this section. Then the increase in the price of corn and other feeds has made cattle feeding a risky and expensive undertaking, especially as for a considerable time the prices received were unsatisfactory for the feeder. Consequently for these reasons cattle raising went into disfavor and resulted in the present shortage.

The Agricultural Department is making strenuous efforts to get the South to take up cattle raising. It is claimed that they can raise as good cattle as the Western states. However the tendency at present is for the southern farmers to sell their scrub cows for from \$15 to \$20 a head to western cattlemen, who ship them west for breeding purposes. One ranching company recently bought 12,000 head in two counties in Florida. One live stock agent of a certain railroad recently was contracting to ship four hundred carloads of breeders from Florida. The Government is trying to persuade these southern farmers to keep these cows and breed them and raise stock.

It is reported that a large packing house has an agent in Alaska investigating the possibility of getting a supply of meat from the reindeer herds which are said to be flourishing ever since the United States placed them there. However the transpor-

tation is a serious problem. With the present facilities it was estimated that the cost of this venison would be about 75 cents per pound until it reached the eastern markets.

"Bad habits are a formidable enemy of the gospel. The grip of opium, foot-binding and ancestor worship, is holding the Chinese away from Christ as though they were ropes of steel."

The latest statistical report of the number of missionaries in India gives the following:

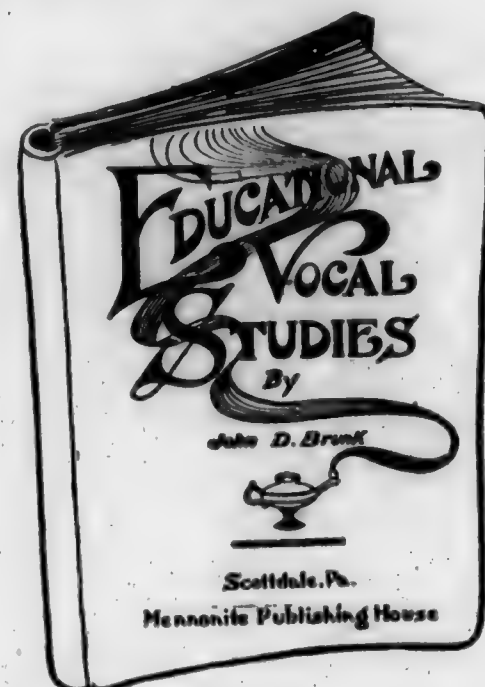
18 Presbyterian societies	733
8 Church of England societies	640
12 Baptist societies	630
7 Methodist societies	582
12 Lutheran societies	579
3 Congregational societies	270
48 Minor societies	767
Salvation Army	186
Total	4,387

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EDITORIAL

these outlines will have an opportunity in the Y. P. B. Meeting to give expression to the knowledge gleaned and thus enable him to fix the truth more definitely in his mind. Thus the active Christian worker may secure a more comprehensive knowledge of the subject and receive inspiration to continue his studies further.

We also want to make reference to the exposition of the Book of Romans, the thirteenth installment of which appears in this issue. Romans is one of the great doctrinal epistles dealing with the plan of salvation. Every Christian should be familiar with its teachings, and especially the minister and Christian worker. The

expositions are clear and forceful. We request a careful reading of these expositions in connection with your study of Romans.

We are confident that the editor of this department, Bro. Coffman, will be glad to receive suggestions relative to the work of his department. Friendly criticisms and suggestions are always appreciated and will be cheerfully considered. We believe this to be true of every one editorially connected with the Christian Monitor. We desire to know the wants and needs of our readers in order that they may be supplied if possible. We are all co-laborers together in the work of the Lord. Let us therefore assist one another in the way of true holiness.

CUTTING THE COST OF LIVING

Karl de Schweinitz

Use common sense in the kitchen and you will often not only be able to reduce the cost of living, but also to conserve your health. Many people are dissatisfied unless the table groans under a dozen varieties of food. This is unnecessary. A few well-cooked foods are best. Mixtures frequently cannot be properly handled by the digestive fluids and the variety becomes a burden rather than a help.

See that what you eat is properly cooked and eat it slowly. Much of the food we take into our bodies is not assimilated, either because it is eaten rapidly or has not been properly cooked. Remember also that it is false economy to purchase food of such poor quality that it has to be thrown away. Another false economy is the cooking of food so poorly that it is not appetizing. Such material usually ends in the garbage pail.

Often also, much money is spent in buying specially prepared foods when the raw material might have been purchased at one-quarter of the price. The whole question of the quality and quantity of food for the table is largely a matter of common sense. Without the exercise of judgment, extravagance and sickness may result. Where common sense is used we may expect health and economy.

"If the churches of this country were equally distributed, there would be one for each five square miles. Each organization would have ninety members, which would represent 32 per cent of the population. Only 25 per cent of the membership regularly attend worship."

"The Yiddish language is, according to Prof. Julius H. Greenstone, 'a Golus' or 'exile' language. It is Hebrew mixed with the language of whatever people the Jews may be among, such as Germans, Spaniards, Greeks, Persians, etc."

Y. P. B. MEETING

(Continued from page 312)

boastingly but to the honor and praise of our heavenly Father.

We have not time to speak of our Publication Board which distributes Christian literature to the value of from \$25,000 to \$30,000 annually. The Board of Education looks after the intellectual training of our young people.

As we think now of the progress that has been made under many trials and disappointments, and consider the advantages and opportunities that our young people now have, and seeing also the number of young people the Church has today who have consecrated their lives to the Lord and His service, we have great expectations that the religious work of the future may be multiplied a number of times over that of the past.

Plans for Them

These must always be made according to the specifications as given in the Word of God. Pilate said, "What I have written, I have written." So it is with God's Word, the same is unchangeable. You dare not follow the plans of these Christless, man-made institutions lest your life for God and the Church will be a failure. Remember "except the Lord build the house they labor in vain that build it." This was clearly demonstrated in the building of the great Titanic. As she sailed on her maiden voyage she was declared unsinkable. But when the testing time came when she struck the iceberg she was rendered powerless and all who stayed on board perished with her.

"Young men shall see visions and old men shall dream dreams." Joseph had visions. He believed them and laid his plans accordingly. So, too, should our young people have high ideals of life in order to reach the highest standard of usefulness. These higher ideals are only conceived as we learn to know God by prayerfully studying His specifications as found in His revealed will, the Bible, which has so often been tested and tried in all ages and always proved true and perfect.

Thousands of our young people, in the past have made a failure of their lives by not taking heed to the well tried and perfect specifications in making their plans and building for eternity. Timothy was successful in his spiritual life because he had learned to know the Scriptures from a child. May thousands of our young people do likewise.

Wooster, O.

BIBLE STUDY

(Continued from page 303)

2. By teaching of Paul.
- III. His Christian service.
 1. Profitable.—V. 11.
 2. Ministering to the suffering.—V. 13.
 3. Willing to amend for wrongs done.—Vs. 11, 12, 15, 16.
- IV. The manner of Christian service.
 1. Faithful as a son.—Vs. 10, 11.
 2. Loving as a brother.—Vs. 15, 16.

O TASTE AND SEE

October 26

The Testimony of One who had Tasted.—Eph. 1:1-14.

- I. Thanksgiving to God for the blessings of salvation. Vs. 3-6.
- II. The Heavenly honors of salvation.—Vs. 4-6.
- III. Rich graces of salvation.—Vs. 7-14.—Redemption, forgiveness, promise of heaven, Holy spirit the earnest of Heaven.
- IV. The call to others to taste and see that the Lord is good.—Vs. 15-23.

"Every man who owns an automobile ought to know that the soft cushion tires that minister to his comfort on rough highways may have come from rubber secured along the Amazon by means of a system of cruel human slavery like that of the Congo. He might then contribute the price of one tire toward sending the gospel in that region. It is hoped that the discovery of atrocities there will draw the attention of the church to these utterly neglected people."

"The Salvation Army now has twelve settlements in India for dealing with the 'criminal tribes.' The number dealt with is 2,300 from six tribes, and the success has been very encouraging."

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CHRISTIAN MONITOR

NOVEMBER, 1913

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction.—The unthankful heart like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessing, only the iron of God's sand is gold!—H. W. Beecher.

SELECT READING

WHEN THE CHILDREN COME HOME

It was at a little railroad station in a small country town. An old man and a small old lady bearing evidence of being country folk, were on the platform waiting for the incoming train, which was a little late. The old lady, talkative, kindly, and sure that every one must be interested in all the affairs of her own small world, and particularly interested in the great happiness about to come to her that day, said to a friendly-looking woman on the platform:

"The train ain't likely to be so very late, is it?"

"I think I heard the agent say that it was about fifteen minutes late," was the reply.

"I hope it won't be longer. Seems as if I could hardly wait that long. You see our children and gran'children are all comin' in on that train to keep Thanksgivin' with us. They always come home to keep Thanksgivin' with father and mother. They've never missed a Thanksgivin' yet, no matter how inconvenient it's been for them to come. It's so that they can all meet at the junction about fifty miles down the road, so they all come in together—our four children and seventeen gran'children. Ain't pa and me got something to be thankful for?"

"Indeed you have."

"This year there'll be a new gran'baby we ain't seen—our daughter Letty's baby. It's only six months old, and I'm just wild to get hold of it. Of course he'll be the nicest baby of all. The last one always is, you know. But of course they're all just as nice as they can be—God bless 'em!"

Her voice was a little unsteady when she added:

"Then there'll be one less in our son Harry's family. He's lost his little Lucy since last Thanksgivin'. But he's three left, and he and his wife ain't as them sorrowin' without hope. They know just where she is—dear little soul. We'll miss her dreadfully, but it's a comfort to know that she's with Him who 'carries the lambs in His bosom,' and that's something else to be grateful for—the assurance that she's safe in the arms of Jesus. Our daughter Mary will have her five fine boys with her, and you can be sure we'll have lively times at our house the next few days. I been bakin' and fixin' for it for a week, and there's two big turkeys and a pair o' fat fowls that don't know how brief their days are. It takes a lot when there's to be twenty-one to

dinner, besides ourselves, but they'd be just as welcome if there was twice as many of 'em. Sometimes we're rather put to it to know where to lay 'em all, but we tuck 'em away some place. The gran'children sometimes draw cuts to decide about which of 'em shall sleep in the little trundle-bed their fathers and mothers slept in when they were children. Then, of course, they're up in the attic and all over the barn, and rummagin' around ev'rywhere, just like children. But it don't worry me none—children never did. I pity them that children worry, don't you?"

"Yes, I do; for it proves them to be discontented and unhappy."

"I'm never so happy as when my gran'children are around me. Sometimes I think I take full as much comfort in doin' for 'em as I took in doin' for my own. I enjoyed makin' the half bushel o' doughnuts and the big stone jar o' thick, old-fashioned cookies I made for 'em yesterday. They always expect gran'ma to have unlimited doughnuts and cookies for 'em, and when it comes to pies!—well, there's just an even fifteen on the pie shelf in my pantry, and mince-meat enough in the jar to make twenty-five more—and they'll be needed before the children go home. I often think—is that the train coming? Why, it is! Pa! Pa! The train is coming!"

Five minutes later the twenty-one expected guests were on the platform, and the old couple were radiant with joy.

"Here's Jimmy, pa! See Jimmy!" cried the old lady.

"And here's the new baby! Dear little thing! Ain't it cunnin' though? Don't let it get cold!"

"Why, Tommy, how you have shot up the past year!"

"This ain't Janie? Why, child, I'd hardly have known you! Here's Sammy!"

"See here, ma! Look at Henry in his long pants! He isn't our little Henry no more! And here's Letty with her dresses to the ground! Got a kiss for your old gran'pa, Nelly? Of course she has! And if there ain't little Alice, rosier and purtier than ever! Why, Bertie, is this really you? My, my! What a big boy you are!"

"Get the teams around, pa! We must get 'em all home and get dinner under way! Most starved, ain't you? You sure the baby's warm enough, Letty? Mustn't catch cold for anything in the world! Of course you can drive goin' home, Tommy! We brought the two teams. I drove one, and you can drive it goin'

home. I want to hold the baby, anyhow. I declare, if it ain't just sweet to see all of you once more! What do folks do that ain't got no children to come home? I pity 'em! You feelin' real well, son? Seems to me you look a little peaked. Car-ridin' always gives you a headache? So it does me. I'm glad it's only that. Mother will make you a cup o' tea the minnit we get home. Then you'd better go right up to your old room and lie down a spell. Got all your things? Yes, yes, deary, I know gran'pa will let you drive his team! What's that, Freddy? How's the little bossy calf we had when you were here last year? Why it's 'most a cow, deary. But we've got two more. Of course you can name 'em! Come on, now! I'm anxious to get you home and get your wraps off so I can reely see you! You're hungry, be you, Willie? Was there ever a boy who didn't get hungry when he went to his gran'-ma's?"—Sel.

AN EXTRACT FROM A DIARY

We have heard of Norman McLeod, a preacher in Scotland. To him, as to all Christians, there came a sense of God's goodness, and thus he wrote in his diary:

"God knows me better than I know myself. He knows my weakness—what I can do and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways in which seem to me almost a waste in life advancing His cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow-men.

"How kind, how good, how compassionate art Thou, O God!" O my Father, keep me humble! Help me to have a respect to my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, enmity, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joys of humiliation, which is seeing Thee as all in all."—Alliance Weekly.

A few years ago Hiram Maxim, the great inventor of implements of war, wrote an attack on Christian missions. The rationalist press association of Shanghai, China, translated this attack into the Chinese tongue and published it. The Chinese courts have decided that the article can not be circulated in China. A member of the Supreme Court of Shanghai, where the case was tried, says, "I never before read such balderdash." Mr. Maxim may be an expert on guns, but not on the Gospel.—The Missionary Intelligencer.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTSDALE, PA., NOVEMBER, 1913

No. 11

LETTERS AND PICTURES FOR ISABELLE

XI

Mt Nebo Studio, Oct. 6, 1913.

To Isabelle,

St. Louis, Mo.

Dear Cousin Isabelle:—

My sister and her hubby from Tuleta, Texas, after spending a month here at Mt. Nebo, have again returned to the great "Lone Star State." One day while they were here brother E. J. took them and his family in the carriage to the backwoods districts on the Savage River to fish. I was sorry that I could not accompany the party for I then should have taken a picture of the old log school house for you where I had my first experience teaching. I taught four days then quit in disgust and hiked out. This, my first experience tutoring in this large old cabin in a deep, narrow, lonely ravine were the most sere hours ever passed in my life.

In order to reach this school district I traveled for miles through a once thickly timbered pine country, along a deep canon, trailed by a small stream; a good road bed and the remnants of an old log slide that still remained from the time the logs were slid to the Savage River whence they were floated for many miles to the town Bloomington and there sawed into lumber.

The large barkless stumps that remained of the trees preached sermons of the past, and their charred, dead stare cast a gloom over the present. Close to the school house there still remained standing a few small, green pine trees, that kept up a forlorn whispering as it seemed to me, for departed companions in the bleak autumn winds.

On the morning of the second day I had been in the place a cold rain began to fall and a freezing wind turned it to snow by the time twilight deepened over those bleak hills. Even on a bright day at the best it seemed to me to be the most dried-up, drowsy, God-forsaken place I had ever been into. But now dreariness grew to sadness, then to pain.

To a more poetical turn of mind my situation might have appeared to be in an amphitheatre of God's own make, adorned with all the drapery of the fading, flashing foliage of the forest. But to me it seemed like existing in a large kettle, with walls reaching two miles

towards the sky, for this is the distance to the tops of some of those mountains. At noon of a few bright days the hazy autumn spread a shimmering shroud over the narrow valleys of my unhappy abode. To the north of the old school house lay range after range of hills, sleeping in awe and solitude. I earnestly longed for the return of springtime and the morning glories. The sere leaves chased by the autumn wind seemed to me like birds taking their departure for more sunny climes. The fringed and rasping foliage remaining on the twisted scrub or jack oak seemed to freeze my very soul, the bending sky, and the awful hills rising on all sides, preventing me from seeing out, piercing the nebulous blue they seemed to want to enclose and rob me from one source of light. Everything around me aggravated me and seemed to mock my mournful dwelling and added sorrow to a sad and homesick heart. At the first stage of the depression of my spirit I thought perhaps it was only an awe that one experiences in seeing life depart from anything living, once full of music and movement, now mute, cold and motionless.

Was it the death of the katydids that only a few months ago had furnished their screeching echoes upon a thousand hills? Was it the absence of the songs of the birds and the death of the flowers? Or was it the glimmer and gayety of a large and happier school I had not long since left in the "Keystone State" at Springs, Pa., that fell on my mind's eye and caused the darkness to appear more dense? Or what was wrong? Perhaps it was a reaction that had set in from an enjoyable time just previously spent at a teacher's institute with one hundred and fifty others who were now not as one, but as one hundred and fifty. We were now separated to enter upon the coming life of peace and pleasure or peril and confusion, without the common fellowship that before aided us.

Only about five days previous to my first day's experience in teaching I had heard a humorous and instructive lecture at our county institute on the subject of "The Teacher's First Day in School." To hear it was to laugh and cry in the same breath. With a Bible in hand this lec-

turer stood calmly before his audience, consisting mostly of the teachers of Garrett County. He kindly demanded attention. "We were for a little while his school. Sweetly I imagine I see this warm-hearted Pennsylvanian, Henry Houck, stir the fire of sympathy and enthusiasm and light a light that we saw and warmed ourselves by. Among the many words that he uttered none was made so emphatic as the word sympathy. Sympathy! Sympathy for the orphan, the simple-minded, the ordinary child, with the petition, "Pray give me a little sense."

After listening to cheerful speeches and seeing the bright side of school life portrayed by philosophers and friends of education, that decided me; my heart was in school room work more than ever. I concluded that I would be happy teaching. My desire was greater than ever to be of use to the world, to benefit my fellowmen, to begin to teach. And when a friend of mine, John Custer by name, warned me that the work in this particular school would be rather lonesome, and that I must not get discouraged and give up the school too soon, my reply was, "I have contracted to teach that school and shall stick to it till the last button drops off of Gabe's coat."

My preparatory work in the normal school was very pleasant and my associates were very dear to me. After leaving the preparatory school I went to Baltimore city, but returned home several weeks later to apply for some country school. The schools had nearly all been taken up as it was late in the season. After applying for several schools in our settlement and finding that they had teachers, I set out for more rural fields, and thus it happened I succeeded in finding this school without a teacher, and of course, the trustees were glad to have me try my hand.

"Blues" had been mentioned to me as being one of the diseases that afflict teachers, but as for me, this seemed to only afflict people of a peevish, melancholy nature. At the preparatory school, I was interested one day to listen to one of my school fellows, Norman Maust, as he related how he had once gone away from home for two weeks to cook for a number of men and Gideon Miller, the traction engine builder, who were sinking a well for oil. How I smiled when he said he was so homesick he did not know what to do. He was afraid he would die

and that when he got back home again he was actually so glad that he cried.

At the time I applied for the school I had been attracted with the wonderful mountain scenery in that section of our county, and had been told by a fellow teacher who had found employment in this school several winters, that I would have to go a mile to see the sun shine. He told me that the sun would not shine at all against some of those hills during the winter, for some neighboring hills during the winter months cast a shadow on the ravine all day. He added, "This is true." He furthermore told me jokingly that the sun could only be seen about once a day at noon and that one would have to lie on his back to see it.

This old, log school house stands on high pillars against the foot hills of the north side of a high mountain, overlooking the rocky Savage whose waters frothed on its rocky channel rumbling daily on to join the blue waters of the Potomac.

After being in the place five days and teaching only four I hated inexpressibly all my surroundings. Sinfully, one evening as I stood in the road meditating against the mountain sides, I wickedly wished to myself that I could cause that large mountain to fall and cover my books and all my school house.

I had never experienced such a feeling before and can but faintly describe it now. Was I homesick? I could hardly tell. I was ashamed to go home. Were the people not kind and civil? They were as kind and courteous and social as I had ever met anywhere. Only about three miles from this place was the old home of Maryland's good governor Thomas and my mother.

My school opened with a membership of six children. The youngest was a boy five years old, Nimrod by name; the oldest a girl of nineteen, thus giving me an enrollment of only five legal pupils.

I boarded at Nimmie's home, whose father was a great hunter and story teller. He had an old water power grist mill, but did not work at it all the time. The old hunter had killed a young ring-tailed coon which I helped to devour with a great deal of novelty. I presume his boy was named after the great Bible hunter, Nimrod. The old gentleman told me one evening that he had set a trap for eels in the fore-bay of his mill race and expressed a hope that he would have a mess of eels for the next dinner. I was very anxious to have more novelty in the form of snake-like fish, as I had in the past tried a good many kinds of meats and was sure that I could eat and relish anything from a green frog to a turtle and ground-hog.

Little Nimrod when called to his class wanted me to sit down so he might swing on my crossed leg, and learn to read and say his a, b, c's. At recess and noon he begged for my school bell. The boys and girls were very kind and tried

to cheer me when I spoke of giving up the school. For they were thirsting for learning. They wanted me to stay, but I could not be comforted. A most beautiful little girl, Elsie Custer, whose father was tragically killed by taking "a back kant" on a log and being thrown over a high cliff of rock, brought me a nice, large, red apple one morning, but my appetite seemed to be impaired. I dreamed much and slept little at nights. I had never thought so truly of the sentence, "Worry kills quicker than work," as I did then. It is strange how much a mind can think, think, think, under strained circumstances. I ate my last meals there in silence and heaviness of spirit and I could in no possible way help but feel unusually forlorn in my large old school house, used for a church at times, with its broken stove, its long benches and no desks. A long pulpit running across the front end had the good quality of keeping the teacher up and doing. The badly worn floor allowed you to see out of doors through cracks in the boards. The wind sang me a sad song under the high pillars and I looked forward to suffering from the cold.

The four days spent there seemed to me a very long time in this furnace of experience. I was simply stranded on the rock of disappointment. Even the old, fall flies that came crawling forth from old cracks in the late fall sunshine and warming themselves by my dull fire seemed to be sad because I was sad. That doleful woo! woo! death-like sound from six or ten thousand flies that I suppose were between those four walls, sounded to me like dying echoes in a death vault.

On the morning of the fourth day in school I opened the day's work by reading the third chapter of Job. In the evening I gave a short farewell address announcing my intended departure in the morning. I am sick, sick of everything about me, thought I. In this condition how one sees so many disadvantages and but few advantages. I questioned myself why. Why should I be doomed to weary five months away ten miles from the post-office? The next morning found me traveling the same ravine up stream which I had descended only a short time before. At nine o'clock the sun had not yet made his appearance over the eastern mountains.

Painful and sad as this experience was it was the best schooling I had ever had, or hope to have. In the first place it taught me that there is such a thing as discouragement. Secondly, it trained me to study school tactics and caused me to think how to overcome obstacles. Thirdly, it gave me a more sympathetic heart, which every teacher so much needs to lead those baby feet over new paths, which would never get anywhere were it not for a courageous and sympathetic guide.

I had studied what to do with an overcrowded school but had not considered a

small, lonely school. I mention the facts of failure, dear Isabelle, not because I am proud of it, but to encourage you that it is not the rabble of the crowd of your city school nor the solitude of your Ozark goat ranch that may count for the whole thing in either joy or sorrow. Since abandoning my first school my lot has still been cast in teaching in many pleasant places. I have enjoyed many pleasant days in the school room. And let me assure you, Isabelle, that I feel that there is no other field of labor that presents so many opportunities for building character as teaching daily.

I mention the fact of failure not because it is an honorable thing, but to encourage you who may think once a failure always a failure. For I see yearly around me someone abandon school and with a woe begone tale renounce it a horrid life. Some after teaching a week or two, we find deserting school forever. Others may worry along a year in a place not suited to their temperaments and give up, never to enter the field again. Yet they have enjoyed the preparatory work. We find teachers unsuccessful in one school and happy and successful in another a year later.

Dear Isabelle, my letter is long already and may seem to you a long, drawn-out agony but I am only half done on the subject and must saw off for this time and beg to remain,

Your cousin,
Max. Ex. Leo.

Seekers after God

When traveling in Central Africa the people usually ran away from us, the first white men they had seen. But a quarter of a mile outside one village we were met by the young chief and his escort, who cordially shook hands; they were well dressed and clad. We were greatly surprised. They brought us to a number of logs in parallel rows under a shady tree. To our astonishment they said this was their church where they worshiped the true God. "We only know," said the chief, "that He is the true God, Father of Jesus our Savior." He then produced a well-worn catechism, and told us that fifteen months before he had heard a native preacher who told some things out of the book, which my informer could not read, but some pages of which he had learned by heart. He had then returned with the good news to his people. They heard gladly, and for fourteen months they had gathered twice daily to worship God, repeating the part of the catechism and singing their three or four hymns. "There," said he, pointing to a rubbish heap, "are the scores of fetishes we used to worship which cannot save us."—Bible in the World.

In the reign of Edward I, A. D. 1300, the cost of a Bible was \$175. A. D. 1900 in the reign of Edward VII, it was 16 cents.

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"TO BE BETTER OFF IS NOT TO BE BETTER":—Dan Crawford, the missionary who spent twenty-two years in the "long grass country" of Central Africa without a break, the author of the book "Thinking Black," a striking delineation of African character and life, and who is now in America soon to leave again for his chosen field of labor, in one of his addresses on Africa relates this experience:

"These natives have great temptations. Down in the south there is a certain kind of civilization advancing, that civilization that brings drink, gambling, and all the rest with it. It was down that way that I went when I was starting out for England, down there by the railway head, where I and my black friends bade each other good-bye. Oh, how they looked at that railway! Then they asked me to explain to them about some of the things belonging to your so-called civilization. So I began gushing about all your wonderful civilization. How they listened! As I went on telling them about automobiles, submarines, aeroplanes and everything else, trying to draw a wonderful look from them—and how I piled it on!—I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said as I stopped: 'Are you finished?' And then, dear friends, he punctured my tire with a bang. I will never forget it. He said: 'To be better off is not to be better.' **To be better off is not to be better.** That was the last speech I heard in Central Africa."

Persons have different criteria whereby they judge the progress of a people. In the minds of many the progress of a nation is judged primarily by its material progress and advantages. Those who boast of our civilization invariably mention and emphasize the many mechanical contrivances and conveniences as infallible evidence of a high state of civilization. These may accompany real progress, but are not the essence of it. The African, above quoted, implied the essence of genuine progress—the moral and spiritual betterment of humanity. He saw—as so many at the present time do not—that the mere possession of material things and conveniences does not make the possessor one wit better than the ignorant black living a primitive life in the jungle. Goodness is not thus attained. It is a matter of the mind and heart. Genuine civilization consists primarily of a moral and spiritual development of a nation—progress in the things that make for true Christian manhood and womanhood. Anything less than this is a mere sham, a form without content.

This truth the African intuitively saw and so forcefully expressed.

THE CHRISTIAN MONITOR FOR 1914:—With pleasure we announce a few of the good things planned for the coming year. In addition to these there are several other features under consideration which cannot be definitely announced at this time.

The first number of the year will be almost exclusively devoted to the presentation of city mission work. A committee of three city missionaries has been appointed to plan and gather the material for this number. They are busily at work now, and, judging by the suggestive outline of the contents submitted, it will be a highly interesting and instructive issue. It will contain a large number of illustrations and this special number promises to give the most comprehensive and thorough presentation of this subject that has ever appeared in any of our periodicals. It is probable that this issue will have a number of extra pages.

Another issue will contain numerous illustrations and articles dealing with South American life and missionary enterprises. Bro. J. W. Shank, who spent some time in South America and who is now under appointment to take up mission work there, has direct charge of planning and gathering the material. It is planned to have a number of original articles by missionaries in the country. Bro. Shank has also consented to contribute a series of twelve illustrated articles: six on some phase of South American life, and six on some specific mission fields.

Another issue will be known as the "India Mission" number. Bro. M. C. Lehman and wife, who are in America on furlough, have consented to be responsible for this issue. Their experience on the field well fits them for this work. India as a mission field in general will be presented and especially the work done by our own missionaries.

Space does not permit us to tell of all the interesting things planned for these particular issues as well as some of the features for the other issues of the year. It is the purpose of the editorial staff to give the best they possibly can for the benefit of the readers. We solicit a hearty interest and co-operation on the part of our subscribers to increase the circulation so that the 1914 issues of the Christian Monitor may find an entrance into many more homes.

In order that the Christian Monitor may enjoy a
(Concluded on page 349.)



CHRISTIAN LIFE



WHY WE SHOULD BE THANKFUL

Of course no two people in the world have the same things to be thankful for, and on the surface it appears that no two have equal cause for thanksgiving. Yet, perhaps, if we could read the secrets of other lives, many of the so-called inequalities would disappear. Material advantages are naturally most obvious. We often say: "Oh, it is easy enough to be thankful when one is well and strong with plenty of money." But neither health nor wealth brings the blessings enjoyed by many poor invalids.—To begin with the most far-reaching reasons for gratitude, we should all be thankful for citizenship in this good free land of ours. To this we owe a thousand benefits of daily life so common that we never think of them: that our personal rights are safe-guarded, that we enjoy safe roads, good water, sanitary conveniences, freedom of speech, of labor, of education, and of worship. We should be thankful too for the healthful climate of our country, its productive soil, its waters, forests, and enormous resources. From all these things every one of us derives, directly or indirectly great benefit.

If we have any knowledge of history, the more we learn of the past, the more thankful we are that we live just now. We inherit a rich legacy from the bygone centuries in treasures of literature, works of art, and discoveries of science. The present generation is putting these materials into service. Do we ever stop to give thanks for our public libraries, and our art museums, for our railroads, telegraph, telephone, steamboats, newspapers, banks, post office and mills? All these things seem perhaps too big and vague for our minds to grasp. Let us think of the subject in a closer and more personal way.

What has today brought you to be thankful for? First of all, you think of the special things, some unusual "streak of luck," some good news, a letter, a gift, the unexpected sight of an old friend, a drive, a visit, an entertainment, an invitation. No day in the year, when we come to think of it, is exactly like any other day, even in the quietest and most monotonous lives. It is these little

differences—if only a smile and a pleasant word, a beautiful sunset or a brilliant rainbow—which first occur to us as reasons for thankfulness. But on second thought it is really the commoner part of the day's routine which gives us most to be thankful for. Are you not glad you are just you, and not another? There are many whose good fortune you envy in certain respects, but on the whole is there one with whom you would entirely change places? Have you not been peculiarly favored in some of the conditions of your life? your educational opportunities, for instance, or your religious training, your set of friends, your neighborhood, certain circumstances which have not been duplicated in any other life which give you special reason for thankfulness? Would you exchange your parents for any others, or your brothers and sisters? Would you, in short, desire any other personality than the one God has given you? There have been many hard places in your life, but looking back, do you not now see how a guiding hand has led you? You may have had ill-health to contend with, but have you not had strength for each day's need? You may have had poverty to fight, but the wolf has not broken in the door. Your work may not be suited to your taste, but work of any kind is something to be thankful for, and distasteful work is true character training. If we will only let the hard things of life serve their purpose of discipline in our characters, we shall learn to give thanks even for these. If trials teach us patience; labor, self-control; obstacles perseverance; poverty, self-denial and resourcefulness; affliction, faith, we shall live to thank God for shadow as well as sunshine.

Deep in the soul, all of us who are trying to live near God have some secret reasons for thankfulness known only to ourselves and Him.

For strength to resist a temptation which none suspected, for grace to meet a great trouble, for the vision of the higher life revealed in some sudden flash of inspiration, for the sweet communion of prayer—for such spiritual blessings our whole lives should be a perpetual song of praise.

The habit of thankfulness is one we ought to cultivate assiduously. It comes from persistently picking out the pleasant things to think of, and ignoring those things which are disagreeable. If we take time to count our mercies, we shall constantly discover them in some new form. After a while we become expert in penetrating their disguise; supposed trials prove to be joys, failure success. At length the great truth dawns upon us, that except for our own wrongdoing, we should be thankful in everything life brings us.—Estelle M. Hurl, in Epworth League.

COME WITH THANKSGIVING

To God, who changeth not,
Let joyful praise be given
On this our nation's day of thanks,
Which turn our thoughts to heaven:
For every perfect gift
Is from above the sky,
And cometh through the Father's love,
On whom our hopes rely.

Oh, comes with grateful hearts
And true acknowledgment
For national blessings on our land,
Through love and mercy sent;
Prosperity and peace,
Harvest's abundant store,
And precious promises unclaimed,
For blessings more and more.

Bring thanks for Christian homes,
For comfort and true love,
For purity in friendship's ties
Akin to that above;
For intellect and power
To will to do and dare,
For health of body, strength of mind,
And privilege of prayer.

Bring thanks for Scriptural truths,
Firm as the eternal hills;
For Gospel freedom moving on
Till all the world it fills;
For messengers of peace,
Proclaiming victory,
For life in God's redeeming love
Through all eternity.

Creator of us all,
And Father of the just,
Our daily prayers to Thee ascend—
Thy providence we'll trust
Till life's short journey's o'er,
And all our years have flown—
Till we shall bring Thee greater thanks
Before the great white throne.

—Selected.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

RELIGIOUS EDUCATION IN INDIA

II

It is a common thing to hear from various sources that the whole missionary problem has been changed by the intellectual awakening in the Orient and a spirit of unrest is the common thing among oriental people. This unrest is more than a practical or social dissatisfaction. It permeates every part of life. This occasional political unrest and general dissatisfaction is what might be expected in a land so backward in civilization coming in contact with the most progressive thought of our day.

But the educational movement in India is a great factor in unifying the forces of the land, rather than a means of causing division. The schools, newspapers, tracts, etc., all aid in making the knowledge of one, the common possession of all. A kind of new political consciousness may be developed which may for a time oppose the very source of progress and actually become both anti-British and anti-Christian. The fact that twenty-five years ago Buddhism was offering no opposition to missionary effort is only to say that those people had not yet discovered the possibilities and powers that are vested within the Christian religion. Buddhism is now making an effort to overcome the influence of Christianity by "establishing schools, founding Young Men's Buddhist Associations, publishing tracts, holding open air meetings, publishing newspapers and frequently adopting Christian doctrine." These are encouraging signs and the educational work becomes but one factor in unifying all the forces in the final outcome. In the meantime we must expect to learn of difficulties and of friction in the educational institutions. But it is ignorance and not education that is the cause of religious prejudice and political disturbances.

The educational system in India places the work of education largely upon private effort aided by the government. The missionary education then becomes a part of the great system. The direct control of government extends only to the primary schools. The universities, virtually independent corporations, control the colleges and the colleges have a great influence over the Primary Schools. The outside control of missionary education, then refers to the Indian government and Indian universities. This outside control has done a very great deal in unifying and raising the standards in missionary schools. The missions owe much to this outside control. Many of the schools

could not have been organized and much of the educational effort on the part of the missionaries would fail if this outside aid would be withdrawn.

The need for strengthening the moral side in the educational system in America is also recognized in India. The officials engaged in managing the educational system have announced this policy in definite terms. The formation of principles of conduct is to receive more attention in the future. They have questioned the adequacy of such course of instruction that represents only the intellectual develop-

ment. These courses of instruction have often proven defective in moral training. This attitude on the part of officials in the Educational Systems has become a great blessing to the missionaries and their schools.

In the district in which our missionaries are located the demand for education is so much greater than the Government is able to meet that the missionary schools are welcomed.

In the present day motive and method of missions, Christian schools are considered an indispensable agency to the largest success and furtherance of Christianity in caring for the Christian children by training leaders and building a more permanent church organization.

It gives the missionary an opportunity to reach the non-Christian children and to teach the principles of Christianity in the different stages of child development. In relating this work with other forms of missionary activities, the Church is more fully and permanently established.

LOST BUT FOUND

LYDIA LEHMAN

Among the hundreds who wandered long distances to the mission for food and shelter during the famine of 1901, was an old widow with her two small sons. She was shown a place in a mango orchard where she lived in a hut of thatch and ministered to the needs of her children and sought a livelihood as best she could. After a period of time her youngest child died. Soon after this her other son was lost while marketing at a public marketplace. It is not known for certain if the child wandered away or whether he was kidnapped, but most probably the latter. The mother was in sore distress. The matter was reported to the police and search was made but he could not be found. He was but four or five years old and could not find his own way back to his mother. The mother then being alone was taken into the Girls' Orphanage where she lived an upright Christian life, received teaching from the Bible and even learned some few things from books. She was regarded as a mother by all the orphan boys and girls and is loved and respected by all.

Search was made for the lost child until they gave up in despair. After twelve years of constant prayer effort was again put forth to find the lad. This time the address of where he had formerly lived had been gotten. Since he could not read it was useless to write to him and two men were sent to see if they could trace his whereabouts. They found the boy grown up holding a good position for a wealthy land owner. Not having heard of or seen his mother since a child he thought she was dead. When these messengers brought him loving greetings as

only a mother can send he at once arranged to get leave from his master and go to see his mother as soon as possible.

Rice harvest was on and after two months the boy, Baldeo, accompanied by friends came to our bungalow. The mother did not know just when he would arrive and knew her son when he suddenly appeared in front of the bungalow. They embraced each other and wept for joy. The scene was most pathetic. All who witnessed it rejoiced with them as they rejoiced.

After this part of the ceremony was over according to Indian custom the mother gave him water to wash his hands, face, and feet and rice to cook. He being a caste man the mother could not cook for him. After several visits this difference disappeared and now they cook and eat together. Later he brought his wife and a number of relatives began to come to see this widow who as they thought was dead long ago. She soon persuaded her son and his wife to come and live near her and to unite with her in faith. On our departure from India he was an applicant for baptism. This week's mail brings the good news that both husband and wife were to be baptized three weeks ago. Thus he was found both to his mother and to his Savior. Pray that the other relatives who come to see them may also be impressed with the message of love as he was.

Goshen, Ind., Oct. 4, 1913.

The London Missionary Society has determined to reduce their expenditure by \$75,000 per annum. Why?

THE GOSPEL TEAM

ORIE MILLER

There are undoubtedly many to whom the title of this article is not especially suggestive. Others have probably heard of the organization bearing that name but know very little of its work, aim, or purpose, while some are acquainted with it and have been directly associated with its work. For these reasons it has been thought well that a rather detailed account be given of its history, work, growth, and the object it may yet have to fulfill.

Suggestions as to the organization of, and need for Gospel Teams (as I purpose to call the organization) was first received at Lake Geneva, Wisconsin, in the Spring of 1912. A number of students from Goshen College attended the Bible conference which is annually held there and attended by representative Christian students from over a score of colleges and universities in the Central States. During that conference a number of the students, especially those representing Iowa institutions, told how from their student bodies small bands of young men had been sent out to conduct evangelistic meetings in needy fields in the vicinity of their schools. These efforts had been attended with decided success in a majority of instances. These students brought all the inspiration that the experience afforded them along to the Geneva conference and there our students caught it. The young men came back to Goshen determined to at least consider the advisability of working that plan in our community.

In thinking of the plans the students directly interested were confronted by a number of questions. First, Were there any needy fields in the vicinity of our school? Could any work be done in these which would be permanent and be a help to the Church we represent? What kind of men would be needed to carry on the work? After consulting with men who have had a wide experience in our Church, as well as in others, the plan itself was considered good if there were a need for it. After hearing an appealing talk by Bro. J. S. Hartzler on needy rural fields in Indiana and Michigan every one was convinced that the need of definite Christian work in neglected fields near by was great, and that there were small Mennonite churches close by that might be permanently helped by just such efforts.

By this time enough sentiment had been created in favor of it to induce the Young People's Christian Association of the College to take action in regard to the matter. The chairman of the Extension Department was then authorized to get the consent of four other students to aid in the project and also to find a suitable place to begin work.

Five men were chosen who were thought especially adapted for the problems that would come up. Bro. Amos

Geigley was chosen to conduct the meetings, the other four to help in singing, to conduct Children's and Young People's Meetings, do personal work, and aid in visitation work. Bro. Jacob Bixier, the missionary bishop of our conference district, advised the young men to go to Barker Street, Mich., where there was a small church of about thirty members, and these very much discouraged.

Definite plans were then made to hold the meetings during Christmas week. The project was new. The young men were inexperienced but enthusiastic and filled with the conviction that the work was a good work. So prepared with a great desire to lead souls to Christ and in every way possible proclaim the Gospel the work was started. Many were the doubts and misgivings that presented themselves, but God was at all times taken into their confidence and the work so far as man could see proved a success. As a direct result forty-one souls confessed Christ of whom thirty at this writing are active Christians.

These results brought forth unforeseen difficulties. The work had to be conserved. The Team felt a personal responsibility. Bro. William Weaver, one of the young men, offered to take charge of the work until a permanent pastor could be provided for the church. The work was also kept alive during the winter and spring months by occasional visits of the whole Gospel Team and the interest seems to have been growing ever since.

During the winter and spring months the Gospel Team also received and accepted a number of invitations from congregations in the vicinity of the College

to conduct Sunday services, but the next definite effort by the Team was to conduct revival meetings at the Gospel Mission in Chicago. A two weeks' campaign was conducted during September. That work was different from the former work and had its peculiar problems, but on the whole the efforts were blessed and thirty-five souls representing men and women from all walks of life accepted Christ as their personal Savior. Since then two members of the Team have been conducting evangelistic meetings in Mottville, Mich., and the other three aid in the work over Sundays. The Gospel Team has been engaged to conduct meetings at the Mennonite Church near Topeka, Ind., during the coming holiday week. The young men trust God to make those meetings of such a nature that many souls may be turned to Him.

This in brief has been the history of the organization. The primary object and aim of its existence is to lead men to Christ. It furthermore provides means by which earnest Christian students at the College can engage in definite Christian work and come in close personal contact with the problems and needs of the Church. This means much in developing the practical side of a student's life and in keeping his religious life at its best.

In conclusion it might be added that it is the conviction of all who know of this definite Christian work that is being done each Sunday and during vacations by the students that the plan is all right and whatever mistakes are made must be attributed to inexperience on the part of the ones engaging in it, or mistakes common to human nature and not to improper motives or dishonest purposes.

Goshen, Ind.

THE HOME CHURCH AND FOREIGN MISSIONS

IV Promotion of Missionary Intelligence—Various Other Agencies

H. FRANK REIST

a. Work of the Mission Board

In connection with the executive oversight of the mission and charitable work of the Church the officers of the Mission Board have another duty to discharge that of keeping the churches informed of the work done under the auspices of the Board. The executive work of the Mission Board requires much time, close attention, and the best thought on the part of its officers. Those not familiar with these duties do not comprehend the magnitude of the work and the extent of the responsibility resting upon these officers. However this work and responsibility serve to peculiarly fit them to present the cause of missions effectively to the individual congregations of the Church. They have a comprehensive view of the mission work done by the Church, are intimately

familiar with the problems of the work and consequently can present the work as few others can. They can "present a systematic and ordered view of the work for which the denomination is specially responsible, and to lay this responsibility on those who are called to discharge it." Thus they have a unique opportunity to arouse and maintain an intelligent interest in the one great work of the Church—MISSIONS.

The report of the Commission says: "It has been suggested by a number of our correspondents both in Europe and America that it is important that secretaries should aim at giving a statesmanlike view of what missions are, as a whole, accomplishing, and should present in a broad effective way the actual facts as regards what is being done on the mission field,

rather than limit themselves to exhortation as a modern opportunity and individual responsibility for the work. It is also suggested that much more might be accomplished by using the experiences of certain parishes and congregations as a stimulus and example to others." By officers of the Mission Board keeping in touch with the congregations a large work of missionary education can be done and the mission interests advanced.

The direct responsibility for the missionary education of a congregation rests upon the pastor. An enterprising, wide-awake pastor filled with the mission zeal will utilize every legitimate means to educate his people. One of these means which is proving very effective is to obtain visits from missionaries on furlough. Such visits are generally appreciated. Most people, if not interested directly in missions, are interested in the missionary. They expect to learn something about the country and people among whom he labors. Consequently the missionary has a large opportunity to present the subject of missions in an attractive way so as to arouse a permanent interest in his work. Personal contact with missionaries has the effect of making people more interested in the work of the missionaries. **"The general impression gained from a wide correspondence is that the visits of missionaries are doing more than any other single agency to increase interest throughout the Church, and under present conditions are indispensable."**

"Experience has made it clear that as a general rule missionaries when on furlough should, for purposes of deputation work, be under the general direction of some officer of the Missionary Society (or Board) who understands the condition and needs of the local churches visited, and who will be able to give valuable suggestions to the missionary before his visit as to the real object to be accomplished by it." It is a mistake to turn a missionary loose among the home churches. Such a course would be unfair to the missionary and the congregations, and would not be for the best interest of the cause of missions. Not all congregations have the same interest in missions, nor possess the same information. The missionary who has been in the foreign field for a period of years, away from the home churches, cannot know intimately the individual congregations at home, and the progress made in each during his absence, and without this knowledge he cannot present the work effectively and helpfully. Consequently some officer of the Mission Board, or some one designated by the Board, who is familiar with the conditions and needs of the home churches, should have charge of the itinerary of the missionary and give him explicit information as to the requirements of each congregation visited in order to do the best possible for that congregation. By thus co-operating the mis-

sionary intelligence may be disseminated intelligently and systematically and the whole Church advanced more rapidly along these lines.

There are three main literary avenues of approach to the Church membership which the Missionary Societies (or Boards) may use, viz., an official periodical, pamphlet literature, and the annual report. At this time we wish only to refer to the last named.

Just how the annual report of a Mission Board should be presented is a question for each Board to decide. If it is for general distribution it should contain material that will be of interest to the average reader, if it is for reference primarily, its nature of course would be different. However there are a few general ideas underlying this report:

"That it is an historical and official document including the formal, official, historical facts of the work of the Board or Society for the year under review. To this is added in nearly every case the names and addresses of all the missionaries, and frequently an outline of the policy of the Society for the year to come, or for a series of years. Many of these reports contain maps, a few have pictures, and some have an index. A financial statement is usually attached giving the treasury balances with the receipts more or less in detail. This kind of report contains authoritative information on the work of the Board or Society for the year covered. Another form of report is prepared not primarily for official record, but to furnish material for missionary sermons and addresses, to arouse a new interest among constituencies, and to lead to larger giving on the part of all whom the report may reach." Some Societies endeavor to combine these two purposes in one report, while others keep them strictly separate.

It seems to be the consensus of opinion that such reports are indispensable to the best work of a Mission Board. They are necessary to keep the Church informed of the work done from year to year, for a historical record of the mission work, for the presentation of the work contemplated for the ensuing year in order that the Church may intelligently support the enterprises launched by its Board. **"No Society (or Board) can afford to allow an opportunity to pass for preparing and issuing such a publication; neither can it fail to put on record the more historical and official, yet less generally interesting facts of the work of the year."**

Our own Mission Board does not yet publish such report. We have an annual report of our work in India which gives historical data and is an authoritative statement of the work done. A study of these reports will reveal the growth and enlargement of the work from year to year. Would not annual reports of our Mission Board since its organization be

of vital interest and great value to us? The reports of every mission station and charitable institution under the control of the Board could be incorporated in connection with statistical tables, a financial statement, and other helpful information of work done during the year as well as a statement of the plans and policies for the coming year. Such reports should be published and distributed among the churches to give information and stimulate an interest in the mission work of the Church.

b. Personal Touch with the Mission Field

Within recent years the importance and value of having congregations come in personal touch with particular mission fields has been found to be a very helpful factor in promoting missionary intelligence. One of the plans used is to link a congregation with a particular field. As the work in this field grows and expands the home congregation is kept informed. This information creates greater interest and when the missionaries from this particular field return home the congregation manifests an especial interest in them because of their connection with the work in which the congregation is interested. By thus having the congregation responsible primarily for the support of this special field the mission interest is stimulated.

The other plan is to get a congregation to accept the responsibility for the support of a missionary or group of missionaries on the field. If such missionaries keep the congregation informed by personal letters or otherwise, they can do a large work for the promotion of the spirit of missions in the home church. All legitimate means for linking the home congregation with the foreign mission work should be employed. There is a close association between the work at home and abroad. The spiritual tone of the home church is reflected in the mission church. A spiritual and live Church at home means a correspondingly spiritual and live Church on the mission field. Some vital connection between congregations and the foreign mission work seems to be necessary to create and maintain a live and helpful interest in the work of evangelizing the world.

(To be continued.)

Two-thirds of the people of the United States have no special connection with any religious organization, only about one-fifth belong to any evangelical church, and two-thirds of that one-fifth do not contribute to the support of the church, or perform any Christian service in the name of the church. In other words, two-fifteenths of the people of America do all for foreign missions that is done by our country. We need more territory in cultivation if we would increase our harvest.—The Missionary Voice.

NOTES

The Story of the New Testament

The Church Missionary Gleaner recently told the story of a Hindustani New Testament, which had long remained unused and unread, but which at last became a great blessing in the community.

About thirty years ago a missionary sold or presented this New Testament to a man in Pilkhuwa, near Meerut, India. After the death of the owner, the book passed to the son, who was unable to read, but retained it without knowing its contents. Some years ago a mission school was opened in the village. This was attended by the son of the illiterate owner of the New Testament, a gifted youth, whose greatest desire was to be able to read the book which his father possessed.

In three years' time the young man had not only acquired the art of reading, but had joyfully accepted the message of the love of God, and was decided upon becoming a Christian. His parents, relations and young wife were all bitterly opposed to this, and in vain the missionary sought to pacify them. The youth remained firm and was baptized in 1910. At the baptism the father attempted to end the son's life by flinging a knife at him, but missed his aim. His mother beat her head upon a wall until she was almost senseless.

The young Christian was, of course, cast out of his home, and had to be provided for by the missionary. Remaining however, in his own village, he was able as opportunity offered to show his love for those who had ill-used him and cast him out, and gradually the Christian walk and affection of the young man won over those belonging to him, and one after another they declared themselves prepared to accept Christianity, so that within a year after his baptism his father and mother, wife and sister, and the husband of the last named, were already Christians.—Sel.

Child-Drunkards in Russia

The British Consul in Moscow has reported that the Town Council recently made an inquiry into the causes of drunkenness; and it was ascertained that of the adults who are addicted to drink, 90 per cent. contracted the habit **when they were at school**. Out of 18,134 school boys in the Moscow province from the ages of eight to thirteen years, 12,152 (or 66 per cent.) have taken to drink; and out of 10,404 girls of the same ages, 4,733 (or 45 per cent.) also take intoxicating liquor too freely. Such an appalling state of things is a grave reflection upon the religious teachers of the "Orthodox" Church. We may well be thankful for the Bands of Hope in our work in guarding our little ones from the insidious snare of the strong-drink habit.—Sel.

Bible Circulation

It is good to know, in the midst of the infidelity of the world, that the British Foreign Bible Society for the last year circulated the astonishing number of 7,899,000 volumes of the Scriptures. The Bible Society of Scotland for its last year records a circulation of 2,359,985 volumes, and the American Bible Society 4,049,610 volumes, a total of 14,308,595 volumes circulated by the English-speaking people all over the world. Besides this, there is the commercial circulation of the Scriptures by the great Bible presses, Oxford, Nelson & Son, the International, and others, and the continental Bible societies. Thank God that the Bible goes, notwithstanding all that men may seek to do against it. A little note from the American Bible Society tells of the circulation of the Bible in Bulgaria. One of the great factors, it tells us, in the awakening and progress of the Bulgarian nation, has been the circulation of the Bible. "The last fifty to sixty years, this wonderful books," says a native Bulgarian teacher, "given us in our native tongue by the British and Foreign Bible Society, has been freely distributed among our people by thousands, and has been read with eagerness by thousands." Bulgaria needs the prayers of God's people at the present time. Humbled, broken, and dejected, with worldly ambitions thwarted, now is a good time to bring before them the hope of the ages, that never can be thwarted.—Sel.

Village Work in Turkey

In Turkey the village laws of hospitality are such that the missionary receives a warm welcome from the chief or from any householder whom he chances to meet as he approaches. The leading men of the place also come in after the evening meal, to do honor to the guest and to hear news from the outside world. They will follow almost any lead in the conversation, for the guest is treated like a prince. There is a much greater straightforwardness among them than among the city folk. They are much neglected, for the Mohammedan system has failed to provide thousands of these villages in Turkey with any schools or preaching. It is among these village people that the cult of Ali, with all its pagan and mystical elements and with its kinship to Christianity has made its greatest progress. These people recognize and honor Mohammed, yet they have a religion quite different from Islam. They believe in incarnation. They have a sacrament almost identical with our Lord's Supper. Their faith is a strange blend of animism, mysticism, worship of Ali and ideas taken from Mohammed and Christ. In Turkey and Persia there are probably over 2,000,000 Alevis, and yet scarcely any work has been done among them.—Sel.

Papuans Giving to Missions

Rev. W. N. Lawrence, of Port Moresby, recently said that one of his old Papuan teachers came to him some time ago to ask if it was true that the society was in debt, and why the people had not been asked to help. His reply was: "I have never felt justified in appealing to you—you are so poor, you have so little." The teacher said: "You ought to have done it." He consulted the teachers and they decided to have a collection for the society. They did well, and just before he left to come home they took their second collection, which realized £133 2s. 3d. He thought the missionaries had a right to ask why things at home were as they were. "Why should there be talk of some 30 of us being laid aside before we feel that our work is done? Is it in us that the fault lies?" Mr. Lawrence gave the following sentence from the report of the present governor of Papua: "It would probably be quite safe for a white man to travel unarmed from Purari Delta to the German boundary, far safer than to walk through some of the cities of Europe and Australia, and this is largely due to the efforts of the London Missionary Society."—Sel.

Koreans Going as Missionaries

More than 100,000 Koreans have emigrated to Siberia, and the movement thither continues on a constantly increasing scale. Korean colporteurs of the Bible Society, seeking to furnish their expatriated countrymen with Scriptures, are imprisoned by Russian police and their stock of Bibles confiscated. But they persist in preaching in prison, and writing Scripture texts on prison walls for the edification of prisoners to come. Mr. Kim—a successful school teacher, the head of five country schools, which on his conversion became five churches as well—crossing into Siberia on evangelization excursions, has lain in Russian jails four different times for preaching the Word. Nevertheless, he has left behind him in Siberia seven different Korean churches, founded through his efforts.—Sel.

Dangers of Mormonism

It is said that the Swedish government proposes to set apart 10,000 kroner to warn the Swedish people by lectures and literature against dangerous and dishonest Mormon propaganda; and that the Norwegian government is to appropriate 8,000 kroner for the same purpose. Mormons who are American citizens are being expelled from the former country. It is no wonder that such steps are taken against Mormonism when the real nature of this religion and system becomes more apparent. We, on this side of the water, on whose territory and in whose nation this evil institution is firmly planted, are guilty of dangerous apathy.—Sel.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XIV A Study of the Epistle

Grace Decides the Believer's Relation to the Law (Continued).—Rom. 7, 8

5. The believer fails in keeping the law because of sin in his flesh, but is saved through Christ because of the fulfillment of the law with his mind, or in spirit.—Rom. 7:15-25.
 - a. The conflict between the body and mind, or spirit.—Vs. 15-20.
 - (1) The deeds of the body are not of the will of the mind.—Vs. 15, 16.
 - (2) The mind consents to the righteousness of the law and repudiates the deeds of the body.—V. 17.
 - (3) The mind "wills" to keep the righteousness of the law, but fails to find in the body the means or accomplishment.—V. 18.
 - (4) The mind purposes only the good, and is not responsible for the evil, which is the result of sin in the flesh.—Vs. 19, 20.
 - b. The two laws of the conflict between the mind and the body.—Vs. 21-24.
 - (1) Of the mind.—The first law.
 - (a) The delight of the mind, or "inner man," in the law of God.—V. 22.
 - (b) The Godly desires of the mind.—V. 21.
 - (c) The presence of evil with holy desires and godly delight. Note, that the Apostle does not suggest the location of the evil as in him in the same way as he locates it "in the flesh."—Vs. 18, 20. It is located in the flesh and is co-existent with the Godly mind and spirit of the "inward man," but not a part of, nor the nature of that man.
 - (2) Of the members, or the flesh.—The "other law."
 - (a) A law in the members, warring against (opposing) the law of the mind.—V. 23.
 - (b) An adverse condition in the flesh.
 - (c) A law invincible to man.—"Bringing into captivity." Every individual has become subject to death, because of what has been accomplished by sin in the body. "The body is dead because of sin—the Spirit is life because of righteousness."—8:10.
 - c. The dual condition resulting from the conflict of the mind and mem-

bers.—Vs. 24, 25.

- (1) The body.—Vs. 24, 25.
 - (a) Called "Body of this death."
 - (b) That from which the believer seeks deliverance.
 - (c) That which serves the law of sin.—V. 25. Since sin dwells in the flesh, and works in the members warring against the mind, and causes the flesh to serve sin, it is evident that the flesh is subject to condemnation and death; the flesh is the dead body from which the spiritually minded seeks deliverance.
- (2) The mind, or spirit.—Vs. 24, 25.
 - (a) A wretched union with the "dead" body.
 - (b) A longing for deliverance from the "dead" body.
 - (c) Thankful to God for deliverance from the body of death through Jesus Christ.
 - (d) Serving the law of God.—V. 25.

Let us call attention to the fact of the two-fold nature of every believer. He has a body as well as a soul. He is flesh and blood as well as a spiritual being. He has a mind and a will as well as members of a body to give expression to that mind and will. When we study the plan of salvation it is essential that we note the relation of that plan to the body in which we live, and see what effect it has on that body in the present life, and also understand the benefits to be derived, if any, for that body in the life to come. The plan of salvation is spiritual, and we can come in touch with it only in spirit and by the powers of our minds, but we live in a fleshly body and are subject to its limitations in fulfilling our spiritual obligations. We must, then, consider the spiritual man in his two-fold nature, for he is identified with his body and with his soul. It is this fact that is apt to be lost sight of in the study of Paul's letter to the Romans.

Do we find the Christian man only in the eighth chapter of the Epistle? The first eleven verses truly show us his spiritual walk, and how he is pointed away from his body; the verses from twelve to seventeen tell of his spiritual adoption, and reasons for the mortification of the deeds of his body; but, the moment that

the body itself is referred to and its actual earthly condition even associated with the spiritual walk and heavenly calling of the triumphant saint, we are told of sufferings, waitings, expectations, creatures of vanity, bondage, corruption, groanings, travails in pain, infirmities, and intercessions—intercessions of two persons of the God-head (Vs. 26, 34), both with suffering, for Christ suffered in the flesh in order to become an intercessor, and the Holy Spirit intercedes "With groanings which cannot be uttered." Atonement for sin, by which the believer is justified and through which his condemnation is removed was accomplished by the one offering made by Christ on the cross, but the intercession which is constantly going on is made for those who are yet living in the flesh although they do not live after the flesh. (Cf. I Jno. 2:1, 2; 1:7.) The very fact of there being an advocacy and an intercession is proof that conditions are not yet perfect.

The imperfect conditions are not in the spiritual mind, for by it the "righteousness of the law is fulfilled" —8:4. (Cf. Rom. 12:2; I Cor. 2:15, 16.) It is not the inefficiency of faith, for faith justifies from sin and saves from wrath (Rom. 5: 1-11.) When one sees the condition of men in the flesh, and understands the frailty of the tabernacle in which the Spirit lives; when the testimony of the Scriptures is added to the knowledge of experience, it is possible to understand that the flesh is responsible for the imperfections which require the constant advocacy of Christ and the Holy Spirit in the presence of God.

The believer must be identified with his body as well as with his spirit. There is a personality with us which is distinct from the body and the spirit. It is the "I." Yet, it is impossible for us to speak of that "I" without associating it with either the body or the spirit, or identifying it with both. Thus, Paul carries the thought of his relation to his body along with his spiritual condition. This is especially noted in the sixth chapter where he deals with the subject of death to sin. "Our" old man is crucified. The "body" of sin destroyed. "We" should not serve sin. What was crucified?—the spiritual body? or the "I?" Paul does not stop to particularize, but identifies himself and the

believer with the whole man. In the same manner, see Gal. 2:20. Does not the Apostle claim his relation with the crucified one as well as with the resurrected one in Romans 6? This thought is carried into the seventh chapter but under a different explanation. "Ye are become dead to the law by the body of Christ." This is the believer's condition in relation to the law. He is become dead, and remains dead to the law. He is also alive, having been made alive by the resurrection of Christ, and remains alive. The death is brought about on account of the condemnation of the flesh, which was too weak to fulfill the righteousness of the law. (Rom. 8:3.) It is the spirit which is alive because of the righteousness of the law being fulfilled in the Spirit.—Idem. Therefore, if I have a body I am dead, and if I have a spirit I am also alive. I may speak of my body as myself, and also speak of my spirit as myself. What my flesh does I do. What my spirit does I also do. Yet there are conditions which require that I define myself and such was the condition which required that Paul define himself when he located sin, and explained the nature of his righteousness in chapter 7. Upon those two facts depend his being dead and his being alive. If he has become dead and remains dead, it is because sin was in the body and continues there with its evil propensities. If he is alive and remains alive it is because righteousness has come to him and remains with him.

The section under our present consideration is but the exposition of the reason for the condition of being dead to the law. The flesh never has been and never will be justified by the law. As long as it continues present it will remain under the condemnation of the law, and will be helpless to perform any perfect thing. Its infirmity (8:3) will ever militate against the will of the mind or heart. This is the law which Paul finds in his members and which justly brings him into condemnation to the law, and for which he is become dead to the law. On the other hand Paul finds also the law of righteousness in his mind. Note that this is not the "carnal mind" of 8:7, for that is enmity against God. This mind is one which "delights in," "consents" to, and "serves" the law of God. Thrice repeated in this chapter is the statement of the spiritual or inner man's pleasure in the law and of his desire to do the will of God. It can be nothing less than the renewed mind, which has left off its obligations to the flesh, set itself against the flesh and seeks to walk after the spirit. This mind does not co-operate with the flesh, but endeavors to bring the flesh into subjection. This is the "first law" of the Christian life.—V. 21.

The result of the union between the mind which serves the law of God and the flesh which cannot serve, and because of sin will not serve God, is a union of

that which is dead with that which is alive. (V. 24.) This is a wretched condition, as previously noted, and which may be further witnessed to by Paul who declares the present life of believers "miserable" excepting for the hope which they entertain. It is the dual life of the living spirit or regenerated mind and nature combined with the dead body. The limitations of the body create the "second law" condition. This is the law of sin and death. Sin is in the body, in the flesh, and hence death results for the body or flesh. This was the cause of Christ's death in the flesh. (8:3.) The dual life of the spirit or mind serving God and the flesh being condemned for sin, is the result of what Christ has brought about by His death and resurrection. (7:4) Without His death, there would be no atonement, no reconciliation, no resurrection, no new life, and no mind to serve God, for without Christ we were enemies to God and to His law. The two-fold nature is only possible in the light of faith in Christ. We are married to Him to bring forth fruit unto God. We are also dead in Him because of sin in the flesh. The mind serves the law of God, the flesh is subject to the law of sin.

The Bible Class

CROSS BEARING

November 2

A. Champion of the Cross.—Gal. 6:12-17

- I. On the cross with Christ.—Gal. 2:20.
- II. A new life from the cross.—"Christ liveth in me."
- III. A new service from the cross.—"By the faith of the Son of God."
- IV. A new obligation from the cross.—"Gave himself for me."
- V. A living cross.—"The Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."—Gal. 6:14.
- VI. A cross of Divine favor.—"God forbid, save, etc."
- VII. A glorious cross.—"I glory."
- VIII. A cross of suffering.—Vs. 12, 13.
- IX. The suffering for the cross comes from the hands of enemies.—Vs. 12, 13. Cf. Gal. 5:11.
- X. A cross of separation.—From the world.
- XI. The mark of the cross.—V. 17.
- XII. A cross of salvation.—We are not saved by the works of the law, or deeds of the flesh, but alone by the death of Christ on the cross.

CROWN WEARING

November 9

Winning a Crown.—I Thes. 1, 2

- I. Serving the Lord.—As Paul, Sylvanus, Titus and Timotheus.—1:1.

- II. A life of prayer, for the cause of Christ and the Church.—1:2-4.
- III. Sending out the Gospel, or preaching it.—1:4, 5.
- IV. Teaching sound doctrine.—1:6-10.
- V. Living an exemplary life as a Christian.—2:1-10.
- VI. Admonishing and encouraging others in the faith.—2:11-13.
- VII. Comforting and encouraging those under persecution by every possible means.—2:14-18.
- VIII. What the crown is which is won.—2:19, 20. We do not get a crown for the work done, but rather, the work done, the souls that are helped and saved become the crown in which we rejoice in the day of our Lord's coming.

IN DOUBTING CASTLE

November 16

Two Keys of Liberty

I. In the Castle of "Doubting Salvation." II Tim. 2:1-13.

1. The strong must maintain and proclaim the things which they have heard.—Exercise.—1, 2.
2. Fortitude.—V. 2.
3. Separation.—V. 4.
4. Labor before expecting reward.—Vs. 6, 7.
5. Basing hope on "Resurrection of Christ from the dead."—Vs. 8-12.
6. Assuring heart by confession of Christ.—V. 12.
7. Setting God's faithfulness above one's own opinions or feelings.—V. 13. "He cannot deny himself."

II. In the Castle of "Doubting Forgiveness."—I Jno. 1.

1. The reality and personality of Jesus the Savior.—Vs. 1-3.
2. The personal testimony of His servants.—V. 4.
3. The assurance of a consistent life.—Vs. 5-7.
4. The confession of sin.—Vs. 8-10.
5. The efficacy of the atonement by blood.—V. 7.
6. The faithfulness and justice of God and His promises.—V. 9.

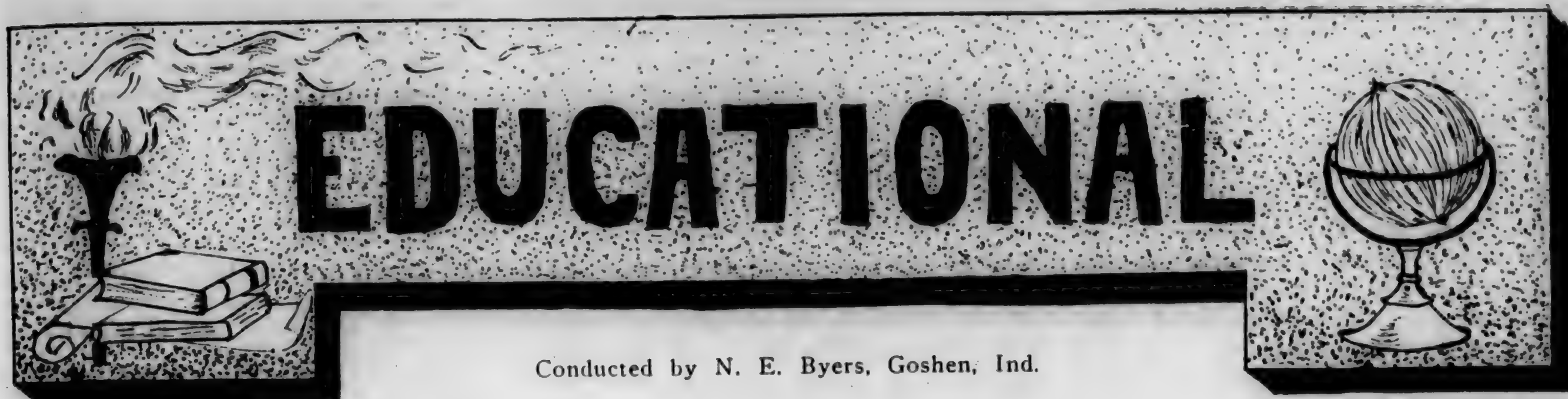
"AND BE YE THANKFUL"

November 23

Giving Thanks to God.—Heb. 13:15

I. How Thankfulness to God is Expressed.—Heb. 13:1-12. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

1. By loving the brethren.—1.
2. Entertaining strangers.—2.
3. Remembering the suffering.—3.
4. Personal purity and self-denial.—4.
5. Contentment even in poverty, and trust in the Lord.—5, 6.
6. Honor and respect to the ministers of Christ and their word.—7.
7. Constancy to Christ.—8.
8. Not forsaking the doctrines of Christ for the sake of personal gain.—9.
9. Fellowship with Christ in suffering for His sake.—10-14.
10. Giving thanks to God in the name of Christ.—15.
11. Doing good.—16.
12. Communicating—giving of our means to help others.—16. Note, (Concluded on page 351.)



Conducted by N. E. Byers, Goshen, Ind.

EVANGELISM AND EDUCATION

It is a significant fact that the world's greatest evangelists have been founders of schools of higher learning. Charles G. Finney started Oberlin College and Seminary, Charles Spurgeon established a Seminary in London for training ministers, and Dwight L. Moody founded the Northfield schools for the general education of young people and the Moody Institute for training Christian workers. In our own Church our first and greatest evangelist, J. S. Coffman, took a leading part in organizing the Elkhart Institute.

The explanation, no doubt, is that both lines of effort are the result of a great love for the souls of men, and the desire to extend the borders of Christ's kingdom. The evangelist's first concern is

that youth shall find Christ but a real love desires that they shall have the opportunity to develop their full manhood and womanhood. The same sympathy that goes out to a lost soul, is also stirred by an undeveloped soul. On the other hand those who take a leading part in the work of the Kingdom are in the best position to know the real need of special training for the worker.

One does also find some evangelists who oppose higher education, but they are not those of large vision or great ability. Their insight into human nature and their understanding of the work of the Church is too limited to enable them to see the real value of true Christian education. The aggressive evangelical Church used by our Lord in a large way; always takes a large interest in the education of her youth.

ing issues are the same for the party in all countries. The Socialist party is not only national in character, but international as well. The party in all nations aims at the same goal. The party differs in different countries only in minor details. It is everywhere a workingman's party aiming to overthrow the competitive system of industry and substitute for it the co-operative state. The Eighth International Congress met in 1910 at Copenhagen, at which 33 Nationalities were represented. In general the objects for which the Congress was working were, (1) Co-operation as to socialistic policy. (2) The promotion of trade unionism and international solidarity. (3) The prevention of war by arbitration and disarmament. (4) Labor legislation for the relief of the unemployed. (5) The arbitration of the death penalty. These demands of course are only the immediate objects for which the party everywhere is to strive while the socialistic state is developing.

SOCIALISM

III

C. HENRY SMITH

IV. The Socialist Party

As stated in the preceding articles the socialist party must be distinguished from the philosophy known as socialism, although of course the political party is based upon socialistic philosophy. The party in the United States, like the same party elsewhere stands for certain reforms in political and industrial life which are to serve as means of securing the co-operative commonwealth. As a political party the Socialists are opportunists. In the platform of 1908 allegiance to the socialistic principles of the class struggle, surplus value and the economic interpretation of history is affirmed. The immediate demands of the party are classed under General, Industrial and Political. Among the general demands are found immediate government relief for the unemployed workers by building public buildings, by reforesting cut-over lands, etc., at the union rate of wages for an eight hour day; the collective ownership of railroads, telegraphs, telephones, land, etc., collective ownership of all large industries; and the reforestation of timber lands and the reclamation of swamps.

The Industrial demands include the improvement of industrial conditions of the workers by shortening the work day; by securing to every worker a rest period of one and one-half days per week, thorough inspection of factories; abolition of child labor; compulsory insurance against old age, illness, accidents, and death.

The Political demands cover a graduated inheritance tax and an income tax; women suffrage; initiative referendum, proportional representation and the right of recall; abolition of the senate; abolition of the power of the Supreme Court to pass on the constitutionality of Federal laws; easier method of amending the constitution; all judges to be elected by the people for short terms.

All these measures the Socialists attempt to obtain while they are waiting to come into their inheritance—the Socialistic state.

V. International Socialism

The Socialist party differs from every other political party in this that it rests upon a fundamental philosophy of society. In the main this philosophy and the lead-

VI. The Growth and Present Strength of Socialism

The growth of Socialism within recent years the world over has been remarkable. It has always shown greatest vitality in Germany. In 1910 the party numbered 720,000 members including women, and polled 3,250,000 votes and had a total of 79 members in the German Reichstag. In the recent election it polled over 4,000,000 votes and now has over 90 members in the Reichstag, in spite of the fact that in Prussia the vote of the poor man counts for far less than the vote of the wealthy man, due to peculiar classification of voters according to wealth. This party is now the largest party in the Imperial legislature and it seems only a question of time when it shall control that body. In England at the last election the party cast over 500,000 votes and is making rapid growth. The total vote for the whole world is estimated at about 11,000,000.

In the United States the party seems to be growing by leaps and bounds. The following table is significant. The vote in successive elections stood as follows:

1888	-----	2,068
1892	-----	21,512
1894	-----	30,120
1895	-----	34,869

1896	36,275
1897	55,550
1898	82,204
1900	98,424
1902	225,903
1904	409,230
1910	604,756

Those who vote the Socialist ticket of course must be distinguished from the bona fide due-paying members of the party. Not all who vote the ticket know nor agree with all the fundamental tenets of the philosophy. Many of them vote the ticket because it vaguely holds out some promise to the working man of exceptional benefits. The membership of the party in the United States in 1910 was 50,000 and in 1912 is estimated at 150,000.

Prof. Hoxie in the Economic Journal gives the results of recent study he made of the strength of the party in this country. At that time there were 435 socialists in various offices, from 160 municipalities in 33 states. These included 1 Congressman, 1 state senator, 16 representatives, 28 mayors, 167 aldermen, village and township trustees and other local officers. Several of these were to be found in large cities but the large majority were elected in the small towns and villages, which shows that the party gains its adherents not from the foreign element only but from the native American stock as well. The hot bed of socialism of course is Wisconsin. In the analysis given above it was found that 22 per cent of all these socialist officers were found in that state. Illinois ranked second, Minnesota third, and Michigan, Missouri and Iowa followed in the order named. Indiana ranked twenty-seventh.

Since the above report was made just a few months ago the party has made further gains, notably in Illinois, Ohio, and New York. Its most notable election was the mayor of the city of Schenectady. On the other hand the socialist candidate for mayor of Milwaukee was defeated by a fusion of both of the other parties. This failure to elect their candidate does not by any means indicate that the socialists are losing out in Milwaukee. Their vote in 1912 was 2000 stronger than in 1910 and was only about 15,000 less than that of all other parties combined. The vote plainly indicates that in Milwaukee henceforth only two parties are possible—the socialist and another made up of all those who oppose socialism. What is true of Milwaukee will be equally true of all other cities in course of time. It is the beginning of the end of the old time political parties.

VII. Prospects of Realization

The question naturally arises. What chances does socialism have of gaining control of the political machinery of our government?

Of course it is plain that the chances for realization are far greater in a democracy than in a country under auto-

cratic rule, where the will of the majority is not the ruling force. In a democracy the majority has its way and so soon as a majority of the voters of the country decide to institute a new policy of government or system of industry such change will take place. The problem of the socialists at present is to thoroughly arouse the class antagonism, and concentrate the class spirit and aims of the working class, and to discipline and train the proletariat to act unitedly in all matters that concern their common interests.

The abolition of private property, the reduction of hours of labor, the increase of wages, the joint management of all productive and distributive industries of course appeals to every man who has no property, and must earn his bread by the sweat of his brow. If there are more people in any state who have no property and who have neither the hope nor ambition to get any, than those who have, and if furthermore the former class can be so thoroughly aroused and stirred to action as to vote and work unitedly to this one end, then socialism may easily be realized. A little light may be thrown upon the possibilities of the situation from an examination of the following analysis of the number of men and boys, most of whom are voters found in the various occupations:

Men and boys in the U. S.	24,000,000
Farmers	6,000,000
Farm laborers	3,750,000
Mechanics	11,000,000
Professional	1,500,000
Employees	2,000,000

Of the six million farmers at least two million are tenants and thus propertyless so far as land is concerned. These two million with the nearly four million of farm laborers, together with the eleven million mechanics of various sorts, a large majority of whom have little private property makes the class which is susceptible to the appeal of socialism a very large one. In the future growth of population too the class without property will in-

crease much more rapidly than the class with property and will soon be overwhelmingly in the majority. At present the country population is still larger than the city population, but it is estimated that if the present rate of increase continues, by 1940 the population of the cities will exceed that of the country by 21,000,000. And then, when the propertyless class greatly exceeds the owners of property it can easily vote in the nationalization of all productive and distributive industries if it so desires.

Of course it is not at all likely that all those who are without property are so void of all ambition that they would be willing to cut themselves off from all possibility of ever owning property. Not all the propertyless would vote for the abolition of private property. Socialists themselves as they have opportunity under the competitive system to exploit others and gain wealth do not hesitate to violate their socialistic theories and take advantage of the practical benefits that competition offers to superior talents. This it seems to me is one of the most significant indications of the impossibility of maintaining the dead level of socialism even if it should be inaugurated. Socialists have a hard time to keep their leaders from converting theoretical socialism to practical individualism when they have an opportunity.

Clarence Darrow did not refuse a \$50,000 fee recently in his attempt to clear the McNamara brothers. John Spargo received as much for his lectures to his fellow socialists as any of the individuals with the Redpath lecture bureau.

Then, too, as socialism gains adherents it must of necessity become less radical in its demands. It cannot escape becoming more conservative as it grows larger and more influential, both because responsibility brings with it a greater respect for the prevailing order and because as a larger number of the intellectual and middle classes espouse the movement they will direct it toward more practical ends.

(To be continued.)

QUEBEC AND THE ST. LAWRENCE

GEO. J. LAPP

(This description was mailed in London, Sept. 15. The missionaries experienced a siege of seasickness after they left the calm and placid waters of the St. Lawrence for the rolling billows of the Atlantic. This "yielding to that terrible, dark-brown feeling," and the limited time the missionaries had in London, evidently accounts for the brevity of this description, as Bro. Lapp no doubt had intended to write it while on the high seas. We are glad for this article, and we anticipate the pleasure of publishing some more from the pens of these missionaries while enroute to their field of labor, India.—Editor.)

One need only know that one-ninth of the population of Quebec are English speaking to realize that he is in a foreign city. Not only the language but the narrow streets, old castles and forts, old churches, unique and strange customs all

impress one of the foreign coloring about him.

Fort St. Louis was built over three hundred years ago by Samuel de Champlain. On the site now stands the Chateau Frontenac a large castle-shaped hotel.

Champlain's monument stands over his last resting place and cost thirty thousand dollars.

The Anglican (Episcopal) Cathedral, built in 1804, is erected on the site of the old church and convent of the Recollect order. The chancel window of the present building is considered the finest on the continent. The communion service, presented by King George III, cost ten thousand pounds Sterling. The Linden trees in the yard are those under which Jacques Cartier mustered his followers. So much for extravagance in religion where only form exists.

The Roman Catholic Cathedral was built in 1666 A. D. It is famous for the collection of vestments, some of which were gifts of former kings and queens of France. In a nearby chapel may be seen such relics, supposedly the original crown of thorns, the seamless robes and portions of the cross. We have seen so many supposedly original relics of these things that we have become more convinced that all are fictional. Pilgrims going to one place only may be convinced.

The old Intendents' Palace is close to the foot of Palace Hill. During the closing years of French rule in Canada it was the abode of luxury and scenes of revelry and debauchery. Here large amounts of money, stolen from the public treasury, were squandered.

Overlooking the harbor is the old citadel. General Wolf's monument stands on the spot where he fell in the siege of Quebec. On the Plains of Abraham the fate of Quebec was decided in September, 1759.

But it is time for sailing. The ropes are loosened from the wharf and the great engines are started. Before long we are sailing down the placid waters of the St. Lawrence River. If only our whole journey would be as quiet, we would not need to yield to that terrible, dark-brown feeling, seasickness.

The night is drawing nigh and the landscape enveloped in darkness will be hidden from our view. Now we can see on either side of us villas and towns. The fields stretch away in the distance. Forests and rivulets are interspersed with beautiful valleys. The scenery is enchanting and produces a most quieting effect upon one after the strenuous months that are past. As we muse we wonder why all nature with her beauty and richness is not more appreciated by man and why man cannot remain as much in tune with the Infinite as is His creation in plant and vine? Would God these vile hearts of ours might, like nature, as readily and as quickly respond to God's direction. We may if we will. Nature serves God's law. We may gladly and willingly enjoy the service of the Most High according to His will and grace.

Dhamtari, India.

THE INDIVIDUAL AND PROGRESS

JOHN J. FISHER

Every individual must take an attitude toward the thought and activity of his age. They form a most real part of his environment. Daily, new discoveries, new theories and hypotheses are demanding his serious consideration. He may refuse to recognize these demands; he may assume an indifference toward them; he may isolate himself from what is going on about him, but even then he is taking an attitude. These are but ways of expressing disapproval, contempt and condemnation. There is no neutral ground. It is impossible to react negatively toward one's environment. When you reject one thing you accept another. If a man disbelieves one theory he gives evidence that he believes some other theory. It is one of the marks of a human being to pass judgment on the things about him. Unconsciously a man will decide for himself whether the motives of others are worthy or unworthy; whether their opinions ought to be accepted or rejected; whether their conduct is good or bad. Besides such fragmentary, and instinctive judgments, he may, if he is inclined to reflect, attempt to answer such questions as, What is the ultimate meaning of life? What are the things in life that have real value? If he formulates some theory by which he proposes to explain the scattered, chaotic and contradictory elements of his daily experience we give him the dignified appellation of "philosopher," and call his theory his "philosophy of life." Most individuals, however, do comparatively little reflecting, but every one is impressed with the complexity of life and has formed a more or less fixed manner of reacting toward its problems. The characteristic manner which anyone adopts of reacting toward the thought and activity of the rest of mankind we may modestly call his attitude toward life.

With each successive age life becomes more complex. The activities of life become more numerous and thorough-going. We are living in an age of unparalleled activity. Radical changes are taking place in every department of life. A rapid succession of discoveries and inventions has transformed social, economic, and industrial conditions. Some have suddenly attained to positions of wealth and leisure. Others have been reduced to poverty and drudgery. The governments of the world are not today what they were yesterday. Absolutism no longer exists. The ideas of "political freedom," "responsible governments," and "popular sovereignty," have found lodgment in the hearts of all peoples. The few monarchies which remain are being divested of their power. Government everywhere is becoming more democratic. This is a time of intense interest in education. Schools are springing up everywhere. The curriculum is constantly being modified. The educational ideal is continually being revised. Through the efforts put forth to disseminate learning, illiteracy is grad-

ually decreasing. Even morals and religion have not escaped the influence of the dominant spirit of the age. Men have entered the realm of the spiritual and are boldly making inquiry in regard to their superhuman relations. The grounds of men's faith is being critically examined. A thing is no longer tolerated simply because it is old. Institutions which have lived for centuries are being put to practical tests. Traditions and customs can claim no merit in themselves. The only excuse for their existing is that they contribute to modern life. Otherwise they are cast aside. The fact of this unremitting activity is everywhere evident. It does not require any great capacity of comprehension to perceive the intense restlessness of the age.

We hear the question asked everywhere, What attitude shall I take toward the thought and activity of the age? Is it constructive or destructive? Will it maintain itself or end in disaster? And finally shall I ally myself with it or shall I hold myself aloof?

We need but look about us to find those who look on the present state of affairs as portending a most disastrous outcome. They reject everything new, hold tenaciously to the old, and absolutely refuse to keep company with the untried. They lack vision, perspective and the ability of comprehension. For them things exist only in the present, bearing relation neither to the past nor to the future. They are only acquainted with local conditions; they see only one thing at a time because they do not have the capacity to see things in the large and discern the relatedness of the parts. They are the extreme conservatives. Among them you will find the pessimist, and the reactionary. The progress of whole nations has been arrested because of such an extreme reverence for the old. India, and China are classical illustrations. India has for centuries been steeped in ignorance and superstition, and is just slowly awakening. History gives no record of the beginning of China's slavery to custom and tradition, making her impervious to the influence of the rest of the world. She is just arousing from her lethargy. Such an attitude toward the thought and activity of the world is depressing, fosters a dejection of spirits, and is wholly unsatisfactory.

There are others who take an entirely different attitude toward the restlessness of the present age. They are the extreme liberals, impracticable optimists, the advocates of revolution and sedition. To them the present age of unrest is one of stupendous achievement, announcing the approach of ideal conditions. Through their fanciful, chimerical thinking they construct a Utopia soon to be realized. Among them you will find the advocates of the impracticable reforms, and those who look forward to an impossible state of perfection in society. They reject everything that bears the stamp of oldness, seize eagerly

everything that is new, and gladly accept every product of the modern age whether it be tried or untried. They make no contribution to the world's progress. Either they are too fickle to complete any undertaking or else the project becomes top heavy and tumbles of its own ill proportions. We are no more tolerant toward the extreme liberal than toward him who dogmatically abides by the old.

These are the extreme attitudes which the individual may take toward the larger group. But man seems to be inclined to extremes. It is a difficult task to think independently on a subject and be entirely free from the influence of the radical views. Careful definition and a proper use of relative terms requires effort. It is always easier to accept or reject the whole than select the good from the bad. The individual finds that he must apply himself strenuously and be willing to expend energy if he is to select the elements from his environment, which he wishes to make his own, hence he is inclined lazily to pass judgment on things collectively, and thus takes an extreme attitude toward life rather than investigate.

The individual does not develop his powers by calmly allowing himself to drift with one or two extremes, but by exercising his capacity on comprehension, discernment, discrimination and choice. A man develops his physical strength by doing tasks that are difficult. He increases the powers of his intellect by engaging in mental discipline, by applying himself independently to the solution of problems. The chief source of power in the individual is the development of these powers which are potentially within him. Strength and stability of character are increased by taking a comprehensive view of the larger mass of humanity; by penetrating deep beneath the surface and discerning the very motives which are impelling mankind; by keenly discriminating between the various elements; and deliberately selecting the elements which have value.

Moses spent forty years reflecting on the laws of the great nations of his time. He controls our jurists today. Milton tells us that he spent thirty-four years accumulating and selecting material for his great heroic poem. Webster and Lincoln spent years in the forests and fields reflecting, brooding, analyzing and comparing. It is said that when Starr King first saw the great trees of California, standing twenty-five feet in diameter and lifting their crowns three hundred feet into the sunshine he was moved to tears. The cause of his emotion was the thought of the latent powers, the reserve energies that had been compacted into these giants because of their capacity to select the right materials from their environment. Their roots had penetrated the mountains and selected from their mineral deposits; they had pierced the hills and selected rich stimulants from their soil; their strong limbs had lifted their leaves high into the atmosphere where they gathered the sunshine and the invigorating elements; a thousand sum-

mers and winters had poured forth their treasure. From all these they selected the elements which formed their mighty trunks. Thus the author, the statesman, the plain man who will help this and the next generation must busily engage in selecting the various elements of worth from the complex life about him, in that way compacting within himself a thousand knowledges and virtues.

The progress of the world depends on the individual. If the individual degenerates, progress will be arrested; if the individual develops the world will move forward accordingly. Some are continually misled, either by their feverish enthusiasms, which tempt them to overlook the immediately impossible, or by a spiritless submission to discouragement and despair in which they fail to make a true estimate of the present situation. To vacillate between these two attitudes is exhausting and disastrous to progress. This is the chief source of retarded development and stagnation. It is no doubt true that we learn through failure and disappointment. But such a process of acquiring knowledge is very painful and involves a stupendous waste of energy and loss of time. Those who hold themselves constantly between these extreme moods are not tossed to and fro by passions and circumstances until they are finally driven forward. They are the individuals who make even the great mass of humanity move slowly but steadily to higher and nobler achievements.

Much of the progress in the past has been only temporary. Progress has always been irregular and unsustained. It is only through alternating stages of advance and retreat, action and reaction, success and failure, progress and degeneration, that human achievements have been accomplished. A generation of lofty ideals and noble aspirations is followed by a generation in which the moral purpose itself becomes unbearable, that men rouse themselves and by renewed effort push forward. This lack of uniformity in the world's progress has been due to the changing attitude of the individual. At one time he has been extremely optimistic. He sanctioned every new idea, every new project proposed. But his liberal views were impractical and he was destined to be disappointed. Thus he in turn became extremely pessimistic, and the period of revolution was followed by a period of reaction. When the cycle is run little or no progress has been made.

It lies potentially within every individual to make a permanent contribution to the world's progress. But he must free himself from the influence of the past; he dare not hold the old in too great reverence just because it is old, nor dare he hold the new in contempt. He must be fair minded and honest, tolerant and receptive, willing to look at the same object from many sides, absolutely free from prejudice and insincerity, fearless to examine what seems to be dangerous doctrine, even patient to listen to views that look abhorrent to common sense. He dare not go to the extremes, neither despair of present condi-

tions nor be unreasonably enthusiastic. Let the individual choose with deliberation the various elements from his environment; let him select the best and noblest from the thought and activity of his age; with these let him ally himself whole heartedly and propagate them in his life and the lives of others. Then the world's progress will be uniform and prolonged.

Goshen, Ind.

SCHOOL NOTES

Goshen College

The Fall Term at Goshen College opened on September 24. The enrollment by the end of the first week reached one hundred sixty-one. This is probably not more than a normal, healthy growth over last year. The College and Academy each had some increase over the previous year but the largest increase was in the Normal and Bible Schools. Other departments remained nearly the same.

The new students seem to be energetic and at once settled down to hard study. The prospects for good work and a successful year are very promising. Students and teachers are optimistic and all seem to begin their work with an energy that bespeaks success.

Parents who never showed their love, complain of want of natural affection in their children—children who never showed their duty, complain of want of natural feeling in their parents—law-makers who find both so miserable that their affections have never had enough of life's sun to develop them, are loud in their demoralizings over parents and children too, and cry that the very ties of nature are disregarded. Natural affections and instincts are the most beautiful of the Almighty's works, but like other beautiful works of His, they must be reared and fostered, or it is as natural that they should be wholly obscured, and that new feeling should usurp their place, as it is that the sweetest productions of the earth, left untended, should be choked with weeds and briars. I wish we could be brought to consider this, and remembering natural obligations a little more at the right time, talk about them a little less at the wrong one.—Dickens.

John Batchelor began missionary work among the Ainu people of Japan about thirty years ago. He gave to them a written language, and translated the New Testament and a portion of the Old. In the first seventeen years he had not one convert, but now over 1,000 have been baptized by him.

Twenty years ago there were less than 150,000 Mormons, but now nearly 500,000. Twelve thousand converts made in one year in Great Britain.



Conducted by J. R. Shank, Carver, Mo.

Dear workers:—Another important series of topics is before us this month. The topics, "Cross Bearing" and "Crown Wearing" are necessarily closely connected. Plan to make the lessons clear and show how the first leads to the second. "Doubting Castle" is especially intended as a character study of Thomas. By a careful searching of the Scriptures and an examination of our lives we can make this subject very practical. The next lesson from Col. 3:15 is intended to give thoughts on Thanksgiving observance. The last topic is a mission subject and one that is timely for us as a people. If each meeting can succeed in impressing the members with the true relation of the Church to her missionaries, the problem of the Mission Board will begin to be lightened. A large work is before us this month. Shall we begin and execute it with earnest prayer and work?

CROSS BEARING.—Luke 14:25-33

Topic for November 2

MOTTO

"Come, take up thy cross and follow me."

OUTLINE OF TOPIC

I. A Cross.

1. Naturally.—An instrument made to execute the penalty of suffering and death upon the body of the one placed upon it.—Luke 23:33.
2. Spiritually.—Such a discipline by means of strict conformity to the law of God by which the selfish, carnal nature is brought into mortification that the life of righteousness in Christ may rule in the life.—Luke 9:23; Rom. 6:6; I Cor. 9:27.

II. Necessary to Discipleship.

1. Absolute surrender.—Luke 14:33.
2. Daily selfdenial.—Luke 9:23.

III. What it Includes.

1. Mortification of earthly lusts.—Col. 3:5; Gal. 5:24.
2. Abstinence for the sake of others.—I Cor. 8:13.
3. Reproach for Jesus' sake.—Heb. 13:13; Acts 21:13.
4. Deprivation for His service.—Luke 18:29, 30; Rev. 12:11.

PERSONAL THOUGHT

Have I honestly considered the side of earthly loss in serving the Lord Jesus? Is there anything too good to give up for Him? "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Cross**.
2. Things to Deny for Jesus' Sake.

For Young People.—

1. The Reasonableness of the Requirement.
2. What the Cross Means to Me.
3. The Sufficiency of God's Grace.

For Older People.—

1. Daily Crosses.
2. The Beauty of the Life that Suffers for Jesus' sake.

STUDY OF THE TEXT

Luke 14:25-33

The follower of Jesus must take into account the dearest ties of earth and place them into account. If any one cannot be given up before Christ the heart's devotion is not sufficient.

Note the list that deserves secondary place to our Lord—"Father," "mother," "wife," "children," "brethren," "sisters," "his own life."

Jesus now illustrates the need of each denial by the two parables:

1. **Counting** the cost of a tower before building. Where this is neglected and the task begun without sufficient backing it betrays reckless folly. So those who would start to follow Jesus without considering what it involves are sure of a shameful failure.
2. **Meeting a great army.**—They who rush to battle without consultation or preparation are liable to be defeated; but they who see the situation fairly will be ready to meet the needs of the hour with least confusion and loss. So in following Jesus we must recognize absolute surrender and supreme devotion to Him as foundation principles of preparation to follow Him.

CROSS BEARING

M. Lena Kreider.

"Then said Jesus unto his disciples, if any man will come after me, let him deny

himself, and take up his cross and follow me."

To take up the cross of Christ means to give all to Him. To His disciples of long ago it meant the forsaking of home, vocation, and worldly honor that they might follow the lowly Jesus everywhere. He might lead and learn of Him. Later it meant years of faithful service amid severe persecution in taking the Gospel to all the world.

To the Christian now, as it did then, it means an unselfish, devoted whole-hearted service. God has a place for each, a path mapped out for each to follow. That path is duty. God's ways are far above our ways. Self often longs to do far different than His will, but here we must take up the cross and daily follow Him. This means to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." We must throw ourselves at His feet as a "broken vessel" so that He might use us just as He wills. It means so much to crucify self and have Christ supreme ruler in our lives. There is peace and joy too wonderful for words to express in knowing He guides every thought, prompts every action and shares every heartache and sorrow. Just to know He knows and cares when we have failed to resist some temptation and that He will abundantly pardon if we seek it makes life a privilege indeed. This makes the cross lighter.

The cross life may mean some heartaches, suffering and hard work, but, "we must suffer with him if we would reign with him." Are we not willing to deny self of that which would harm us and suffer a little with Him who bore our sins and carried our griefs? He took our shame upon Himself that we might be free. The Apostle Paul suffered much for the cross he bore and yet he could say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

The cross we must bear is small compared to the one our Savior bore for us. Man had fallen and infinite, omnipotent Love found a means whereby we might again be restored to His favor. Christ left the presence of the Father, honor

and glory, and took upon Himself the form of man, taught him the way of life, suffered temptation and persecution and at last gave His life on the cross for you and I.

See Him in Gethsemane as He speaks to the weary disciples. In untold agony He whispers, "My soul is exceedingly sorrowful, even unto death: tarry ye here and watch with me." Then He goes a little further into the darkness, falls upon His face and prays, "O my Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt." Three times He prayed the same words and at last an angel came and strengthened Him. The cup did not pass away but He received strength to bear the cross of mockery and death as a "Lamb, dumb before the shearers."

Will not His love and suffering for us make us more determined by His grace to do more for Him? Cannot we forsake the shame of fashion, foolishness and thoughtlessness that He might have our "moments and our days?" Cannot we young people live so that we know every thought we think, every word we speak, everything we do is just what He would have us thing, say or do? Cannot we take up the cross, forsaking homes, friends and riches and live as He did, with nowhere to lay our head, if need be, among the poor that we might teach them of the One who loves them as He loves us?

The reward for faithful cross bearing far exceeds the weight of the cross. It is one hundredfold in this life and "in the life to come, life eternal." "He that overcometh shall inherit all things; and I will be his God and he shall be my son" (Rev. 21:7). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:2). Is it not worth while?

Hesston, Kans.

SEED THOUGHTS

To deny ones self, to take up the cross, denotes something immeasurably grander than self-imposed penance or rigid conformity to a divine statute. It is the surrender of self to an ennobling work, an absolute subordination of personal advantages and of personal pleasures for the sake of truth and the welfare of others, and a willing acceptance of every disability which their interests may entail.—Geo. C. Larimer.

The cross is not only imposed upon saints as their burden, but bequeathed unto them as their legacy. It is given unto them as an honor and privilege.—Richard Alleine.

How soon would faith freeze without a cross!—Rutherford.

Wisdom of words are liable to make the cross of Christ of none effect.—(I Cor. 1:17.)

CROWN WEARING.—II Tim. 4:7, 8

Topic for November 9

MOTTO

"If we suffer we shall also reign with him."

OUTLINE OF TOPIC

- I. **The Meaning of Crown Wearing.**
 1. A mark of worthiness of character.—Prov. 12:4; 14:18; Jas. 1:12; Rev. 4:4.
 2. An emblem of authority and power.—Rev. 6:2.
 3. A reward.—I Pet. 5:4.
 4. An ornament of beauty.—Isa. 28:5.
 5. A type of victory.—Rev. 19:12.
- II. **Crowns We Would Wear.**
 1. Honorable old age.—Prov. 16:31.
 2. Crown of souls won.—I Thes. 2:19; Phil. 4:1.
 3. Crown of righteousness.—I Tim. 4:8.
 4. Crown of life.—Rev. 2:10.
 5. Loving kindness and favor.—Psa. 103:4; 5:12.
- III. **The Way to the Crown.**
 1. Faithfulness.—Rev. 2:10; I Cor. 15:58.
 2. Suffering for His sake.—I Pet. 4:13, 14.
 3. Through Jesus' blood.—Rev. 5:9, 10.
 4. Overcoming.—Rev. 3:21.

STUDY OF THE TEXT

II Tim. 4:7, 8

- V. 7.—(1) The fight—"good."
- (2) The work done—"finished."
- (3) The loyal service—"faith kept."
- V. 8.—(1) The reward—"a crown of righteousness."
- (2) Applied to every soul who looks fondly for Jesus
- (3) Distributed by a righteous Judge.

PERSONAL THOUGHT

Do I value the heavenly crown? I may even begin to wear crowns of a heavenly nature here. Let patient, faithful service be our constant endeavor and God will look after the reward.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Crown.**
2. Name Different Kinds of Crowns.

For Young People.—

1. Compare Jesus' Crown of Thorns with the "Many Crowns" He Wears in Glory.
2. The Crown of a Virtuous Life.
3. Compare the Crown of Fame with the Crown of True Worthiness before God

For Older People.—

1. The Crown of a Hoary Head.
2. Signification of Crown Wearing.

CROWN WEARING

Edith Driver.

A crown is usually thought of as a gold band, set with precious jewels, worn on the head to signify that the wearer holds some high station in life. It is also used as a reward for faithful service. There have been and still are many different kinds of crowns. At present the

term is applied only to the headdress worn by kings and emperors to show their dignity, but originally the term had a much wider meaning.

This meaning is figurative as given by our Lord when He said, "Be thou faithful unto death, and I will give thee a crown of life." It is the great aim of every Christian to be approved of God. Paul, in his second letter to Timothy said, "Study to shew thyself approved unto God" (II Tim 2:15). Jesus, our perfect model, was a man approved of God. By wearing "the crown of glory which fadeth not away" (I Pet 5:4) we show that we have been approved of God. The crown of glory cannot be a crown of pride, for as soon as pride creeps in the crown of glory is taken away from us. Isaiah pronounces woe upon the crown of pride. (Isa. 28:1).

Not every one can wear a crown. The qualifications for wearing the crown are briefly given in Rev. 2:10, "Be thou faithful unto death, and I will give thee a crown of life." The Christian need not expect to have everything move along so smoothly. There are sure to be numerous temptations, trials and sorrows. If we give way to these difficulties the crown is not ours. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). It is not the man who suffers alone that is blessed, but he who endures, who with patience and constancy goes through all difficulties in the way of his duty. We only bear the cross for a while, but we shall wear the crown forever. Peter exhorted the elders to care for those under his charge to be a worthy example unto them. Then for faithful service they should wear the "crown of glory which fadeth not away." Paul, in his writings to the Thessalonians commended them for their faithfulness and called them his crown of rejoicing (I Thes. 2:19).

Who receives a crown? First, I. Second, "all those that love his appearing." "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). This is called a crown of righteousness because it is a recompense for our service. It is given by a righteous judge. We are glad that it is not for Paul only, but also for all who love His appearing. All saints love to think of His first appearing and long for the time when He shall again come in all His glory. The crown of righteousness is laid up for all believers. We cannot wear it now, but when we have finished our course, if we have kept the faith, we shall receive it.

Hesston, Kans.

True kingliness is crowned by the virtue of its own character, and there is no character possessing virtue except the followers of Jesus Christ.

Royalty consist not in vain pomp, but in great virtues.—Agesilans.

Ye are a chosen generation, a royal priesthood.—Peter.

Every true warrior is crowned. The greatest crown is success. Success is in its fullest sense only attained when heaven and all its glories become ours. "He that overcometh shall inherit all things."

Every one has a charge, a stewardship. That charge faithfully performed brings "a crown of glory that fadeth not away." Happy is the Man whom God shall crown.

IN DOUBTING CASTLE—THOMAS Jno. 20:24-29

Topic for November 16

MOTTO

"Blessed are they that have not seen, and yet have believed."

OUTLINE OF TOPIC

- I. **The Furniture of Doubting Castle.**
 1. Carnal experiences.—I Cor. 2:14.
 2. Ignorance of the Divine.—I Cor. 2:8.
 3. Presumptuous conclusions.—Rom. 1:21-25.
 4. The veil of unwillingness to believe.—II Cor. 3:14; Jno. 3:19.
- II. **The Master of Doubting Castle.**—II Cor. 4:3, 4.
- III. **Deliverance.**
 1. Through Christ.—Eph. 4:8; Luke 4:18; II Cor. 3:16-18.
 2. His Word of truth.—Jno. 8:31-36.
 3. The Holy Spirit.—Jno. 7:13.
 4. Willing learners.—Jno. 7:17; 3:20.
 5. Penitent believers.—I Jno. 1:7-9.

STUDY OF THE TEXT Jno. 20:24-29

In considering the character of Thomas we should give him full credit. He was no coward (Jno. 11:16). He was ready to ask questions when he did not know (Jno. 14:5). When he was enlightened he was willing to confess (Jno. 20:28).

But the thing in which weakness is manifest is in the hastiness of his conclusions on subjects beyond his experience. These conclusions are partly revealed in his hasty questions in Jno. 14:5, and in his hasty proposal in Jno. 11:16. The same hastiness is manifest in his unwillingness to accept the testimony of his fellow disciples when it conflicted with his past experience of the possible (Jno. 20:25). The ignorance of Thomas was due to his absence (Jno. 20:24). The patient love of Jesus is revealed in giving him one more lesson on the folly of his doubts by complying with his express demands (Jno. 20:27). The weakness of Thomas should teach us:

1. That there are things beyond our understanding that should make us willing to credit the experience of others.
2. That we should form no conclusions nor set any bounds, without reasonable provisions for our ignorance.
3. That unwillingness to believe may not only keep us in doubt a week, but

perhaps long enough to blast bright opportunities.

4. By giving due credit to testimony leads us into the truth much sooner than by means of required first hand experiences.

PERSONAL THOUGHT

Thank God for the kind deliverance from doubting. May His blessed light have full entrance into our hearts. May we in no way set up barriers that overshadow our windows and expect God to come and remove them.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Doubt.**
2. Commit Heb. 11:1-6.

For Young People.—

1. The Limiting Power of Doubt.
2. The Steps to Doubting Castle.
3. The Final End of Doubters.

For Older People.—

1. Lessons from Thomas.
2. Presumption.

DOUBTING

J. W. Hess.

Doubting is sin. The temptation to doubt comes, or has come, to every one who has taken up the Cross. We all should know something as to how doubt assails us in order to be able to resist it better.

The meaning of it may be known to all of us, and yet, I fear, some may be doubting and not be aware of it. Doubting means to question, to distrust, to disbelieve, to hesitate, etc. We perhaps can better tell what it is by telling what it is not. It is not, having a child-like faith; it is not, believing the Bible without questioning any part of it; it is not, having a heart belief that causes us to talk, walk, and act in harmony with the teaching of our lowly Savior.

We have reason to doubt some statements made by men because many are serving Satan, "who is a liar and the father of it" (Jno. 8:44), but not so with what God has said. "God is not a man that he should lie" (Num. 23:19). In Titus 1:2 we have "that God cannot lie." Consequently if God cannot lie, His Word is truth. Some are prone to doubt parts of it. But "All Scripture is given by inspiration of God" (II Tim. 3:16). But you say you cannot understand it? "Without faith it is impossible to please God" (Heb. 11:6), and faith is believing things we cannot clearly see or understand.

The Word of God has had its doubters for many centuries. Its enemies tried to destroy it. It has enemies today, but it is the everlasting Word that cannot be destroyed. "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31).

We may be a doubter of all of the Bible or only part of it, or we have the privilege of believing it all. We will be

judged by all of it at the Judgment Day.

The first instance of doubting recorded is found in Genesis 3. The serpent questioned what God had said thus beguiling Eve and causing our first parents to fall by the sin of doubting. Since then we are "by nature the children of wrath" (Eph. 2:3). David said, "In sin did my mother conceive me, I was shapen in iniquity." Because of the fallen condition of man it is natural to the fallen nature for an unconverted one to doubt.

The most common and prominent sin is that of doubting, or unbelief. In Rev. 12:9 we read, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." He deceiveth the whole world by causing it to doubt. "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin." We believe according to His Word that Jesus is the author of faith, and Satan the author of doubt or unbelief.

Let all of us on the Heavenly way be watchful and prayerful, ever being on our guard to ward off Satan's attack, as he is sure to attack us at our weakest place. Unless we watch and pray we will become his prey.

Palmyra, Mo.

SEED THOUGHTS

You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply, "Obedience." Leave those thoughts for the present. Act—be merciful and gentle—honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. That must be right, whatsoever else is uncertain. And by the laws of the human heart, by the Word of God, you shall not be left to doubt. Do that much of the will of God which is plain to you, and "you shall know of the doctrine whether it be of God."—F. W. Robertson.

Doubt indulged soon becomes doubt realized.—F. R. Havergal.

To get rid of your doubts, part with your sin.—Jas. Hamilton.

"AND BE YE THANKFUL."—Col. 3:15.

Topic for November 23

MOTTO

"Forget not all his benefits."

OUTLINE OF TOPIC

- I. **Thankfulness Defined.**—That disposition of heart which so appreciates the kindness it receives as to give expression in appropriate words and deeds.
- II. **Blessings that Call for Thankfulness.**
 1. For God's goodness.—Psa. 106:1.
 2. For the gift of Christ.—II Cor. 9:15.
 3. For the work of grace in others.—I Thes. 2:15; Rom. 6:17.
 4. For appointment to service.—I Tim. 1:12.

5. For supply of bodily needs.—Rom. 14:6, 7.
6. For all things.—II Cor. 9:11; Eph. 5:20.

III. How Thanks is to be Offered to God.

1. Through Jesus.—Rom. 1:8; Col. 3:17; Heb. 13:15.
2. In Jesus' name.—Eph. 5:20.
3. With an established faith.—Col. 2:7.
4. Not in boastfulness.—Luke 18:11, 12.
5. While engaged in prayer.—Phil. 4:6; Col. 4:2.
6. By offerings.—Prov. 3:9; Heb. 13:16.

STUDY OF THE TEXT Col. 3:15

Be ye thankful.—This is not a command that we must force our nature to obey. It is a command that we should allow ourselves to obey. Every new-born child of God who lets the peace of God rule in his heart will thereby find a spirit of thankfulness springing forth, then direct it wisely by the instructions of the Word. Make it a means of edification to yourself and others, and center all in the one source of all our joy—the Lord Jesus Christ.

PERSONAL THOUGHT

A thanksgiving day! What for? Not to follow custom but to give thanks in. Do we give thanks because we are thankful? Are we full of wisdom in our expression of thanks?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Thankful, Thanks.**
2. Song of Thanksgiving for Children.
3. Exercise in Counting Blessings.

For Young People.—

1. Our Blessings of this Season.
2. The Grace of Thankfulness.—
 - a. Its Source.
 - b. Its Expression.

For Older People.—

1. Instructive Thanksgiving.
2. Fruitfulness of a Thankful Life.

THANKFULNESS

Sanford C. Yoder.

In many localities the past season has been a trying one. Men who have worked and toiled have seen the result of their effort wither beneath the scorching rays of the sun or drift away as it were before the hot blasts of the wind. For many weary days men have waited and with anxious eyes have scanned the heavens in vain for clouds that never came until the elements had wholly or in part completed the destruction of the fruit of the earth. It has been truly said that such times as these bring out the best or the worst in man, which fact was to an extent noticeable during the season just past.

During our labors in different parts of the Lord's vineyard we have heard almost all kinds of expressions from all kinds and classes of men in this matter. Some in sincere trustfulness in God have taken hold of the promise that, "All things work together for good to them that love the Lord," have received the experi-

ence as a blessing and are profited thereby. Others, who measure blessings in dollars and cents, showed by their conversation that they were not quite so resigned. Yet all their comments, whether good or evil, were of no avail until God in His wisdom saw fit to send the clouds that would bring the rain to refresh the earth and prosper the efforts of man.

In view of the situation have you "counted your blessings" and summed up what you have to be thankful for? After the days and weeks and months of toil and failure in many things what have we left that should fill us with gratitude and move us to give thanks unto God?

First an best of all, if we had lost all our resources and all that is near and dear to us and all our effort along material lines had resulted in failure, we still have God and the hope of salvation through Jesus' blood, left. The promise, "I will never leave thee nor forsake thee" was meant for God's people in all ages of the world. And this is not all. Has not the experience perhaps been good for us? Has it not broadened your conception of God and made you to realize your weakness? And after all we still have much left. Good mind, health and strength; and earth, air and sunshine, that we might utilize for our benefit; and words of consolation direct from the lips of our Master, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." In view of these blessings and man's ingratitude we must pause and lift our eyes to heaven and ask as did David of old, "What is man that thou art mindful of him."

Kalona, Iowa.

SEED THOUGHTS

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaak Walton.

Pride slays thanksgiving, but an humble mind is the soul out of which thanks naturally grow. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.—H. W. Beecher.

Gratitude to God makes even a temporal blessing taste of heaven.—Romaine.

Gratitude is not only the memory but the homage of the heart rendered to God for His goodness.—N. P. Willis.

RELATION OF THE HOME BASE TO THE WORKING FORCE

Acts 8:14; 11:19-23

Topic for November 30

MOTTO

"The members should have the same care one for another."

OUTLINE OF TOPIC

I. What is the Home Base?

1. Examples:—

a. Antioch.—Acts 13:2, 3.

b. Jerusalem.—Acts 8:15; 16.

2. Every Church is a center of mission endeavor.—I Thes. 1:6-8; II Cor. 11:9.

II. What is the Working Force?

1. In a general sense, every member.—Rom. 12:4, 5; I Cor. 12:7.
2. In a special sense those set apart to the work of spreading the Gospel.—I Tim. 2:7; Acts 13:3.

III. Relations.

1. The Church.

- a. The authorized medium for the spread of Gospel truth.—I Tim. 3:15; Matt. 16:18, 19.
- b. Received gifts to carry out her mission.—Eph. 4:11-13; I Cor. 12:28.
- c. Commissions the workers.—Acts 13:2, 3.
- d. Exercises oversight.—Acts 8:14; 15:22-29; 11:22.
- e. Supports them by counsel, prayer, and means.—Acts 15:22-29; Eph. 6:18, 19; Phil. 2:25, 30.

2. The workers.

- a. Submit to the call and counsel of the church.—Acts 13:4; 16:4.
- b. Report the progress of what God is doing by them.—Acts 14:26, 27.
- c. Are to faithfully keep their charge and exercise their gifts.—I Tim. 6:20; 4:13-16; II Tim. 1:6; 2:15.

STUDY OF THE TEXT

Acts 8:14; 11:19-23

The text shows that while mission work was done under the pressure of persecution the work was not complete except by full recognition of the authorized heads of the work (cf. Acts 8:15-25). The Church at Jerusalem had learned not to suppress the Lord's work but rather to lend a hand in establishing what had already been begun.

PERSONAL THOUGHT

We need a vivid picture of God's working plan through the Church. Then we need the special guidance of His Spirit that each may find His place and exercise the gifts God has given.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Send, Sent.**
2. Commit Rom. 10:11-15.

For Young People.—

1. The Church and Her Workers in the Same Business.
2. Responsive to the Orders of the Lord's Church.
3. Making the Church an Efficient Base of Spreading Glad Tidings.

For Older People.—

1. The Place of Prayer in Missions.
2. Finding the Workers.
3. Keeping the Work in God's Order.

THE RELATION OF THE HOME BASE TO THE WORKING FORCE

J. C. Meyers.

Co-operation is the key to all successful work in the extension of the kingdom of Christ and in no other case is it more true than in the mission work. It is the divisions that the Apostle Paul speaks of (I Cor. 1:13) that cause so many unneces-

sary burdens and obstacles to the working force that much of their time is lost or even worse than lost to the cause.

The co-operation should manifest itself in numerous ways. Among them the financial part is of more than passing value for if the worker is to devote his time to the cause it becomes the duty of the Church to supply the natural needs when God so abundantly blesses them. True there is much giving, but who will say there is much sacrifice along this line? In how many instances is it only giving off the abundance of the blessings that God bestows upon the giver? The Home Church should watch with a keen interest the needs and with a willing hand do their part to relieve any worker of those embarrassing situations which so often come and which they could so easily help to bear. Is the Church doing its part as long as the standard of living among its workers is below that of its members at home? Let each one take advantage of this privilege and do his part to bring a closer relation between the Home Church and the field worker.

But there is still another need of co-operation. The Church at Jerusalem when they found that the work was progressing and had grown so much that the working force needed recruits sent them (Acts 11:22) help in the person of Barnabas. They also sent them further aid as we find in Acts 11:27. Thus the whole Church became interested and the new field soon became a strong one able not only to carry on the work at home but to help others.

One other need is the co-operation of the whole Church in prayer, for after all,

that which we have, or that which we give, yes even that which we are is only ours through the gift of God and only as we recognize His power in these respects can we do this great work. Therefore the unity among men only prepares them to receive and carry the power of the Master, and in this way is the great help to the cause.

Nevertheless let no one feel that his whole duty is to supply the need of some one else in the field but each one work in his place for there is a work for all to do and the Master says, "As you have done it unto the least of these you have done it unto me."

Sterling, Ohio.

SEED THOUGHTS

The worker on the field sees the need and wants to push the work. The members at home do not see it and fail often to give the support of new recruits, fervent prayers, and necessary means to enlarge the borders. Result—the Mission Board is sorely perplexed; (1) how to awake the Church? (2) how to hold back the workers on the field from undertaking too much? Which problem do I want the Board to work on the hardest?—Adapted from thoughts expressed by an officer of the Board.

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things.—Rom. 10:15.

As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.—I Sam. 30:24.

WHAT HAS BEEN DONE FOR US AND OUR EXPECTATIONS

CRISSIE YODER

To give even a summary of all that has been done for us as Mennonite young people living in America, would be impossible, for we can hardly know how much of good and beautiful and true has come to us through the efforts of those who have lived before us and are living with us. With all the advantages and blessings we possess, however, the heroic work of those who gave them to us is likely to be forgotten, they become so much the habit of our lives that we are apt to take them for granted and fail to be stirred by them to any positive emotion of gratitude. And it is right that we cherish the deeds and memory of those who have done for us with pride and pledge ourselves to loyalty to their principles. A few facts merely will show something of what has been accomplished for us and of what we owe as a result of this.

About 400 years ago a nonresistant sect arose in Europe, derisively called Mennonites because of their adherence to a certain type of doctrine of which Menno Simons, a converted Catholic priest, was

the chief exponent. Of this sect a historian distinguished for his impartiality toward all sects, says:

"The real substance and distinguishing features of these people consists in the stress which they put upon actual personal conversion and regeneration by the Holy Ghost, of every Christian; on perfect liberty of conscience and freedom of worship; on entire separation of spiritual and worldly things; on representing and establishing a true, holy Christian congregation of the regenerated through a special covenant of the believers in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the ban; and in which the Christian principles of true brotherly love by liberal giving and supplying of one another's needs and by a nonresistant and revengeless life are actually carried into effect. They aimed especially at a full and thorough execution and application of the doctrines of Christ in the heart and life of every individual in the congregation; and consequently there should be an organization of true believers into a

pure and holy congregation. That which the reformation was originally intended to accomplish they aimed to bring into full realization without delay in every individual Christian, thus forming a congregation in accordance with Scripture teaching alone, and directed only by the Holy Spirit, rather than by the officers of government and the opinions of men. Luther reformed doctrine; Calvin reformed the manner of worship; and the Mennonites reformed the life."

Another learned writer says:

"These people were certainly among the most pious Christians the Church ever saw and the worthiest citizens the state ever had. History removes every doubt on this subject."

Because of the advanced principles they held, however, they suffered. Persecutions against them were so severe that "there were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of Bloody Mary." Driven into various countries to escape persecution they later fled into America, especially Pennsylvania, in great numbers and here they lived simple and exemplary lives professing the most pure and simple principles which they practiced in a holy life. Their sacrifices were many and their joys were few even then, for after the wild and stormy ride across the ocean, there were still the struggles to live in a new land and among savages, but they attained for themselves and for us, freedom to worship God and to live the principles found in God's Book. Their place in history is not fixed by the greatness of the separate civil, educational and religious institutions which they founded, but in their reverence for God, their courage and high ideals of individual character, their strong sense of human brotherhood, and their spirit of kindness and conciliation and this is what must finally hasten the day when all men shall recognize themselves as sons of God and the whole earth shall be one great family where the need of each shall be the care of all. To be able to claim descent from such sturdy people, to be given a heritage of such principles is our happy lot.

As these people found they were persecuted less as they were able to keep themselves less isolated they became upright, just, honored, respected laborers, mostly farmers at first and showed us the essential nobility of the man who pours into life honest vigor and toil and gave us a sense of the honor of labor as opposed to wealth and indolence. Later others of these immigrants came to America and moved westward and south until today they have established the legitimate fruits of the Bible in nearly thirty of our United States.

They have given us Christian homes, doing their duty as teachers of God's Word. As exemplifiers of godliness they

have brought up their children in the "nurture and admonition of the Lord." To give a strict and limited definition of the reality which the words "Christian home" expresses is not easily done, but the reality is ours. Overcoming all external disadvantages our parents have created happy homes in the midst of poverty and hardships. They provided food, raiment and shelter, they considered the heart culture of their children their greatest duty, and though not rich or great or learned they employed the powers of the family and the home as God wills them to be used. And in these happy and sacred if not fine and luxurious homes they have rooted deep in us the feeling that heaven is our final perfect home.

They have given us plain, substantial church buildings, not edifices of marble with tinted lights, carved pulpits, and beauties to attract the wealthy, but houses of prayer with no extravagance to suggest that the poorest are not wanted, where the broken hearted may be healed and the weary and troubled may take counsel together and find rest. Here our parents have gathered together with us, not for amusement or to be pleased but to worship, to be edified, to be taught how the judgments of the Lord are right, to prepare themselves for their duties and trials, to speak to God and to hear God speak to them. Here we have learned to worship and to speak to God.

Concerned about the welfare of the church the Sunday school was established as an auxiliary—not as a substitute for the regular ministration of the Word of God, by men called of Him to preach the Gospel—but to increase the resources and opportunities of the Gospel ministry for thorough and efficient work. Nor was the Sunday school established as a substitute for parental government and instruction in the Word of God but to aid the fathers and mothers in training their children in the way they should go. Since some of the methods used in some Sunday schools seemed only to make the school amusing and give a distaste for the solemn services of the Church, and since the Sunday school should feed the church, these contrivances that might merely give amusement were not used and we were given the school so that we might learn the Word of God.

Rather than the theater, the dancing hall and the dime novel our parents have given to us the young people's Bible meeting, institutions of learning where a high standard of Christian life is maintained and religious literature.

These are a few of the things that have been done for us and the closer we study their lives and the better we know their principles the more profound is our admiration and the greater our respect for the men and women who have done them. More honorable however is it, not to praise them in words, but to imitate them

in deeds and in lives. Having a noble, pure, religious ancestry will not, after all, necessarily make us noble, virtuous, righteous, for that depends on our own thoughts and deeds. To depend on their merits would be as vain as to search in the roots of the tree for those fruits which the branches ought to produce. So first of all, we shall have a care that those who have done for us have no cause to be ashamed of us. We shall see to it, that amid the broadening of our enterprises and the increasing of our possessions, we do not lose those principles of uprightness and strict justice and honor that made the early Mennonite farmers respected. With our sympathy for the wrongdoer we shall keep their hatred of wrong-doing. With our just tolerance of all men and opinions we shall keep their righteous abhorrence of sin, for nothing can avail if we lack the purity and integrity they held so dear. Culture and comforts are well but truth, honor, reverence for God and fidelity to His laws are indispensable.

We shall not be ashamed because our ancestors were poor and few in number, because their rigid doctrines were laughed at and they were derided and despised, for now the whole world seems to be learning some of those same principles and is making an effort to settle all disputes between nations by "Universal Peace." "Give a thing time, if it can succeed it is a right thing," some one says. Look at the small body of non-resistant brethren of 400 years ago who were persecuted because of their belief, and look now at the great number of men and women who are pleading for a peaceful settlement of all disputes, and who look upon war as the work of barbarians—a thing impossible between Christians. And so, it is with a sense of just pride, we shall tell the principles for which our fathers stood and for which we stand.

Much, however, as our forefathers have done they have left a great deal for the thought and industry, the men and women of after ages. They have left a great deal for us to do, and with the encouragement of those who are advanced in years, and with the help of God we expect to do our part. Perhaps the course we would pursue might sometimes not be the best possible one, and by consulting those whose age has brought them a quiet repose and steadiness and prudence, we may improve the good and correct the less good in our plans. For considerate and thoughtful as we may be we **must be** inexperienced and glowing with the enthusiasm of youth we **may be** rash and so we expect to keep our hearts open to, and confide in those older than ourselves. Perhaps the course we would pursue might sometimes not be the same they would have pursued, but as their age had its problems which had to be solved by progress and development so has ours, and if we are not improving in every depart-

ment of life we are deteriorating. In business and in pleasures, in beliefs and theories, in material developments and in spiritual connections our fathers are not exactly like their fathers and yet they believe all that growth has helped them towards God. If this is true, then, what came to us as seed should go on to the next generation as blossom, and what came to us as blossom should go on to them as fruit. Total freedom from change might imply freedom from some errors, but would it not render us incapable of discharging that high duty that devolves on us—that of helping to carry our age forward? And so we expect the confidence and trust and sympathy and advice of our older people for we wish to do nothing rash or revolutionary or wrong, and our motive in whatever we do shall be to serve our God.

Because their doctrine was so strongly attacked the early Mennonites were especially anxious that their children be firmly established in the teachings of the Bible lest their belief be crushed and persons who deviated from their belief were excluded from their society for this reason. Later these people followed up the same method and kept strictly in contact with only their own people when they had the opportunity to come in contact with others near by and help them. Certainly we ought not let these early teachings be lost, but if we can do no more than simply hold those principles for ourselves we are not doing nearly as much as our forefathers, for in our land of religious freedom, to do as much as they, we must do a great deal more than in their time of serious opposition. And so we expect to do Christian service to those around us—live lives of Christian happiness with them seven days in every week, welcome them to our houses of worship, establish Sunday schools where they can conveniently attend. Already a few missions have been opened in our great cities and some of us expect to do service there and help open mission stations in other cities for we see the need there.

Although persecution compelled those in the earlier days to live in fear and uncertainty and prevented the growth of the church or a great missionary spirit, there is evidence to show that even then those who were oppressed were anxious that their faith be preached to others. The task to evangelize the world has always been a great one, and aside from the promises of God the hope for success with such a small number and such limited means, was so small that no work of this kind was undertaken until 1898 when the church sent out three missionaries to India. At the present time there are seventeen of our people working in India and over five hundred dark skinned Indians are enjoying a life with Christ. But there is need of more funds to enable those already working there to enter the

SUMMARY OF REPORTS

II

doors that seem to be thrown wide open to them. There is need of more men and women to give our brethren there the blessings and privileges our fathers have given us. In the face of this need what are our expectations? We cannot but assume the recognition of the fact that to continue the work so well begun is a duty laid upon us as a heritage from the past, and we cannot but assume our responsibility, so some of us expect to labor here that we may keep funds in the treasury of our Mission Board so that better work may be done. During the last century the wealth of our church has increased as has its membership. One needs but to look upon the expensive homes in which so many of us now dwell, and the general appearance of prosperity that pervades our communities, to be led to the inevitable conclusion that no longer can we say, "silver and gold have I none." So if our wealth were consecrated to that purpose we believe there is sufficient to send out all who decide to take up this work. Some of us expect, if God permit, to preach the Gospel, to teach students, to heal the suffering, to do carpentering and black-smithing and farming in India where there is need of all these things.

South America is a new field calling to some of us and promising large returns for money and lives devoted to that cause. Nearly half of its people live altogether beyond the reach of any Christian influence, and remembering that parts marked upon maps as Roman Catholic do not worship God or know Christ, that statistics say that at least nine-tenths of the people of South America are unevangelized, and so some of us expect to spend our lives in South America. We realize that it is a new enterprise and unlike our older mission field, and we realize too that our Board is calling for men and women to fill important places in that older field so that ground already gained may not be lost merely for lack of workers, but we believe that our church possesses that which will enable its leaders to let no work halt and to go on in helping to evangelize the world. Every country in the world is raising to us one mighty cry for more missionaries and so we expect not to turn away and forget, but to continually ask ourselves what is our relation to this fact?

Perhaps our expectations may not seem great but in short, we expect to be loyal to those who have done so much for us, and to our God. Just how that loyalty shall be expressed must be a vital question for each one of us to answer. But we shall not disgrace our profession by acts that speak so loud our profession is not heard, we shall obey the King of our lives and make our individual lives accomplish the most we can for the advance of the kingdom of God on earth.

Creston, Ohio.

IV. Responsibility of Leadership and Committee Work

About one-tenth of the congregations have practically all of the responsibility for the conducting of the meetings upon the young people themselves. About one-fourth have the work well divided between old and young. About one-third have the work largely in the hands of the young people. About one-third have the work mostly conducted by the older people.

In looking at this summary we must not conclude too quickly that some are not doing their best work, although we may all admit that better things might be among all. There is a working principle among our most wide-awake leaders of the young people, that **responsibility is a good thing for young people to feel resting upon them.** While this is true and we should freely give them the benefit of it, there is another principle equally true, that **a wise yet unassuming oversight that prompts the young to come confidently to the old for counsel** is the safe and healthy condition. Again in some localities there is not sufficient talent developed among the Christian young people to place the burdens of such work upon them. In such places it is good that the older people take up the work and apply the subjects in a way that appeal to the young people under their care, until more are developed with ability for greater responsibility. We are inclined to the view that where the work of conducting the meetings can be mostly intrusted to the young with here and there a helpful suggestion from the older ones who can enter into full sympathy with their life and possibilities, it is about the most practical end to attain. We believe when young people feel that some older one has confidence that they can do a certain task, that it often inspires confidence to attempt that task. And when they feel that there are old experienced hands not far away they are more confident that their fellows have not made an error in assigning and directing the work.

But where the conditions are such that the young would drop responsibility because the older are present it may be a good plan to change tactics somewhat.

The great point to attain in the directing of the Young People's Bible Meeting is, that, **as near as possible, every one according to their gift, feel a burden for the welfare of their fellows and so labor and counsel and pray that they may do the best service for one another.** Where this point is being worked out, the problem of placing responsibility will be worked out accordingly.

V. Sympathy

We can already feel the need of a sympathetic tie between all classes as we are working out the question of responsibility.

Those who feel the burden of responsibility most keenly long for sympathy and a means of bringing the things to pass that God has laid upon their heart. Greatest progress can be made in every congregation, when all hands can be directed by a fellow-feeling, having common ends to reach.

In our reports we found that there is generally a hearty sympathy between the old and young people in the congregations that sent in reports. There were some exceptions to this in some cases and room for improvement in several. **The ministers usually are found heartily supporting the work in their sympathy and counsel with a very few exceptions.** There are a number of cases where the **young people feel that the ministers do not make an effort to be present every time that they could.**

It might be truthfully said that where the young see and feel this lack of sympathy that they have a call of God to improve it by themselves entering into the lives of their elders in earnest, prayerful sympathy.

There is nothing that should so unite the sympathies of old and young, pastor and people, as the work of the Church in all its phases. Where there is a gap that has grown wide enough to sever the free confidence between one and another there is also a gap by which many evil influences will come in to overthrow the welfare of the Church. Let the pastor earnestly study the problems of the young. Let the older people stand by them and the pastor in leading them into the true ways of life. Let the young people find their work in strengthening the interest of their elders and leaders and great things may be done for the upbuilding of Zion.

VI. Work for Children

The majority of reports reveal the fact that as a rule the special stress of the meeting is not directed toward the children. In a majority of meetings some children are present and they are given such attention as the assignment of scripture verses, select readings, children's songs, short talks, etc. In a few places separate children's programs are provided. A children's leader is appointed to conduct this feature of the work.

We recognize that the principal sphere for activity with the children is more in the Sunday school. Yet we believe that they should be made feel at home as much as possible in every meeting that they can attend. To make them feel so, some attention should be given to them and their activities should be directed in things that they can do and in things that will also add to the general interest of the meeting. A few minutes devoted to special effort in their behalf never tires

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OUR SUNDAY SCHOOL

SUNDAY SCHOOL ORGANIZATION

A. M. EASH

The Church in all of its services has practically the same aim—the development of Christian character and the training of its people in Christian usefulness. The distinguishing mark of the Sunday school, that which separates it from the other departments and activities of the Church, is that it seeks to accomplish this purpose by teaching. It is educational in its work, a specially organized department of the educational work of the Church. As we know it, it is a weekly meeting of a body of people in the church building for the purpose of giving religious instruction to the end that there might be developed Christian character as a resultant. Had it not been named by others, and the changing of a name is such a difficult matter for us, we might well call it the "Bible School" or "The School of the Church." Having in mind then this conception of a Sunday school and pretending that we knew of no former or present form of organization for the directing of the work of the institution—neither expressing approval of or criticising the present plan of a one-hour weekly meeting—let us proceed to study the prime factors in the school and from the demands which they make determine upon the kind of an organization necessary to properly accomplish the work.

Beginning from the first, we have in mind an institution for teaching, which implies at least three determinative factors, namely: the taught, the teaching, and the teachers. These three ought to very largely determine the nature of the organization. No feature ought to be tolerated which does not contribute to the realization of the aim.

The Taught

Of the three factors mentioned above, the pupil is the most important. The Word was given expressly for his benefit. We will, therefore, consider him first. Four facts relative to his relation to the school and which make demands for organization confront us, as follows: securing him, classifying him, holding him and teaching him. The fact that it is necessary to have pupils before they can be taught goes without discussion; and, in order to have them, they must be secured. In order that all who ought to be in the school may find their way to it, some method of soliciting and securing them must be adopted. "Let the attendance take care of itself," does not satisfy as a policy as long as every community has

its individuals who are not in the school. It is true that this has been the policy of many schools in the past but it has failed to accomplish the work. A real Bible school needs some carefully laid plan for securing pupils for its membership.

The next fact in connection with the pupil is proper classification. Pupils of all ages, both sexes, varied abilities and different characteristics will come into the school. In order that they may be properly taught there needs to be a thorough system of grading or classifying as called for by these differences. The predominant characteristics of pupils at different ages are so entirely different that, in order that they may be properly instructed, they need not only to be in separate classes but in entirely different rooms. Someone needs to be responsible for the proper grading and classification.

The third fact is the need of holding the pupil in the school after he once becomes a member. Influences both inside and outside the school are such at times that pupils decide to "quit" and, without giving reason or time to explain, remain away. The school cannot perform its work of teaching them unless they are present in its sessions. Very often delinquency may be avoided by offering inducements in the form of rewards for attendance. (It is better to give a reward for attendance and have the privilege of teaching the individual than not to have him at all). With older pupils the better way is the assigning of some duties which can be performed outside of the instruction period. Sunday school messenger service might be mentioned by way of illustration. Every normal pupil is a social, intellectual and physical being, as well as spiritual, and these phases of their lives need exercise and proper guidance in their development. Activities directed by the school, but outside of the instruction periods, ought to be provided. In order that there may be correct knowledge of the pupil's attendance, careful records of the same ought to be kept and someone delegated with the responsibility of examining them and winning the pupils back to the school whenever there is delinquency.

The fourth fact in connection with the pupil, "teaching him," will be referred to in connection with the discussion of the teacher.

The Teaching

Another very important factor in the

Bible school is "the teaching, the material which is to be taught to the pupil"—in this instance the Bible. Of all books it is the most wonderful and in adaptation to the needs of man is unequalled. The nature of its contents is so varied that there are portions fitted for every need of every individual. One fact that ought to be kept in mind is that there are portions of the Bible which are not the proper material to teach to certain pupils because the pupils have not developed intellectually or socially to where those particular portions are of real help to them. A proper Bible school ought to have the material which is to be taught to its pupils carefully selected, graded and arranged into a proper course. Then, too, there ought to be helps provided for the illumination of the lesson text. Proper expositions, illustrative stories, objects and pictures—in some grades, sand tables for illustrations and blackboards for drawings—need to be provided. Again there is a need for someone to make provision along these lines.

The Teacher

The third factor in the school, "the teacher," is essential only as an agent to bring the other two together in the proper manner so that the Word, operating upon the mind of the pupil, will produce in him the kind of character sought for. In addition to the need for teachers, there are four facts relative to him which we should note in passing: 1st, there needs to be provision for his proper selection; 2nd, there needs to be provision for his training—giving him a knowledge of the Word which he is expected to teach, of the pupil whom he is expected to teach, of the result to which his teaching is expected to contribute, and of the best methods to employ in his work; 3rd, there needs to be provision for his proper assignment to his duties—his ability, knowledge, personal characteristics, etc., being properly considered; and 4th, there needs to be supervision of his work in order to insure proper results.

The Publicity

In addition to the three factors already mentioned and briefly discussed, there is still another feature that is essential from a number of angles. The policy of not allowing the left hand to know what the right hand is doing does not apply in Sunday school work in the sense in which we sometimes undertake to apply it. A very unique illustration came to my mind sometime ago while preparing for a Teacher Training Class recitation. I had an old clock that had ceased to give service and from it drew my lesson. I discovered that the clock had two almost distinct sets of wheels, the only connection between the two being a long arm which indicated when the second set was to do its work. The first set of wheels moved the hands across the face of the clock,

registering the time—the actual results—and the one lone arm at certain intervals released the second set of wheels and the result, as indicated by the hands, was announced by the hammer striking a gong. The second set of wheels did not in the least assist the other set in moving the hands—neither did it interfere in that work—but it did make some noise and assisted in the efficiency of the clock. The Sunday school needs a set of wheels—or some plan—to announce the results of its efforts, so far as they can be registered by man. Giving publicity to work done, or reports, is good and essential for the following reasons: 1st, for the inspiration of the school itself; 2nd, to properly inform those who ought to be in the school of the actual work that is being done; 3rd, to inform the Church, of which it is a department, of its work so that the Church may be better able to properly direct her activities; 4th, as a stimulant to other schools; and 5th, for the conservation of energy by the various schools in the same community—to avoid proselytizing and duplicating of efforts.

The Organization

Drawing our conclusions from this rambling presentation of the demands made by the several factors represented in the school, the following features of organization are called for: 1st, an Educational Director—Superintendent—the executive head of the school appointed to his position by the Church and delegated to determine upon the general policies of the school to be conducted; 2nd, a division of the pupil body into as many different departments as are necessary to facilitate the teaching of the several groups of similar characteristics; 3rd, a party in charge of each of these departments working subordinate to the one at the head of the entire organization; 4th, a committee of these superintendents together with the pastor of the congregation to select the teachers and properly assign them their duties; 5th, a Teacher Training department for the proper training of the teachers; 6th, Teachers' Meetings for the discussion of their problems; 7th, some definite system of extension work; 8th, a definite system of keeping weekly records of attendance, etc.; 9th, outside activities—social, intellectual, and physical—for the benefit of the pupils; 10th, a carefully arranged absentee follow-up system; 11th, a system of lessons graded according to the pupils' ability to understand and appreciate; 12th, all the helps needed in the various departments, such as maps, charts, blackboards, pictures, objects, sandtables, etc.; 13th, a secretary in every department to collect the reports; 14th, a general secretary of the entire school to compile these departmental reports into a permanent report for record and to give the proper publicity.

Then, there are several features which are essential in every school, which are

not conclusions of the above discussion. Every pupil ought to be given an opportunity to give expression to his or her willingness to serve, both by giving and by actually doing. Every school ought to have its missionary department, giving money for foreign missionary activities and engaging in some direct line of helpfulness at home. This demands a missionary superintendent and a treasurer (no Sunday school ought to be required to pay for its own literature, supplies and equipment. As the educational department of the church, these requisities ought to be supplied by the Church itself.)

In conclusion, I would say this final word; every department of the organization of a Bible school—if it is the school that it ought to be—will contribute to the helpfulness of the school. There ought positively not to be any unnecessary machinery and the organization which exists ought to be like the works of a clock—out of sight—the indication of results by the hands and the half-hourly or hourly strike being sufficient. Marion Lawrence says, "No machinery should be introduced into a Sunday school, or anywhere else, simply for the purpose of 'seeing the wheels go around.' When wheels are visible or machinery rattles there is something wrong." On the other hand, there ought not be a single demand for organization on the part of a School that is required to go unsupplied because "it was not formerly done in that manner." The conclusions in the preceding paragraph support the assertion that organization is essential. There are many schools in which the suggestions are practiced successfully, and many in which a great number of other features contribute to the making of efficient work. I have purposely refrained from naming the different departments into which a school ought to be organized. With the present lack of proper room and equipment—which is the condition in the majority of our schools—there is very little danger of too thorough departmental organization. May God speed the day when along Bible Study lines the same careful study will be made of the "taught," the "teaching" and the "teacher" that is being made in the public schools of the land. Chicago, Ill.

Y. P. B. MEETING

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older ones but increases the interest and unifies the sympathy among all. Pay attention to the children, they will soon be the young people.

VII. The Subject Matter

The subject matter is a vital part in the life of every meeting. After a topic is selected there should be such a division of it that the work of the meeting may be harmonious and accomplish what the topic is intended to accomplish. The na-

ture of the topic selected depends largely on the needs, understanding, and experience of the ones in the meeting.

We find in the reports quite a variety of tastes when it comes to interest in subjects. Quite a number find little difference in the interest on account of subjects. More depended on the leader and speakers than the subject. Sometimes other causes enter into make the meeting dull. Mission topics were specially stirring to some and rather dull to others. Subjects of a practical nature, relating to Christian work, development, and problems were generally found interesting. Doctrinal themes were difficult for some while others make a special call for more. The same may be said of chapter study, character study, etc.

It is plain to be seen that the selection of subjects is not always to be regulated by what people like best, but rather by what is most serviceable to their spiritual well being. Because some cannot get a live meeting out of mission subjects is no reason to avoid them. Better study to make it possible to have most life where now there is apparently none. Hard subjects should not always be dodged. It is good to get young people sometimes to digging on subjects they know but little about. That is a good way to know about them. But it is well to have some easier subjects to enable more to take part who otherwise would not. A good topic is often spoiled in a meeting by a failure on the part of the leader to adapt it to the needs and abilities of the audience. Because the outline happens to be long is no reason that people must be tired out getting it all finished. Select such texts as can be promptly read and illustrated. If a passage is too lengthy to read on account of time give its substance in a few words or read just enough to develop the point in hand. If time is not sufficient to complete an outline cut part of it out and use some leading points only. If the audience gets dull, change the meeting. Sing, or start up a live discussion by some practical questions and lead them to desire information, then close on time and tell them to give the subject further study alone. Let the leader be sure to have the subject well in hand; all the scripture references proved and all points of his outline clear. Be ready to fill in what others fail to develop intelligently and generally all other conditions being equal the testimony will be: "We had a good meeting."

In a large residential district in Chicago only 11,000 of 30,000 of the people had church affiliations, and half of them were Catholics.

The chief of police in An-King, China, a city of 20,000, has issued an order that all temples are to have the idols removed.



FRUIT FOR THE FARM HOME

J. H. Peachy.

Having enjoyed the harvesting of a small peach crop this season, it behooves me to encourage others to plant peach trees for home consumption. We, all of us, appreciate the real worth of a crop of fruit. To have peaches almost continuously for three months is no small consideration. It must be met face to face in order to be fully appreciated. Words cannot paint it as it is. The pleasure does not consist alone in possession, but there is something peculiarly fascinating in the growth and development of the tree itself, that brings you into closer contact with nature than ever before. There is inspiration in the bud, unrivaled beauty in the blossom as it mingles its colors with the living green of the leaf. All these with the pendant branch seemingly bids you welcome as you approach. Back of all these are the processes of nature, many of them difficult to understand, but all giving unmistakable evidence of the Unseen Hand. Therefore, because of the great good gained by assisting nature to work for you to produce fruit in abundance, plant a few trees. By so doing future generations will rise up and call you blessed. This is one way of leaving this world better by having lived in it.

Order two dozen peach trees of several varieties that do well in your locality. Do not wait for some agent to call on you. Order direct from the nursery. There are many that are reliable. In order to save charges in shipping get your neighbors to order with you. Do this early next winter. Have the trees by a certain date next spring. These trees bought in the right manner from reliable people should not cost you above ten cents a piece and charges. Buy one-year-old trees, good, strong ones. Remember I am not knocking the agents. Buy from them if you so desire, but know what you are buying. Pay more attention to the varieties that do well in your locality, than the picture in the agent's catalogue.

Locate your orchard where you have good air drainage. Elevation may assist in escaping frosts. Select a good tillable soil. If other conditions are favorable a rich soil will prove beneficial.

Combine your peach orchard with your truck patch. Plant your trees twenty feet

apart each way. Make the patch in shape of rectangle. Plow the ground deep, and cultivate well before planting. Never allow the tree roots to become dry while planting. Between the tree rows plant early potatoes, sweet corn, cabbage, tomatoes, cantaloupes, strawberries, and other crops of like nature. Cultivate your crops and at the same time cultivate the trees. You will be surprised at the growth made under such treatment. While cultivating wear muzzles on the team, and do not allow the hired man to bark the trees by careless handling of the implements. Cultivate often, exercise care and judgment, study the habits of the tree, and act accordingly. Continue cultivation until latter part of July. Stop then and sow seed of some leguminous crop. This will check the growth of trees, allowing time to harden bud and wood, in order to resist the cold of winter. The legumes also add nitrogen to the soil.

When these trees arrive at bearing age the truck grown will have paid all expenses, beside having made home worth while by producing vegetables cheaply and abundantly. Furthermore you will have saved the home-keeper many long hours of patient labor, hoeing and pulling weeds in the garden. Of course it is understood that you do not allow her to dig the garden. You are entirely too well trained for that.

In this article I have only hinted at a few things. There is more between the lines than in them. My purpose is to create better homes and better environments. With better homes come better people. With these comes that "Rural Uplift" needed in every community. This must come from the country people, rather than through the long drawn resolutions of a city meeting, the hazy arguments of a popular periodical, or the impractical theories of those, far removed in mind and miles from the open country.

Belleville, Pa.

PROPER HANDLING OF SEED POTATOES

The season for planting potatoes will soon be upon us and the subject of seed is a very important one, especially to those growers who have to purchase seed tubers each spring. There is a great deal in having the tubers which are to be used for this purpose full of vigor so that the sprouts will start strong and stocky. If

the plants break ground small in stem and leaf, the chances for a good crop, or at least a paying crop, are slight. If, as is often the case, there are many missing hills the percentage of profit is reduced just in that proportion. The way seed tubers are handled after they get into the planters' hands is, many times, the only reason for failure to raise a paying crop. In fact, one man can take very poor, weak seed tubers and by putting them in proper condition for cutting and planting, get a much better crop than his neighbor who may have seed tubers actually worth twice as much as crop producers, but who has given no care of thought in putting them in a condition to cut and plant. He will then claim that quality in the seed tubers does not amount to so much after all, when the facts would be that had he as well fitted the strong, vigorous tubers as his neighbor had the weak ones, he would have had a far better crop than was possible to raise with the weak seed.

Potatoes intended for seed purposes should never be allowed to start their sprouts in the cellar, if possible to prevent it; on the other hand, tubers that have not started their sprouts in the cellar or pits, are not fit to plant until they have been taken out into the light and warmth at least ten days to two weeks, or until the eyes have started the green sprouts, enough so that the vigor of the eyes can be plainly seen. This is of far more importance when the ground is cold as it is in early spring, than it would be in June, provided the soil had moisture enough at the later date. I doubt if there is one potato grower out of a hundred but what has at some time taken seed tubers that were perfectly hard and dormant and cut many of them or allowed his men to, with a common jack knife, and gave no thought of the results. The back of a jack knife blade is generally pretty thick, and this passing through a hard, cold tuber, will crack and break the tissues for some little distance on each side of the cut. Decay will start much quicker than the sprouts from the eyes, and if the seed is cut small, many of the seed pieces must, and do fail to get a sprout to the surface at all. Many more will come up so weak and spindling that as crop producers they are a failure as far as profit is concerned. A knife with the back of the blade as thick as the common jack knife is not a fit knife to cut seed tubers with at any time, but will do far less damage if the tubers have been exposed to the light or sun in a warm temperature for a few weeks before being cut. If the potato grower who has got much seed to cut this spring will get some knives of good quality steel and spend a few days when work is slack, grinding the blades just as thin as they can be and stand the work of cutting, he will find that the work of grinding will be much more than saved in the extra amount of seed each man will cut in a day's time, and no injury will be done the seed by the cracking and breaking of the tissues.

It is discouraging to the seed grower to furnish tubers of the very best quality, and which he has taken pains to keep in the pink of condition and have the buyer ruin all his efforts in this direction by thoughtless handling in the short time he usually has them in his possession before planting.

When we consider the importance of proper soil fitting and of fertilization, and then to have our crop of tubers a third less than it should have been by proper fitting and handling of the seed, it will be seen that our whole profit may hinge on this one point alone. To take up the disinfecting of the seed tubers before cutting and the disinfecting of the knives after cutting through a diseased tuber before cutting another, would be to make this article too long and I will have to leave this to some future time.—Sel.

WHAT TO DO WITH GRANDPA AND GRANDMA

The sands are running low in the hour-glass for grandfather and grandmother. Old age ought to be a blessing, often it is a tragedy for all concerned. You have been asking yourself, "What shall I do with my boy?" But the question will loom large, "What shall I do with grandfather?" An old man who has always been intensely active finds his strength gone. Shutting him up in the house with nothing to do is like caging a lion. He must do or die. Were he a philosopher he might take a calm view of the situation, but most of us are philosophers only when we are considering the fate of other people.

Grandmother is less of a problem because she is used to being in the house, and a woman can always busy herself in the home; but to feel that we are worn out, that our friends regard us as useless, that decline, decay and death are all that are ahead, is too much for most of us to take calmly. Let the dear old grandparents keep on with the regular program as long as possible in their own strength, then supplement their failing strength with yours and still keep them going a while longer. Be very slow about "breaking the old people up" and having them come to live with you. They are far happier by themselves than in the home of even the most devoted child. To surrender the home life, their home life, wherein they have lived, moved and had their being for possibly half a century, is a dreadful experience for an aged husband and wife. I have seen a little house built in the same yard for the old folks, or even a wing put to the home of a daughter, that father and mother might be as near as possible and yet separate. Such an arrangement permits quiet and privacy for the aged and yet brings them so near that they are not neglected.

In many cases, however, we see a grandmother, sometimes two of them, or two

grandfathers, brought right into the family circle. In such cases, where there are children, perhaps a houseful of noisy youngsters, the country gentlewoman has her hands and heart more than full. Only the patience of Job and the wisdom of Solomon combined and multiplied many fold could cope with such a complication. The frolicking boys and girls wear the nerves of the feeble old folks to the breaking point. Repression of the youngsters so there is really peace and quiet all the time is cruelty to animals.

Farm is a Good Place for Old People

Grandfather and grandmother must have a room of their own large enough to serve as both bedroom and sitting room if your house cannot furnish both. Then see to it that the children are kept out of it. This retreat of the old folks must not be invaded. When they want the company of the children they can come out into the family living room and when they begin to weary they can retire to their own room. I have seen a vigorous, turbulent child put her grandmother into her grave several years sooner than would have been the case could the frail old lady have had the peace and quiet that she had richly merited by bearing the burden of a long and active life. Let us be fair to all. Let us see to it that our children do not pester our parents; that our parents do not suppress our children. It is well for them to be together part of the time; they must be separate much of the time.

Handling the children is the rock upon which the family peace is wrecked when the grandparents interfere with the parents. The country gentlewoman will have the very highest regard for the wisdom and experience of her own mother or her mother-in-law; she will teach her children to reverence their grandparents; she will be a model of deference, an example in the way she treats her old mother, that her sons and daughters may learn by her deeds as well as by her precepts; but when it comes to a real matter of moment in the discipline and education of her children she must follow her own judgment rather than the wish of the grandmother. Grandmothers are more lenient with their grandchildren than they ever were with their own. They love them so much that they cannot bear to take second place in their management, but they must if there is to be peace in the family. Many a smart child has early learned to play off grandmother against mother. It may be a hard lesson to learn, but the wise grandparent will not try to usurp the place of the parent. That issue must be met fairly and settled. It is hard for fathers and mothers really to believe that their sons and daughters are men and women. The man who has always asserted that he was "the head of the house" must learn that in his child's

home to counsel is as honorable as to command.

To be busy is to be happy. I know one old man over eighty who is keeping forty or fifty hens on a city lot, and they are netting him two dollars a year each. His son-in-law does the heavy work, but the old gentleman has the management in his own hands, and as the neighbors drop in and beg for some of his fresh eggs at a fancy price neither party to the transaction feels as if grandfather has been shelved. I know another man nearly as old who makes a beautiful vegetable garden and is as happy as a boy as soon as the frost comes out of the ground and he can get his hoe into action. The winter is a hard time for him, as his eyes will not stand much reading and he is too deaf to be read to; but the good health and the good cheer that his garden furnishes him spring, summer and fall carry him comfortably through the rest of the year.

The farm is an especially good place for old people. It is quiet, it is free from the dangers of the city street, and in the country people have time to be neighborly. Furthermore on the farm there is much waiting and watching to do. Grandfather can sit on the front porch with his paper and watch the cattle grazing on the second growth in the meadow. When they begin to work over toward the corn he can give the alarm that will bring the hired man. He can run the gasoline engine and keep the tank full. If some one will hitch up and put in the milk can he will drive over to the factory or the station with it. He is more than glad to keep an eye on his toddling grandson lest he stray over to the beehive. Many a little chore that you might do, yes, would do, with less time and effort than it takes to find grandfather or grandmother and explain it to them and wait their slower pace, saves for them nevertheless. Only let it be real work. Any trumped-up job just to amuse them or keep them busy is resented.

Let it be grandfather's duty to wind the clock and be an authority on the correct time. Let grandmother have charge of the papers and magazines. She will keep the files in order. When you want one apply to her. An old lady must be feeble indeed who with the help of one of the children can not tend a few flowers or a bird. Help her, but let her make some of her favorite dishes. I know one grandmother who keeps the cooky jar full with her sundry famous kinds. The lighter portions of her room work she can do. Many an old man has a world of comfort and company caring for and driving a gentle old horse. For a man who has always loved animals the care of the family dog is a good chore. The dog and his venerable patron have the best kind of an understanding. With thought and tact you will find an aston-

(Continued on page 350.)

Current Events

The meat packers are determined to retain control of the meat market despite the fact that beef has been placed on the free list by the new tariff bill. In anticipation of the passage of the bill the packers bought up all the refrigerating space on steamships from Argentina, South America. Other concerns desiring to enter this trade will be obliged to wait until additional refrigerating room is provided, which will not be for several months at least. It is admitted by the steamship companies that heavy shipments of beef are to be made right along. It had been predicted that the cost of meat would be reduced when meat would be admitted free, but since the packers have the monopoly on imported meats also it is a question whether the cost will be affected. It seems the packers have for years foreseen the present situation and have been making provisions for it by sending live stock to South America and improving the breeds there and enlarging the herds. . . . According to plans made by the Society of Equity the Beef Trust will have serious competition in the form of packing plants to be operated in all states where the society is strong enough. The Wisconsin branch, it is said, will ratify a plan in December to build the first of these plants, costing \$250,000, to compete for Wisconsin business. The plan is to operate these packing houses on the same plan as do the creameries already in successful operation throughout the West.

Reports from the Balkan States indicate that another Balkan War is inevitable. Bulgaria and Turkey have formed an alliance against Greece. As a result Greek troops are being withdrawn from the port of Dedeagatch, a piece of territory whose possession was disputed by Greece and Bulgaria. The Greeks realize that they could not possibly hold the port against a combined Bulgar-Turk army and are loath to allow another war to ensue over the ownership of the district. At the same time Greece is recalling the reservists and strengthening her naval forces. The fighting between the Albanians and Servians is still in progress in old Servia. Cholera is sweeping the Balkan States. The ravages of the two recent wars left thousands of families homeless and starving. A large section of Albania is without doctors and medical supplies. In isolated districts, hamlets and villages have been depopulated and the dead remain where they fell with no one to bury them. It is estimated that at least 5,000 have died from cholera. The disease was brought from Asia by the Turks.

Another crisis was reached in the Mexican troubles when provisional President Huerta had 110 members of the Chamber of Deputies arrested and imprisoned on October 10. Senator Domingues, who a short time ago made a speech in which he denounced the Huerta government, mysteriously disappeared the night preceding the arrest. The Deputies arrested signed a resolution demanding an explanation of his disappearance and threatening to leave the capital and hold their sessions elsewhere unless they were guaranteed their personal safety. The President denied their request and had them all arrested by federal soldiers. Huerta is now practically an absolute dictator, and the present situation does not give assurance that a fair and honest presidential election will be held on October 26. Bitter fighting is still continued between the Constitutionals and Federals. General Villa, of the rebel forces, after a desperate battle lasting four days during which both sides lost heavily, captured the city of Torreon and virtually all the federals' arms and artillery. The federal defender of the city, General Alvarez, his staff, and 125 soldiers were executed by the rebel leader.

According to statements given out by leaders of union labor in England that country is threatened with the most serious strike of union labor in its history. The trouble began with the lockouts of large numbers of workmen in Dublin during the second week in September in consequence of a strike of transport workers because of the employment of non-union laborers. The sympathetic strike of the Liverpool dockers and the railroad workers there and at Birmingham has already crippled the three great trunk railways serving the midland counties of England. On September 17 nearly 75,000 men were idle in Dublin, either from strike or lockout. . . . Reports dated October 8, state that Dublin is being ruined by the continuance of the transport war, which is now in its fifth week. One-third, or 100,000, of the city's whole population is on the verge of starvation. Food which has come in the relief ships is the only thing which has kept many families from actual death by starvation, and any cessation of these supplies would be followed by indescribable misery. The loss of trade to the city is estimated at \$60,000 a day. There seems to be no prospect for an immediate settlement of the dispute.

A money loss of \$163,000,000 was caused by the floods in the Ohio valley last March. The Weather Bureau estimates that the sum includes loss to railroad, telegraph, and telephone lines and to farms and farm property, including prospective crops. The latter alone amounted to about \$11,000,000. Of the total amount, more than 70 per cent was sustained in Ohio and Indiana.

For some time it has been known to government officials that there is some slavery in the Philippine Islands. But not until the recent report of Commissioner Dean Worcester was made public was it known that slavery was at all extensive and firmly established. There are those who deny that slavery is an extensive institution in the Islands. The government has asked the newly appointed governor-general, Harrison, to make an investigation. The Democratic platform pledged independence to the Islands. Some of the Democrats are urging that the promise be kept at the next session of Congress. If the investigation confirms the report of Dean Worcester the independence of the Islands may be delayed. The advocates and opponents of independence are already beginning to prepare for a struggle which will, in the main, be a political fight over the slavery charge. It is already charged by some Democrats that the slavery question has been raised at this time to block the program of Filipino independence.

On October 10, provisional President Yuan Shi-kai was inducted into office as the first President of China. He was elected by Parliament on the third ballot. During the inauguration he was carefully guarded as it was feared that the rebels might attempt to assassinate him. A plot to kill him was discovered in time to prevent it. The chief of the Pekin mounted police was bribed to assassinate him. Yuan Shi-kai is fifty-four years old. He has been in official life nearly all his life. In 1906 he became consulting minister to the government. He took a prominent part in the reorganization of the Chinese army, and in the closing years of the empire became one of the most influential and powerful statesman. He was, in fact, regarded as the strongest man in China. In 1911 he was Premier. The following year he was given full power to arrange the terms of abdication of the throne and to organize a republican government in conference with the republican leaders.

"There is coming into use in Germany a cheap and ready method of asphaltting a stone-paved street which is showing good results. The spaces between paving blocks are cleaned out to a depth of about an inch, and then a layer of melted asphalt is flowed over the street surface, the depth of the layer being about an inch. Before it is cooled, sand is sprinkled on and the surface is smoothed. At Frankfurt a section of this kind is now laid, and it appears to stand the wear remarkably well. Should the method prove a success in general practice, it will afford an excellent means for deadening the noise of city traffic at a small expense. It is quickly carried out and it need not stop the circulation on narrow streets for any length of time. Moreover, repairs are easily made."

The value of wireless telegraphy was again demonstrated when ten steamships responded to the call for aid from the steamship, *Volturno*, which caught fire and burned in midocean. Fire was discovered in the vessel on Thursday, Oct. 9, when the fire got beyond control messages were sent out for assistance. The steamship *Carmania*, distant 90 miles, was the first to catch the message and at once hurried to the scene. Other ships got the message from the *Carmania* and hurried to the aid of the burning vessel. A strong gale was blowing when the vessels arrived so that the passengers could not be taken from the burning vessel until Friday morning when the wind subsided. A tank steamer poured oil on the water thus aiding in making it possible to remove the human cargo. One hundred and thirty-six lives were lost, most of these while attempting to launch life-boats in the high sea, 521 were rescued. The cause of the fire is not known at this writing.

The movement for better roads is constantly becoming more pronounced as it is being agitated and people begin to realize the economy of having good roads. There is no question but that the extensive and general use of the automobile is largely responsible for this agitation and creating public sentiment favorable for such roads. However the advantages accruing from good roads are not for the autoist only but for all those who have occasion to use the roads by whatever means of conveyance. A number of states have legislated in favor of better roads, and now the National government is considering the appropriation of a large fund for the construction of good roads. Senators Thornton and Bankhead have introduced a bill in Congress calling for the appropriation of \$25,000,000 for the construction of roads in connection with the states and under the direction of a national bureau of public highways. The bill proposes that the states provide an equal amount.

"It is said that 90,000,000 broom handles are used annually in the United States; one for each man, woman and child."

On September 21 the situation along the Albanian frontier was reported to be grave. Albanians armed with modern rifles were assembling to attack Serbia. Albanian agents have entered Servian territory and are engaged in stirring to rebellion those Albanians who heretofore have been at peace. It is believed that the hostile activity of the Albanians is due to foreign intrigues against Serbia and Montenegro. "As a consequence Serbia feels bound to reoccupy the strategic position in Albania which the action of the powers compelled her to abandon, as it is necessary to repulse the attacks on Servian territory." ****The fighting between the Albanians and Servians is bitter, no quarter being given by either side. Prisoners are instantly shot.

The recent Wallingford wreck on the New Haven railroad which resulted in the death of twenty-one lives has resulted in creating a sentiment in Congress to take up the subject of legislation for train safety at the next session. Commissioner McChord, who has investigated many recent wrecks, is drafting a bill to empower the Interstate Commerce Commission to deal with such questions as steel cars and modern safety equipments. The railroads bitterly fought the bill giving the Interstate Commerce Commission the power to regulate traffic rates and they are also opposed to giving the Commission this additional power.

With the explosion on the afternoon of October 10, at 2:02 o'clock, of eight tons of dynamite under the Gamboa dikes along the Panama Canal the dream of centuries became a reality. The electric button setting of the dynamite was pressed by President Wilson from Washington. It is thought that within a few weeks deep draft crafts will be able to cross the continent through the canal. Although the canal is not yet completed and ready for use. Big dredges are now at work in the Culebra cut removing the slides and the barriers caused by the deposit of rock and earth from the dike dynamited.

A world's record for transmarine flight was established on Sept. 23, when aviator Garros made a flight from St. Raphael, France, to Bizerta, Tunis, over the Mediterranean a distance of 560 miles. Experts hail the performance as one of the most remarkable and significant in the annals of the science of aeronautics. If in time of war cables were cut between France and her North African possessions it would still permit of physical communication between France and Algeria or Tunis over a route unattainable in point of altitude by the dirigible aircraft.

The United States government won its first suit in its proposed nation-wide crusade to prevent patent medicine manufacturers from misbranding their wares when a jury returned a verdict against the Radam Microbe Killer Company. It was claimed that the microbe killer would kill disease germs in the human body. Careful analysis made by the Bureau of Chemistry showed that it would do nothing of the kind. The medicine sold for \$1 a bottle, and government experts figured that the cost of the medicine was half a cent a bottle.

The Pennsylvania Railroad Company is testing an appliance to replace automatically burntout electric signal lamps. "The new lantern contains a pivoted disk that holds four lamps. One burns in focus with the signal lens, and the other three are held in reserve. When a burnout occurs, the lamp automatically drops out of focus, and a new lamp takes its place. It is believed that the new signals will solve a very difficult problem in the operation of trains."

It is reported that a Russian expedition in the Arctic regions has discovered new land north of Asia. The land discovered is said to be approximately the same size as Greenland. A few scientists had, after careful study of the tides and the formations of certain icebergs, come to the conclusion that there must be a large tract of land somewhere in or near the region the new land was found. This new land is said to be the last land to be discovered.

(Continued from page 325.)

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Miscellaneous

WONDERS OF PHOTOGRAPHY

Experiments have been made with a camera capable of taking a perfect picture of any swiftly moving object. The experiments have proved remarkably successful and by means of this camera many problems may be solved which would have remained riddles but for its invention. The camera differs from the ordinary camera only in size and in its shutter.

"This shutter is operated by an electric motor that makes several thousand revolutions a minute. As the speed of this motor is capable of accurate adjustment, the photographer can determine the exact length of the exposure up to one-fifth thousands of a second. This is the shortest fraction of time during which the light waves will make a definite impression on the highly sensitized plates and, as it is possible to obtain clear photographs or projectiles in flight with this exposure, experiments with other kinds of shutters and plates were not conducted."

The method employed to photograph a projectile in flight is described as follows:

"A delicate screen, formed of electrically charged wires, is placed in the muzzle of the mortar or rifle which is to be used in connection with the test. Other wires are attached to this screen and the camera is trained on the place where it is calculated the shell will be when the shutter clicks. As the speed of the projectile is a known quantity, being dependent on the strength of the charge, this is a simple problem in mathematics.

"Upon the firing of the gun the shell breaks the screen and completes the circuit, thus flashing the eye of the camera open for the fraction of a second necessary to record the flight of the projectile. By regulating the current and speed of the electric motor it has been found possible to catch shells just as they leave the mouth of the gun, suspended in mid-air, or as they strike the target. In the latter case the screen which regulates the shutter is placed in front of the target instead of inside the gun."

With this camera views of mortar shells in all positions, up to the time when they ceased their upward flight and started to descend, have been obtained. By a close study of these negatives a number of faults in connection with the mortars have been discovered and which will be remedied in the new models.

Another problem that may be solved by this camera is: "What does a twelve-inch shell do when it strikes armor? How does the steel act during the in-

stant of penetration and what happens to the shell just after it explodes? The answers to these questions may solve the problem of why an armor-piercing projectile with the hardest possible 'nose,' or point, will not itself penetrate armor. It must be capped with steel of the softest nature. This fact has been known for years. Its explanation is as yet undiscovered."

"It is understood that a shell is heated red-hot by the friction of the air and that it is at an even higher temperature when crashing through armor plate. The question of whether a projectile enters the target whirling rapidly or if it has lost its rotary motion in its flight is also of first importance to the manufacturers of armor plate and of the shells to pierce it. All these problems and many more are perhaps on the verge of solution through the medium of a wonderful camera which operates so rapidly that there is no motion of a tangible object which cannot be recorded on the highly sensitized plates."

TRUE MEANING OF THANKFULNESS

One of the obvious but too often forgotten demands of the Thanksgiving day is active charity. It should be welcomed by all as an occasion to help some one not so well conditioned as oneself. This is Christianity in action. Its field may be the next house, the next street, wherever men and women suffer.

The act of worship will be incomplete unless one's loaf is shared and another's burden is lightened.

These are the plain and simple maxims, the religion of the Thanksgiving season. They who do not keep them will miss the true meaning of the day.—Philadelphia Ledger.

PERSIA VALUES MISSION SCHOOLS

In one year recently, of 220 students in an American high school in Teheran, Persia, 128 were Mohammedans, about three-fourths of them from the nobility, and several of them had royal blood in their veins. The prime minister of Persia also thanked the head master of the school in the name of the nation for the work that had been done. "The schools in our mission," said a missionary at Teheran, "have had more evangelistic results than any other department of work." It has long been a saying among Persian Mohammedan religious leaders that if any one takes up Western education, even to the extent of learning a European language, he becomes an infidel from the Mohammedan point of view.—Sel.

Beware of trusting to Providence matters which Providence has plainly trusted to you.—Agnes Morton.

GRANDPA AND GRANDMA

(Continued from page 347.)

ishing number of things that an old man or woman can do.

Give Your Children the Preference

Rig up a little shop and let grandfather do the family tinkering. Most men who have been on a farm like to work with tools. He will file your shears and grind your butcher knife and so on to the end of the chapter. Be on your guard, however, night and day against overstrain for the old people. You can often tactfully divert one when too long at the same job or on too heavy work. I knew one old man considerably past seventy who insisted on roofing his house; he fell and for ten years longer was a great sufferer as well as a burden that nearly put his daughter into the grave. A man of his age and feebleness should not have been allowed to go up on to the roof, but to stop him would have required the sheriff and a commission on lunacy, so you will have to do your best and let it go at that.

"Once a man and twice a child" means a desperate care for many a daughter. If you have not strength enough to care for your parents in their second childhood and for your children, what ought you to do? What can you do? Thousands of other women are in your situation. It is a distressing dilemma. In my judgment the children should have the preference. I say this with utmost hesitation, but I have seen brave, loyal daughters neglect both parents and children and wreck their own health in a struggle that was fore-doomed to defeat. Much that you would like to do and that perhaps your parents expect or even demand in some cases you must turn over to hired hands, but you will be near by.

I had one neighbor who lived to great age, her mind being almost a blank for the last twenty years. As her intelligence faded out an astonishing obstinacy developed. Her daughter, a noble, self-sacrificing character, with exalted ideals of filial devotion, simply subordinated herself, her husband and the children to the whims and caprices of the old lady, who in time subjugated the whole household. In that case a nurse could have attended to the physical requirements of the old lady and left the mother free to make a real home for her family. A broken woman, she freely confessed to me that she had made a great mistake in the way she had invested those twenty years.

A few "don'ts" will help in the happiness program for the old people. Don't speak to them or of them as getting old. Forget that they are not what they used to be, at least do not remind them of it. Don't coddle and hover round them as if they were babies. Don't help so ostentatiously that the aged one will be made to feel that he is a burden. Don't fail

to mention every now and then some of the innumerable good things that father or mother did for you years ago and forgot. That grateful remembrance will go far toward taking away the sting of having to receive so much care and attention at your hands.—Sel.

THE BIBLE CLASS

(Continued from page 332.)

that in all of these things, there is an element of giving to others, and in no case receiving anything for self.

RELATION OF THE HOME BASE TO THE WORKING FORCE

November 30

New Centers and Their Responsibilities

- I. A place of beginning.—Acts 1:8.
- II. From Joppa to the Gentiles.—Acts 10:1-48; 11:1-18.
- III. From Antioch to Asia.—Acts 11:19-26.
- IV. From Ephesus to Achaia.—Acts 18:24-28.
- V. From Rome to Spain.—Rom. 15:15-32.

Influence of California on Missions in Japan

The injurious effect upon missionary work of the recent excitement over the California land bills is reported by Rev. John L. Deering, of the American Baptist Mission in Japan, who says that the engendering of such a spirit of ill-will as has been manifest can not be easily removed. This is largely traceable to the extreme sensitiveness of the nation on the question whether Japan and her subjects are to receive a different treatment at the hands of Americans than is accorded to Europeans. It is quite impossible for the Japanese to understand that what is done in California can be done without the full consent and approval of Washington.

Furthermore, Japan is in a state of unusual unrest; the late change of rulers and an unwonted freedom in criticism of the Government have brought the nation into a very sensitive situation. In this connection it is of interest to note that at the Continuation Conferences recently held there was practical unanimity in the view that the force of evangelistic missionaries should be as speedily as possible doubled.—Sel.

"The Christians in certain portions of Mexico are undergoing severe persecution from the revolutionists and need the prayers of all Christians that they may be given grace for this their hour of trial."

Ten thousand missionaries are needed in China, if there is to be one for every 25,000 of the population.

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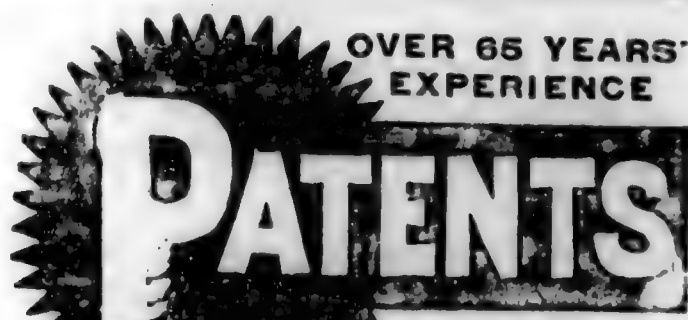
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Jesse Lyman Hurlbut

EXPLANATION OF MARKINGS

THE INDEX, OR KEY directs the reader to the first verse in the Bible on a subject, and, at the close of the first verse on that subject, there is a reference to the next verse on the same subject; so, that (though it may be fifty or one hundred pages away), the reader turns forward rapidly verse to verse, in regular order, until he reads everything in the whole Bible on that subject. Then he turns back, to the index or key, at the beginning, and takes up the next subject in the general plan of Salvation, with the first verse in the Bible on that subject, and reads straight through as before. And, so, one continues until the seventeen subjects, which complete the whole scheme of Salvation, shall have been read through. This arrangement will enable anyone to conduct a Bible Reading on any of the following at a moment's notice.

SALVATION

Key Letter	Subject	First References
A	All unsaved people are sinners.....	Gen. 6:5.
B	The Bible God's message of life and salvation	Exod. 24:4-7.
C	Condition of sinners described	Gen. 2:16-11.
D	Christ died to save sinners	Gen. 3:15.
E	Every secret thing is known of the Lord	Gen. 3:9.
F	We are saved through Faith	Gen. 6:13-14.
G	Good Works, etc., alone will not save	Gen. 4:3-5.
H	Punishment and hell awaits sinners ..	Gen. 2:17.
J	The Lord is the Judge of all men	Gen. 18:20,21.
K	The Lord saves and keeps those who put their trust in Him	Gen. 8:1.
L	The Lord loves and is willing to save sinners	Gen. 12:3.
N	Danger of neglecting or rejecting salvation	Gen. 6:3.
O	The Lord the only way of salvation ..	Gen. 4:7.
P	The Lord is willing to pardon backsliders	Lev. 26:40-42.
R	Repentance, confession, restitution, reformation	Lev. 26:40-42.
T	Testifying, or confessing the Lord ..	Gen. 28:16-22.
W	"Whosoever Will" may be saved	Gen. 12:1-3.

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"THE CHRISTIAN MONITOR FOR 1914"

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CHRISTIAN MONITOR

DECEMBER, 1913

IT IS not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets us on the journey; it may be only a word, a smile, a look—it is these and not any rarity of blessing that are God's gentle art of making happy.

—G. H. Morrison.

SELECT READING

THE FOLLY OF FRETTING

Yesterday morning cousin Sibyl's little Will came running over with the message, "Mamma says, please come over and stay with her all day." Wasn't I glad though, for I always feel lonely when Charlie is away, and I always like to go to Sibyl's.

When I got there, I found Sibyl in her pleasant sitting room, a white apron on, her hair smooth and shining, and her morning's work all done. (I'll own to you, dear old journal, that I felt conscience-smitten as I thought of the way I thrust my unwashed sauce-pan in the closet and went off to dress for my visit.) Well, when I go to Sibyl's I always have such a good time; everything is so cosy and home-like there, though her furniture is not as nice as ours is, but there is such an air of perfect order there, never anything out of place. Her kitchen—oh, how nice it is—neater than somebody's sitting-room that I wot of; no unwashed dishes to furnish the flies with a meal, no greasy tables or unswept corners. But the great charm of that house is Sibyl herself. I can never understand her, she is always so calm and self-possessed—such a perfect lady in her every-day life, if she does all her own work. She never gets flurried or vexed, as I do if things go wrong—just takes it all easy, and some way they seem to straighten themselves out. Yesterday after dinner I got my crocheting, and she her sewing, we had seated ourselves for a nice talk, and I just made up my mind to ask her all about it, so said, "Sibyl, how is it that you never worry about anything?"

She looked up a little surprised, and said, "How do you know I never worry?"

"Well," said I, "you never appear to. Everything goes on so smoothly with you. Now about your dinner today; warm as it was in that kitchen, you came in to dinner, after doing all the cooking yourself, looking as fresh and neat and cool as if you had just come out of the parlor. Now I am sure if it had been me, I should have been all flurried, and heated, and tired, and—cross, perhaps, I often am, I am sorry to say. I cannot understand it, Sibyl."

"Well cousin," said she, slowly, "perhaps after you have kept house for eight years you will get over that, and yet there are some things which even experience will never teach us. Now perhaps you think the wheels of our domestic life run very smoothly; so they do,

but they have not always. When I think of our first two years of housekeeping, I tremble to think how near I came to losing Harry's love by my fretfulness, and complaining about little things which I should have kept to myself; for, my dear, it is one thing to win a man's love, and another to keep it. And the danger lay in placing my work first, and Harry's comfort second."

"Oh, Sibyl," I said, "you don't know how my conscience has troubled me all day. Now I'll just tell you. You met Harry at the door at dinner time, and you looked and acted for all the world as if you had nothing to do but attend to him. You did not fly around, hurry things on the table, or push Will out of the way, or scold Harry for coming before dinner was ready. Now this morning Charlie was anxious to go away early, and so I hurried to get his breakfast ready, and it seemed as though everything was in the way, and I could find nothing I wanted, and—"

"Did you plan your breakfast over night?"

"Why, no," I said. "I never do that. Perhaps if I had, I should not have become so nervous and worried for fear I should be late. Well, by the time the meal was ready, I was as cross as a bear, I know, and poor Charlie seemed to feel the effects of my ill-temper, for he scarcely ate a mouthful. After he was gone, and I had leisure to think it over, I felt sorry enough."

"Now, dear," said Sibyl in her soft, gentle way, "you will surely ruin your own and Charlie's happiness if this is to continue. Now I will give you a bit of my experience. When we first set up housekeeping, I gradually formed the habit of fretting over the many little vexations that fall to the lot of housekeepers, and also of carrying these little grievances to poor Harry when he came home. Want of system in my work caused me to have so many things to do at once, and that once usually happened to be just at dinner time. Harry would come home to find me with uncombed hair, a pair of old slippers on my feet, and a very red face, flying in and out from kitchen to dining-room, back and forth, entirely too busy to meet him with a kiss of welcome. Then when we sat down at the table, instead of pleasant, cheery talk, I was too jaded and worried to eat, or to join in conversation, except to fret about my tired feelings, and how very much work there was for only two people. And very soon I began to see the gloomy shade on his face as he came

in the door, and my common sense taught me that I was the cause. Why, I do believe if I had pursued that course much longer I should have lost the respect and love of the best and noblest husband this world contains."

"Well, Sibyl, do tell me how you remedied it."

"In the first place," said she, "I did some planning beforehand. Each afternoon, when I had leisure for thought, I decided what should be the next day's breakfast, dinner and tea; then if we had not the necessary articles, there was time enough to purchase them. Then I determined to avoid the habit which most women have, of crowding three day's work into one, in order to have 'a day to myself.' I divided it up as evenly as I could, and by this means I seldom become so over-burdened and tired as to lose command of myself. System, cousin, system is everything in housework. Then, too, there is a great deal in trying to 'keep sweet,' no matter what happens. You smile, as much as to say, 'It's very easy that, when we are sitting here so tranquilly, but when the milk boils over on your clean stove, or the marketing fails to come home, or some other vexatious thing happens, it's much easier to preach than to practice; but I tell you, dear, it won't hurt you to try it; try persistently; if you fail once or twice, resolve more firmly to keep sweet next time; and you will find the fretting never remedied these little trials but only tired you, body and mind; and you will find in time that it has become habit with you to be pleasant and cheerful, and a good habit it is too. To be sure, I am not always unruffled—sometimes my vexations get the victory, and the hasty, impatient word comes; but I know where to look for help—God's grace and our own earnest endeavors can do marvelous things for us.'—Sel.

THE NOBLE LIFE

True worth is in being, not seeming;
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And strait for the children of men.

—Selected.

Three special issues arranged for for 1914. These alone will be worth the subscription price of 50 cents.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. V

SCOTTDALE, PA., DECEMBER, 1913

No. 12

LETTERS AND PICTURES FOR ISABELLE

XII

Mount Nebo Studio,
Nov. 9, 1913.

To Isabelle,
4237 Evans Ave.,
St. Louis, Mo.

Dear Cousin Isabelle:—

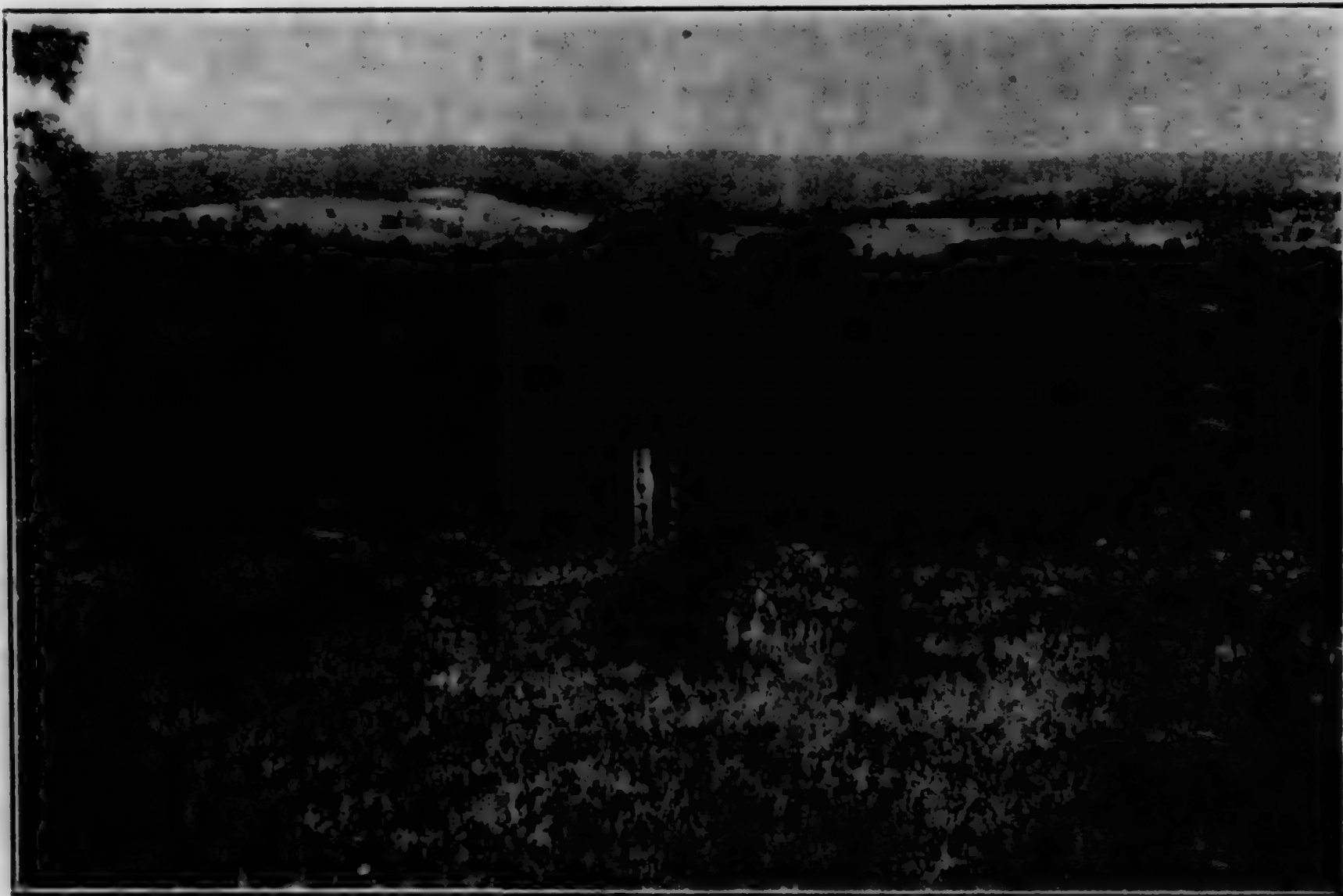
When I wrote to you last nature was doing her best adorning those hills in gorgeous colors. The bees were gathering their latest remnant of winter stores from smart-weed, Spanish needles and golden rod, but soon afterward "Jack Frost" blew an icy breath and the earth was covered with a carpet of crimson and golden maple leaves. Today we have four inches of virgin snow covering the earth and the flakes are still falling. I should like to wash some city soot from your face with a snow ball.

Nearly a year ago I wrote to you telling that I had turned carpenter for a spell to prepare new bee hives to be "ready with my cup the right side up when it rained honey." It means much to be ready.

A little school girl came in one morning while I was at work, and asked, "What are you making, Uncle Max?" I was wiring brood comb frames to keep the comb-foundation straight and replied to her that I was making HARPS for my bees on which to play "Home Sweet Home." The saying seemed to touch a sweet chord in her little heart and she must have gone out with an impression, for the next day all the youngsters passing from school turned in to see the harps for my bees and tuned the taut wires with their fingers somewhat to my annoyance. And now when I give them chunks of that ever mysterious comb honey they

want to know more about the mystery of the hive.

When a few years ago I expressed a hope of having my honey crop of that year to reach the thousand pound mark my friends smiled in ridicule at my optimistic view. That hope has materialized this year and even exceeded. The crop was 1170 pounds and is nearly all marketed. You would hardly have believed that so much sweetness would have been carried away on the wings of the wind on this small area were it not for my bees. And do you know, dear Isabelle, that it is not an easy matter



My Bee Pasture and the National Pike

to get people to realize that there is really much sweetness going to waste all about them only for the want of gathering it, or for the want of having knowledge how to speak with Dame Nature to give of her abundant stores. They are afraid of the stings. They can not even contrive of a plan to avoid stings. They see more of the cruelty of nature than of its sweetness. And in this age of electricity, automobiles and flying machines men want to do things in a hurry, walking seems entirely too slow, they want to fly before they grow

wings. And even school boys and girls seem to think they should be educated "over night." Listen to the rabble of the over-ambitious and watch them beat the air, watch their lost motion and if you listen to their logic you might imagine they should be making blue prints for others to follow line upon line. But alas! we never see them put out a finished product of note.

On the other hand I realize that large sums are spent in canals because short cuts save time and money. But think of it, it took about 400 years of dreams of the centuries to know how to handle nature so as to cut a ditch into the earth through the Isthmus of Panama. You tell me, Isabelle, that I must admit that

Nature is a bit slow. Well I do. Or rather admit that man, who is part of nature, in his haste is slow in discovering the hidden treasures nature holds in store. Nature is sure.

Standing "silent upon a peak in Darien," as he gazed upon the peaceful Pacific, Balboa must have thought at that early date about cutting the narrow strip that divided the mightiest oceans.

The French tried to dig the ditch — "Uncle Sam's big ditch" — but failed miserably.

Graves by the thousands marked the failure of the French, whose workmen died almost as fast as they were imported of yellow fever, "Changas fever," and malaria. Uncle Sam's boys took up about two years in cleaning up and draining the breeding places of the mosquitoes and fevers so as to make the place sanitary enough to live in before starting on the canal work. So it is the little things in nature that make life sweet or miserable. We must go at it in the right way to the right source to

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EDITORIAL PAGE

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HELP EASE THE CHRISTMAS BURDEN:—

Many persons approach the coming Christmas season with a feeling of dread and dismay. The season that should bring cheer and pleasure to them fills them with gloom and care. Fresh in their memories are the long and weary hours and days spent in shopping in crowded stores; many were the disturbed hours of wearisome thought until all the gifts had been selected; many were the anxieties that the gift would not be appreciated nor as costly as the recipient might have anticipated and consequently the giver fall in their estimation; many were the doubts that the purse would not endure the strain, and too many, for fear of being called close or mean, incurred debts which were a burden for many months afterwards; and so on ad infinitum.

The Christmas burden is increasing in weight. Many are almost crushed by it. Yet rather than lose their "social prestige" they assume it. Custom requires the exchange of gifts, and custom is a severe taskmaster. Custom overrules reason, common sense and good judgment. Custom enslaves and fosters pride so that the voice of reason is silenced and the judgment dulled. To break away from custom requires almost superhuman effort. How there is a tendency for men to become a slave to custom! How many things we do for no other earthly reason than that it is custom! It is so hard to go against the current. How we shrink from being considered, singular, or odd, or peculiar, or eccentric, if we ignore custom and follow good common sense and our better judgment! Custom and the fear of violating custom binds the Christmas burden upon the shoulders of millions.

However there are those, and they are increasing in number, who have the courage to cut asunder the bands that bind this burden, throw it aside, and return to the real meaning and spirit of the season. To foster this spirit and agitate the casting aside of the burden—the domination of the commercial spirit—a certain periodical has started what they call "The Sensible Christmas League." All that is necessary to become a member of this League is to say to yourself:

"I will be brave enough to give only where love and sympathy and helpfulness make giving worth while. I will not turn Christmas day into a day of barter and exchange. I will make those whom I love and who love me happy and bring joy, as far as I am able, to those who otherwise would have no joy—to the poor, the lonely, the ill, the old, the friendless and helpless."

This does not mean heaping gifts upon your own and ignoring all others; nor does it mean denying your own and giving to the poor and needy only. It simply means giving with common sense, good judgment and pleasure that which will bring joy and comfort to others and fill your own life with joy and satisfaction. It means the giving of the giver with the gift.

The real spirit of Christmas, its present burden and the purpose of those who would be freed from its burden and return to the true spirit, is set forth as follows in the literature distributed in behalf of "The Sensible Christmas League."

"The Christmas of your childhood was the Christmas of unquestioning faith and love. The Christmas of your young womanhood was the Christmas of self-sacrifice that paid in appreciation. As times and customs changed you gave little of love and much gilt, purple and embroidery. You said fretfully that Christmas had changed. You were wrong. You had changed. You had joined the army of Christmas burden bearers, and the joy of Christmas had died within you.

"This is the age of progress; but let the wheels revolve ever so merrily, there are certain changes which even the most radical resent. One of these is the change in Christmas customs and Christmas gifts. For the past few years, hundreds of thinking, progressive men and women have been trying to rescue the good old Christmas spirit from the sepulchre where it was buried by those who used gifts to curry favor, pay social debts, to settle scores and display wealth. They have been writing to each other, exchanging opinions, and to the daily press, suggesting ways and means and agitating a sane, sympathetic, sincere Christmas. Today thousands of sincere Americans are cutting the thongs that bound the Christmas burden to their shoulders. As the pressure lightens, so do their spirits rise. And their hearts are filled with love for the day, for their neighbors, for those nearest and dearest and for the Christ-child who gave us the day.

"It is hard to smile on Christmas morning when you know you have overdrawn your bank account and that somehow a deposit must be made the morning after Christmas. It is hard to feel neighborly when you dodge through an alley to avoid meeting the grocer whose bill went unpaid that your wife might have Christmas money to spend. It is hard to tell your mother that you love her, when you could not give her a nice present because you had to send something expensive to a neighbor who gave you a cut-glass olive dish last year."

Millions of dollars will be wasted this Christmas season, but may they not be any of yours; many weary and tiresome hours will be spent shopping, they need not be any of yours; many will be the worries and cares in

the selection of gifts, but let them be none of yours; many will be the fears of losing social standing unless costly gifts are given, such fears need not be yours; many will be the debts foolishly incurred, not one of them needs to be yours; to many Christmas day will be a burden because of selfish interests and aims, let it not be such to you. Make this Christmas simple—simple in the manifestation of your desires to spend it in the true spirit. Give simple, useful gifts accompanied by the spirit of love and sympathy. A little gift with the individuality of the giver stamped upon it is better than a costly one without such stamp. Give to those whom you love and who love you, but be especially liberal in giving to those who perhaps do not love you, or who are poor, sick, friendless or helpless, those who cannot give gifts in return or to others, but whose hearts will be made glad by a small remembrance from you. Bring the cheer of Christmas to as many as possible thus exemplifying the true spirit, the spirit of love which prompted God to give His Son—the best He had—to those who were helpless, friendless and had nothing to give—humanity. Help ease the Christmas burden. Be sensible in your giving.

THE FATHERHOOD OF GOD:—Two expressions frequently used by some engaged in educational and social reform work and by some who wear the clerical cloth; expressions that sound altruistic and even religious, are, "The Fatherhood of God," and "The Brotherhood of Man." Many good-meaning, but thoughtless, Christian people accept these as Gospel truths without hesitancy or qualification. There is some truth in the expressions as we shall see, but as the terms are used with the meaning generally attached to them, they contain great error. The mixture of truth and error results in a dangerous concoction. The unwary, and thoughtless are easily deceived thereby. The fall of the human family was the result of taking such a prescription from the hands of the devil. Ever since, he has been formulating new prescriptions in his laboratory whereby to deceive people, making them believe they have the truth while clinging to some error.

The ideas expressed in these statements are not new nor are they Christian. The Hindu Reformer advances them; Abbas Effendi, leader of the Bahai Movement, which seeks to weld all the religions of the world into one grand, universal religion, voices them; the Christian Socialist, etc., advocate them.

What do the advocates of these ideas have in mind when using the terms? They hold that all men are brothers and God the Father of all. They claim that God has placed within each human being His own image; that by a process of education and culture amidst proper environments this image can be unfolded and developed so as to be acceptable to God; that the Chinese pirate, the African cannibal and the Christian are brothers, the only difference is that the Christian has had the opportunity for developing this image amidst favorable environments, while the pirate and cannibal have not, they are brothers and sons of God, the difference is only in degree of culture and refinement, and consequently the need of the

world is proper environment, proper education, culture, and refinement in order to perfect this image in every human breast and thus bring about a glorious Golden Age. Man thus, by his own individual efforts, can produce the fruits and attributes of a life acceptable to God. This is the reasoning of a large body of people today.

Then there is another class who reason as follows: Man was created in the image of God (Gen. 1:26); he fell (Gen. 3), and in this fall the image of God was almost entirely obliterated and man has nothing good within himself (Rom. 7:18), but is full of corruption and sin (Jer. 17:9); apart from God he cannot perform any good work (Jno. 15:5) nor produce anything that has an eternal value. His right to be called a child of God has been lost and to again regain this favored position man needs not a new environment, but power other than human (Jno. 1:12); not education, but a new birth (Jno. 3:7); not culture and refinement, but a new and distinct life (Jno. 5:40) placed within him by God Himself. Only as he becomes reconciled to God through Christ has he a right to claim to be a child of God and claim God as Father. Apart from this new life, God-given, man is corrupt, sinful, vile, however well educated and cultured he may appear.

When Christ was here representing God in person the Jewish leaders claimed God as their Father, but Christ denied their claim and frankly told them that the devil was their father (Jno. 8:41-45). Christ here divides the human race into two, and only two, classes, viz., the children of God and the children of the devil. Just as there is a clearcut distinction between God and the devil, so is there a distinction between their offspring, their children, and hence they cannot be considered as brothers, and the Bible nowhere recognizes them as such.

The right to the claim of sonship is conditioned. In John 1:12 we are told if we receive Christ, believe on Him, we have the "power" or authority to become sons of God. Unless Christ is our personal Savior we have no claim to the Fatherhood of God, nor a right to claim His children as our brethren.

Christ again brings the distinction out very clearly in an incident that occurred during His ministry. When speaking to the multitude He was interrupted and told that His mother and brethren were seeking Him. He asked, "Who is my mother, or my brethren?" Answering the question Himself, He said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." A new relation must exist between fallen men and God through Christ before Christ will consider them as His brethren, and God as His children.

Is there a sense in which the expressions, "The Fatherhood of God" and "The Brotherhood of Man" are true? Yes, there is. God who is the source of life, is the Father of all men by creation, and consequently, in the flesh, all men are brethren. This fact should stir our sympathy and cause our heart to go out in love and helpfulness toward those yet in sin and superstition and idolatry in an endeavor to bring them into a realization of this higher and spiritual relationship with God the

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CHRISTIAN LIFE



THE REAL CHRISTMAS SPIRIT

Christmas Day—the day of Christ. How sweet and how solemn the words and meaning.

Amid the dark and dreary days of all the ages, amid the wreck and desolation of the lives of men and nations, this Day shines out with wondrous light—bringing for sinners, a Savior; for prisoners of sin, the liberty and joy of heaven.

The helpless Babe clothed in garments of the poor, before Him the weary walk through poverty, suffering and shame to the cross—to die. **This was God's Christmas gift to men.**

Contrasting the celebration of that first Birthday with today, what a wonderful change in the commemoration of the Day.

What does Christmas really mean to some—perhaps many? What is the Day to them? Simply an idle hour. They know not Christ. The day is spent in banqueting and feasting. A day for giving of presents often really useless—wasting of millions of dollars just to give because we fear somebody will give better than we give.

"Christmas comes but once a year"—so plans for elaborate array of beautiful good times are planned. Is it a wonder that children nowadays get selfish and feel slighted if the usual high standard of the entertainments are not kept up? The good old fashioned Christmas and the "Christ Kind" ideals have given way to Santa Claus coming down the chimney of the Sunday school room and change the true spirit to one of fickleness.

Indeed many of us sensible people have long ago tried to plan and purpose for this Day in accord with the mind of Him who gave Himself. The exchange of simple, useful, useable gifts are bound to real home, old tried and true friends and a sensible using of the pocketbook contents. May be too, there are some who consider as queer, very cranky, possibly stingy—"Tis not the gift that counts so much as the spirit in which the gift is passed on and received.

Then again Christmas is a day for

friend to meet friend. How joyful to greet with a hearty "Merry Christmas!" There are many millions who are friendless wanderers, suffering of every kind beyond imagination, homeless, destitute, those who need the most needy things in life, those who are living in utter darkness and disregard of the Gospel of God's love. Christmas Day should make the heart respond to a "Merry Christmas" from the lips of the unfortunate round and about us.

Teaching ourselves to give and give right is a cost in itself. God gave His most precious gift—we must give ours. Teaching our own relatives, friends and acquaintances is another cost. The meaning of a real Christmas Day is far greater than activity bounded by green and red paper, seals, cords, holly boxes and postage.

Teaching among the poor and needy is a blessing so great. To show them how to give themselves, how to give of their small store to some more unfortunate and not to expect a reward, is indeed a problem often met. When once they learn the true spirit of giving for His sake only, the joy in the heart of the worker is beyond description.

So much was written the past years concerning a 'safe and sane' Fourth of July. It is indeed a step forward in just the right direction that our leading writers today are pleading for a 'safe and sane' Christmas as far as the present exchange is concerned.

As Christians we needs must meet these problems. Christ or the world will rule the heart. The cry of high cost of living and cost of high living are more earnestly considered than our famous cartoonists know. It is up to us to help solve the problems.

The solemn, quiet march under the shadow of God's love teaches us to prize and value the eternal reward in store for the child of God. Let us get back to the manger—to the cross and to God.—Sel.

Make our 50 cent offer known to your neighbor and friend and induce them to subscribe and send their subscriptions with your renewal.

PASSING ON

S. P. Yoder.

Upon Life's stage we enter one by one,
To take the place of others who have
passed on
To other fields of labor, or to find
Things hidden from the finite human
mind,
Beyond the veil that hides the Future's
face,
From whence no traveler may his steps
retrace.
The Past was theirs, the Present is our
own;
We live, but not unto ourselves alone,
For others all around us come and go
Whose lives we touch for either weal or
for woe
We meet, we act, and then we, too, pass
on—
We meet and then pass on.

In memory's secret chambers, held in
store,
Are treasures rare o'er which our minds
oft pore;
Remembrances of those our hearts hold
dear,
Whose forms no more before our eyes
appear,
Since they have passed on to that vast
unknown bourne
From whence no traveler ever may re-
turn.
Brief was their stay, their earthly race
is run;
Bequeathed to us the work which they've
begun.
The burdens they have laid aside are
ours;
We take their places a few short days or
hours
To labor in the Present time—the Past is
gone—
And then we, too, pass on.

Pass on to where? What is our destiny?
And what our portion in eternity?
Is life a dream, and may we never know
From whence we came and whither we
shall go?
No, Life is real, and faith in things di-
vine
Heav'n's light reveals—a radiant light to
shine
Along our way, dispelling doubts and
fears,
Which brighter grows with passing days
and years,
Until with joy we yield to those who
come
To take our place, since now we know
at home
In heaven we'll meet beloved ones passed
on,
And nevermore pass on.
Denbigh, Va.

MISSIONS

Conducted by I. R. Detweiler, Goshen, Ind.

THE MEANING AND RESULT OF GENERAL CONFERENCE IN THE MISSIONARY MOVEMENT OF THE CHURCH

In speaking of the meaning and result of the General Conference in the missionary movement of the Church one is at once confronted with the fact of limited human vision and also the nearness of the event, either of which would hinder one from getting a perfect idea of the far-reaching effect of this meeting.

There are, however, two kinds of results that are quite evident from this meeting. The one, constructive and permanent; the other from the nature of the case must necessarily be temporary. That which is constructive and permanent may not have been so prominent during the sessions of the Conference and might even have been entirely overlooked by the ordinary observer. The most prominent and permanent result was the quiet welding together of the various activities of the church. That which is temporary is sometimes most apparent and might even be considered by some as the most important for the time being. In fact, it is almost impossible to think of a great constructive and permanent work in such a meeting without quite a definite element of temporary work.

When we now look at the General Conference as an event in the history of the Church, one is impressed at first with the doctrinal subjects considered from the beginning to the close of the Conference. This seemed to permeate not only the topics that were brought before the General Conference for decision, but also the evening programs in both the workers' meetings and the sermons. Anyone, looking at the Conference, not associated with the history of the past and the path of the future, might come to the conclusion that the minds of the leaders of the Church are occupied almost entirely with the doctrinal phase of church life and the negative teaching in the life of the individual. However, as one looks at the whole situation the fact that the General Conference has not yet defined its position in reference to practically any of the problems of the activities of the Church, and at the same time these activities are rapidly gaining the attention of the leadership of the Church, one is compelled to recognize something that is deeper and more significant than the cold resolutions or the immediate attitude of even some of the leaders in the Church.

The sincere concern for the future of the Church was evident in every session.

And, as to whether all that was done at the Conference is altogether in harmony with what individuals may think is after all not the most important, but rather as to whether the things done at this Conference are in harmony and fitting in the age in which the General Conference was held. In case we should have had a General Conference for a great number of years past and the body of Christian men and women who were gathered here had been working together for a number of years, many of the things which seem to be prominent in the Conference and need special emphasis might have been passed by because they were generally accepted by past general consent. But when one remembers that the platform of the General Conference is in the making and it involves not only the present generation with its various ideas and ideals, we feel that we have become a part of a body that is marshalling its forces, and equipping its ranks for a definite, constructive work of the future.

What then are the human avenues through which this gathering must necessarily be expected to wield its largest and fullest and most far reaching influence? First of all, the various delegates representing the various Conference bodies that make up the membership of this body. But within this organization there are at least three avenues that have become in a very definite way the embodiment of the life of the Conference, viz., Publication, Missionary and Education. Since we have limited ourselves to that of missionary, we do not mean to ignore the publication nor the education, but simply that we might look at our subject from this limited point of view.

What then was there in this gathering that is significant in the progress of the missionary work of the Church? What is the most essential for the future of missionary activity in the Church? What is there that we can do at the present time that will count the most in a constructive way for our missionary interests? What is there that this Conference could do that would mean the most for the coming generation in its missionary activities? This body largely representative of the various fields and sections of the Church does not find its greatest significance in the opening up of new fields, nor of the immediate gathering of funds, nor in the strong emotional appeals, but rather in the fact of the quiet working of God's Spirit in uniting the various

forces of a great body, and as one remembers the discussions and recalls the kindly feeling and fellowship, he is at once impressed with the thought of the welding together of the various elements that are found in the membership of this body of men and women.

While there were no great missionary appeals made, there were no discussions of the various conditions in the fields, there was no definite presentation of missionary text, there was, however, that more important feeling of consecration and sympathy and a fellowship constantly dominant in every session. This gathering of forces and of strengthening of sympathy and fellowship which is more important in the present stage of the history of the Church in its missionary work than any other one thing, for without the efforts, the prayers and the interest of all the members, it is impossible for us to do our largest and most complete work. The prayer of the Master was that those who would remain in this world might be one, but if this oneness in our case was to mean the sacrifice of principle, it could not possibly be significant in a constructive way in the progress of the Church, so that the desire for retaining the principles for which the Church has always been standing and which in the nature of the case became very prominent in many of the sessions, is but significant in the fact that the gathering of the forces does not mean a sacrifice of principle, but rather putting in play these great forces that always must attend a successful advance of any movement.

An Outcaste's Prayer

Rev. H. Whitehead writes in the C. M. S. Review: "An utterly uneducated man was converted the other day, and brought over with him 150 people. When the Tamil missionary went to him he first tried to get him to learn the Lord's Prayer. It was an utter failure. The man tried hard, but could not manage it at all. He said it would not come. Then he asked the old man to say his own prayers in his own way, and what he said was this: "Oh, our Father, who art in heaven, You are our Father, we are Your children. Keep us well. Heal my rheumatism and my child's boil. Keep us from all wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we did since morning. Make us good. Bring all the castes to kneel to You and call You Father." Well now, you might search through the whole of our English Prayer-book, you might ransack all the liturgies of antiquity, and you would not find a more simple, touching prayer, one that was more appropriate to these poor people, than that simple prayer of a man who could not say the Lord's Prayer."—Sel.

SOME THOUGHTS AND QUESTIONS

FANNIE H. HERSHEY

(This is the second article received from our missionaries enroute to India. These interesting experiences with their heart-searching questions are a strong appeal for an absolute surrender and consecration to a larger service for the Master. Read this article carefully and meditate deeply upon the questions asked making them personal, applying them to your own life and experience. Sister Hershey mailed this at Port Said, Egypt, October 3, a few hours before they sailed for Joppa, Palestine. The day previous they returned from Cairo, Egypt, and a visit to the pyramids. In referring to the visit to the pyramids Sister Hershey writes, "The camel ride around the pyramids is an experience I shall not soon forget." Pray for these missionaries as well as all of God's faithful laborers in every nation of the earth.—Editor.)

Our journey across the continent (Europe) was such a hurried one and there were so many things to be seen, that one was kept busy looking and had very little time for thinking. However as we passed along and noted conditions and met people some thoughts and questions would arise. We pass them on, trusting that others might be benefited thereby.

On the Sunday which we spent in London we had the privilege of hearing Rev. F. B. Meyer preach in his own church. Two illustrations which he used impressed me very much. The first one was of Emperor William of Germany. When Rev. Meyer attended the World's Sunday School Convention at Zurich he stayed at the hotel at which the emperor had stayed several weeks previous. Rev. Meyer asked the landlady what had impressed her most in the Emperor. She replied by saying that one of her servants had helped to unpack the Emperor's portmanteau, and, lying on the top, he found a thumb worn Bible, and a hymn book which showed signs of much usage. An evidence that the Emperor of Germany reads his Bible frequently.

The other was of President Wilson. It is the custom in the church of which the President is a member in New Jersey, for the members to take turns in leading the mid-week prayer meeting. Mr. Wilson's turn came while he was out delivering campaign speeches, and the minister, not expecting him to remember his appointment, went to the church expecting to lead the meeting himself, but was surprised to see, as he approached the church, Mr. Wilson coming up the walk with his Bible under his arm. The minister told him that he had not expected him to remember his appointment. Mr. Wilson replied that he never allowed anything to interfere with his religious duties.

Then Rev. Meyer put this question to his young people—If the Emperor of Germany with all the arduous labor of governing his Empire has time for the study of his Bible and President Wilson, in the midst of a presidential campaign has time to go home to lead a prayer meeting, shouldn't we, who have no such arduous labors be able to find more time for Bible

study and religious work? It seemed to me that the same question might well be asked of the rest of us who are outside of London.

In Cologne we visited the large cathedral, and while in Rome we went to see St. Peter's and climbed up into the dome. Both the buildings are magnificent, but I could hardly realize that I was in a so-called Christian Church, for the altars and images made one think of idolatry. It appealed to me in that way specially when I saw at St. Peter's one person after another walk up and kiss the toe of the image of St. Peter, about half of the great toe is worn off by the kisses of devotees. Then I saw several people go up to a priest who was walking to and fro in the cathedral, and kiss his hand. We were in a number of smaller churches and in all we found devout worshipers. The people are very religious and although their religion consists mostly of form, they are very reverential while in God's house. I was made to wonder whether we were devout enough and whether we always respect God's house as we should?

While in Cairo, Egypt, we had the privilege of going into the Mosque of Mohammed Aly, which is said to be as beautiful as the one in Mecca. It was quite a contrast to the Catholic cathedrals in that it had no altars, no images, and no crucifixes. Theirs is a worship of the one God. It is beautifully made of alabaster.

The Mohammedan prays five times daily. When the time for prayer comes he drops everything and facing Mecca he calls upon Allah. Before praying in a Mosque he washes his face, hands and feet. He sees that he is clean outside. I wondered whether we are always so careful to see that our hearts are clean before calling upon God or entering His house, and whether we have as much time for prayer in our day's work as the Moslem has?

Our guide who is a Mohammedan, in speaking of the caliphs, who are the same as the priests in the Catholic church, said that they are fighters. I replied that they would not make good Christians, and he hastened to say that they do not fight politically, but for

God's cause when it is called for. The Mohammedan has no scruples against killing a man who does not believe as he does. He believes in making converts at the point of the bayonet.

We who are followers of the Prince of Peace do not use arms but I am wondering whether we are as loyal to our God as the Mohammedans are? We have Jesus Christ, the Savior of the world. He saved us from our sins, do we appreciate it, how do we show our appreciation?

We spent several hours in Pompeii, that city which was buried by the eruption of Vesuvius and has since been partly excavated. Here in this large city under the shadow of Vesuvius, lived hundreds of people utterly indifferent to, or unconscious of the danger so near them, and so quickly did it come that they had no time to flee but were buried in the ashes. Since then other villages have been built at the foot of the mountain, although there are still slight eruptions, and they may be destroyed any day.

In the same way people are living in sin and will be lost unless they accept Jesus Christ as their Savior. Are we doing all we can to get them into the place of safety before destruction comes upon them?

While in Switzerland we had the privilege of spending a day in the home of an Amish brother. He told us that when people do not get along very well in Switzerland they emigrate to America. I wondered what their impression is of the religion of the Americans, whether their coming to America is a help to them religiously, whether our lives reflect the Christ life?

By all ye will or whisper,
By all ye leave or do
The silent, sullen people
Will weigh your God and you.

In the home of the brother we became acquainted with another brother who spends all of his time in evangelistic work in the Amish churches in Germany and Switzerland. He told us that he gets into homes in which no minister has ever called before. If I am not mistaken he said that in his district there are eight hundred families of Mennonite parentage which make no profession whatever. He is the first one to do this kind of work and makes about eighteen hundred calls in a year. I had to think of the many young people from our Mennonite homes who are outside the church of Christ. Are we making any special effort to win them?

Just last evening, here in Port Said, I heard a lecture on the last two chapters of the Bible. I could not assent to all that was said, but at the conclusion of the lecture the speaker used these words, "Those taking no part in the spreading of the Gospel will have no right in the

kingdom of heaven." If that is the case what opportunity do we have for entering heaven?

May the Lord help us each one to be true to Him.

Dhamtari, India.

THE HOME CHURCH AND FOREIGN MISSIONS

V The Promotion of Missionary Intelligence—The Newspaper and Periodicals

H. FRANK REIST

Every good cause has its critics and enemies. In this age of religious activity, an age in which **service** is the dominant note, it is not uncommon to find public men, travelers, editorial writers, and newspaper writers who are antagonistic to foreign mission work. It is not strange that men who are not in sympathy with this work take such an attitude. The chief cause for such an attitude is due to a lack of accurate knowledge of what is actually being done. Prejudice breeds and thrives in ignorance. A fair, unprejudiced and thorough investigation of the whole missionary enterprise will convince every intelligent man that it is worthy of support if for no other reason than for its purely social and moral value, but the one who takes into consideration the spiritual value also will have manifold more reasons for lending support.

Not only do we find this prejudice and unsympathetic criticism among non-Christians, but also among those who profess to be followers of the Founder of the missionary enterprise. That there are such is well known, and they are not only a few, although we believe their number to be on the decrease. Almost invariable where such opposition exists it is due to ignorance of actual conditions or determinate prejudice.

One of the problems—and it is not a small one—is, How to remove this prejudice and transform the critics into allies? How can these people be reached? They cannot be reached through missionary periodicals and literature because of the fact that they seldom see these, and if they would see them they would not read them. The very suggestion of a missionary theme would be resented and the article not considered. Some of them perhaps get religious periodicals, but the utterances there found upon missions are regarded as prejudiced or professional. It is apparent that if these persons are to be reached it must be through some other agency than missionary literature, through some agency that will secure their attention and demand their respect and confidence.

The Commission is of the opinion that the best agency to accomplish this is the secular press, the newspaper. It is only within a comparatively short time that newspapers have taken a more friendly attitude toward the mission cause and opened their columns to such news items.

Missionary happenings were not considered as live news, and even religious news was not given any particular notice. Within the last decade a remarkable change in attitude on the part of newspapers has been noticed. Today many daily newspapers have a religious department in charge of an editor employed especially for this work. Religious and missionary news are welcomed by such editors. This change of attitude is not only noticeable in America, but also in Europe, and especially in Germany. A member of the editorial staff of one of the leading American daily papers writes: "It is obvious that within a decade there has been a decided change in attitude on the part of managers of journals, daily, weekly, and monthly, toward the work of the foreign missionary."

This friendly attitude on the part of the secular press affords a large opportunity to disseminate missionary knowledge among all classes of people. Missionary facts, if wisely presented, are more likely to be read by the critic in a secular paper than in any other form. Because the spiritual side of the mission work cannot be emphasized in the secular press, but rather the social, educational, commercial, moral, etc., rather the indirect results of the work, there are those who would object to presenting this phase of the work. By creating an interest in the indirect or secondary results of the mission propaganda an interest may be aroused which will lead to a support of missions because of their spiritual value. Every legitimate means should be employed to solicit support and interest in this work.

One large Missionary Society has employed a press agent, and have entered an agreement with eighty newspapers in different parts of the land under which plan live missionary information is furnished at intervals of one or two weeks. In many cases this material is eagerly sought for, and is usually printed without abbreviation or change, and quite often used editorially. The direct results from such a propaganda may not be so marked, yet there are numerous instances where Missionary Societies have received contributions from outside parties who were induced to give because of information received through the secular press.

The country newspaper supplies a good avenue for the dissemination of mission-

ary information. This field is as yet practically unoccupied. The daily paper is hurriedly read, often only by headlines or leading articles, while the country paper is usually read through at leisure and left on the family table. If these local country papers could be supplied from some central office with a column or more of live, up-to-date missionary happenings gathered from all parts of the world, much could be done to educate the people along these lines and arouse an interest in this work and no doubt lead many Christians, now opposed, to support the enterprise. Here is a rich field for cultivation for any one burdened for the spread of the Gospel and who has some journalistic abilities, to gather missionary items and arrange and prepare them for publication in the local, weekly newspaper.

Religious periodicals of course are avenues for giving information but these reach a more interested class than the secular press. These periodicals should be freely used by Missionary Societies and Boards, and the missionaries on the field. The increasing space given to missionary items and appeals gives bright prospects for the future when many religious periodicals will no doubt employ a missionary editor who will give all his time to this feature of the periodical.

Neither the secular press nor the religious periodical can take the place of the distinctively missionary magazine in giving full and detailed information. The missionary magazine is not for the purpose of interesting the disinterested and hostile, but to develop the interest of friends already made, upon whose support and fidelity rests the stability of the missionary enterprise. Those not interested are not likely to subscribe for a purely missionary magazine. The publication of such a magazine is a large undertaking for a denomination, and only the largest denominations can and do with difficulty, maintain magazines of different character addressed to different classes. Because of this the smaller denominations usually combine the religious and missionary periodical into one. In this way many who are not interested in missions, but in religious work in general, will see the mission articles in the periodical and perhaps occasionally read some of them and thus perchance be led to become a warm-hearted supporter of missions.

The secular and religious press afford a large opportunity for the dissemination of missionary intelligence an opportunity with vast possibilities, that is not yet fully realized.

(To be continued.)

Twenty-seven mule loads of Bibles went to the south-west of China for the Miao last year. They bought them in two hours and asked for more.

NOTES

The New Woman in China

It is certainly true that the educated women of China are making a name and a place for themselves, and are working hard to better the condition of woman as a whole. A visitor to that country today will find Chinese women as the heads of hospitals and in some cases also conducting nurses' training schools. They are principals of large government or private schools for girls, and many of them are doing excellent work. A few young women have graduated from American colleges, but the majority of principals and teachers are the products of mission or government schools. The very wealthy, of course, have private tutors, and some of the women most zealous in founding schools for girls have been from princely families.

The ladies in their homes are also working for reforms, and thousands signed petitions sent to England protesting against the opium trade which that country forces on China. They are forming anti-cigarette leagues and holding meetings, at which some of them preside, and speak with great intelligence and dignity.—Popular Science Monthly.

A Boy Preacher in Africa

The marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Dr. William Morrison, of the Southern Presbyterian Church, tells of a community in Africa where he found a chapel erected by the natives, with a boy twelve years old as their teacher and minister. This boy had attended a Christian mission school for a brief time, and on being taken to his home by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around, and stated that they could not allow the boys to learn something that they did not know; so the boy became the teacher of the men. Finally they said to him: "You be our teacher and leader and we will erect a chapel for you so that you can do the work as it is done by the Christian missionaries." Thus this young boy was teaching his whole village the knowledge of the Gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the Truth.—The Christian Observer.

Evil Conditions in Mexico

Some idea of the condition of affairs in Mexico can be gained from the following extract of a letter from one of the missionaries in Aguas Calientes:

"Aguas Calientes has not been in such bad condition as now since I have known it. Four hundred of Careveo's men are here living in cars at the station. They are doing as they please. An awful looking set

of men. They drink and shoot and insult women on the street and it is said that they have succeeded in carrying to their quarters by force a number of girls. Our day pupils, girls between 12 and 16, were insulted and chased enroute to their homes and to school in such a way that many of them did not come to school Friday.

"We hear every day of many similar cases. The women, Mexicans, have all left the station and come into town, fearing they may be taken from their homes by these terrible Oroquistas. We have not let our girls go out for anything for several days, save to go to church.

"I am afraid of some of the federals, too. Some days ago a group passed our girls on our way to church and said: 'We must go to Colegio Morelos next to get girls, for they are very pretty, etc., etc.' Unless some strict discipline is put over these irregulars we will have trouble with them."—Sel:

LETTERS AND PICTURES

(Continued from page 355)

get honey. The wild Indian of America lived happy in his day and got some honey from the "honey flies," as he called the bees, but he smoked the bees to death and destroyed the source of honey: I rather like the observation of a school boy who was to write a composition about the bee, who truthfully said: "The bee is a little insect that gathers honey at one end and can sting at the other end." It does gather honey and can sting.

There is hardly a boy or girl 5 years old in the whole land that has not been stung or knows that the honey bee can sting. But they also all like honey. At a very early age people learn then to know something about the bee; but it is an interesting life's study to learn all about the usefulness, the instincts, and mysteries of these wonderful little industrious creatures of the bee hive.

Not long ago in conversation with an elderly uncle of mine, who is 75 years old and who has kept bees ever since I know him, told me that he had just recently learned by reading a book on bee-keeping that there are three kinds of bees in a hive and each kind has only certain things they can do. I was surprised at this statement for I thought that any one who had been around bees any length of time at all had learned that it takes three kinds of bees to make up a normal colony of bees in summer.

The same are first, the queen, a large long bee, the mother of all, that used to be called the king which is a mistake. She has the power to lay different kinds of eggs at will. She can sting but she does not if you take her in your hands. She uses her sting in a duel fight—always to a finish—with another queen as may be observed by putting two queens under a common drinking glass to watch the procedure. The second kind are the

worker bees, 30 to 80 thousand in a normal colony, that gather honey, feed the queen, feed and nurse young bees, build honey comb for storage room for pollen, the young and honey; gather propolis for their gluing, guard the entrance, sting and give up an individual life in order to protect the colony. The third kind is the drone, named rightly because they are big, fat, lazy fellows that loaf about the hive most of the time. They cannot gather honey from flowers, they cannot sting, they have no sting, they are the male bee. And here is a mystery, that this father, the highest type of laziness, is the father of the most industrious creature we know. So you see, Isabelle, you have the worker, the designer, and the loafer in one hive. Start an apiary with your goat ranch in the Ozarks. Tack above the door of your bee house this motto: "Our toil doth sweeten others." When you sit resting after a long walk out to your cabin in the woods it will be a pleasure to sit watching and studying the bees as they come in with heavy loads of heaven-distilled nectar.

The honey business, like love, is an old one. It is sweet. Samson plucked the new honey-combs from the dried carcass of the dead lion on his way to see his Philistine sweetheart, he satisfied his hunger and the desire for sweets. His parents would not have eaten it had they known where he got it—Jews would have called it unclean you see.

When Jacob directed his sons before starting on that memorable trip to Egypt to "take of the choice fruits of the land in your vessels, and carry down the man a present of a little balm and a little honey," he likely knew that royalty as well as peasant loved the daintiest morsel that God had provided in His storehouse of nature, and he wanted Pharaoh's prime minister (Joseph) honored for an important occasion. I was criticized not long ago by a Sunday school worker when I made the statement that Jacob instructed his sons to take with them to Egypt choice fruit and a little honey. The critic said, "they likely did not have anything like that because of the famine." You will find the quotation in Genesis 43.

John the Baptist lived on honey and I suppose roasted grasshoppers.

The children of Israel failed to reach the "land flowing with milk and honey" because they did not go at it in the right way, they were afraid of stings.

The Philistines said, "What is sweeter than honey?" But I must close with my letter of honeyed words lest you tire.

I remain yours with true friendship,

Cousin,

Max Ex. Leo.

Make our 50 cent offer known to your neighbor and friend and induce them to subscribe and send their subscriptions with your renewal.



Conducted by S. F. Coffman, Vineland, Ont.

ROMANS

XV A Study of the Epistle

Grace Decides the Believer's Relation to the Law (Continued).—Rom. 7, 8.

6. The believer is freed from the law by the death of Christ, and fulfills righteousness through the Spirit.—Rom. 8:1-11.
 - a. The believer, in Christ.
 - (1) Is not under condemnation.—V. 1.
 - (2) Is under the law of the Spirit of life in Christ Jesus.—V. 2. (cf. 7:1-4.)
 - (3) Is made free from the law of sin and death (7:23).—V. 2.
 - (a) By the death of God's Son in the likeness of sinful flesh, who died for the transgression of men in the flesh against the law which could not be kept on account of the weakness of the flesh.—V. 3.
 - (b) The condemnation of the flesh and the removal of the condemnation by the death of Christ, makes possible a new form of righteousness in the Spirit.—V. 4.
 - b. The believer fulfills righteousness in the Spirit.—Vs. 5-11.
 - (1) Those who are "in the flesh" or, after the "carnal mind" are not righteous.
 - (a) Those who are after the flesh mind the things of the flesh.—V. 5.
 - (b) Carnal mindedness is death.—V. 6.
 - (c) The carnal mind is enmity against God.—V. 7.
 - (d) The carnal mind is not subject to the law of God.—V. 7.
 - (e) The carnal mind cannot be subject to the law of God.—V. 7.
 - (f) Those in the flesh cannot please God.—V. 8.
 - (g) Without the Spirit of God men do not belong to God.—V. 9.
 - (h) The body is dead because of sin, although Christ dwells within.—V. 10.
 - (i) The body of the believer requires and shall procure an ultimate "quickening" by the indwelling Spirit, corresponding to the "life" of the Spirit in verse 10.—V. 11.
 - (2) Those who are in the Spirit, or, "after the Spirit" fulfill righteousness.—cf. V. 10.
 - (a) They mind the things of the Spirit.—V. 5.
 - (b) Spiritual mindedness is life and peace.—V. 6.
 - (c) Believers are in the Spirit

because of the indwelling of the Spirit.—V. 9. (As a consequence, they are the friends of God—subject to God—please God, and are not "in the flesh.") (cf. Vs. 7-9.)

- (d) Believers who are in the Spirit are not in the flesh.—V. 9.
- (e) They who are in the Spirit have life because of the righteousness of the Spirit.—V. 10.
- (f) The righteousness of the Spirit is proven by the resurrection of Jesus from the dead and the promise of the "quickening" or resurrection of the bodies of those in whom the Spirit dwells.—V. 11.

The eighth chapter of Romans differs very much from the seventh chapter in the nature of its terms and the manner of the expressing of the thought of the Apostle. The differences are so great as to seem to bear out the opinion of many that the subjects treated are altogether different. This deduction leads many to conclude that the seventh chapter has nothing to say regarding the condition of righteousness but deals only with the unregenerate man, one who is still "in the flesh" and under condemnation. It is true that we do not find the "Spirit" once mentioned. The Apostle nowhere mentions the "spiritual mind" and the "carnal mind." These terms, which are peculiar to the eighth chapter, distinguish it as the "Spiritual chapter" of the epistle. By a careful perusal of the previous chapter one may find parallel conditions expressed in different terms and also find synonymous terms. It is evident that the Apostle has set forth in the eighth chapter the spiritual side of the work of grace and has used terms of a spiritual nature. He has expressed in spiritual terms the same condition which he states in the first part of the seventh chapter in language which would be more easily understood by those who were more acquainted with legal conditions and phraseology. The latter part of the seventh chapter expresses what the Apostle has said in the eighth chapter but in language and terms which reveal the fact that he there sets forth the truth

of salvation by grace but in a manner which shows it in a practical or experimental condition. We shall endeavor to note the relative expression in these two chapters and behold the marvelous grace of God as revealed in them.

Let us not forget the two-fold nature or condition of every believer; that he is both dead and alive. He is dead in Christ because of sin, continues to be dead in Christ as long as he lives and accounts his body as dead, but he is spiritually alive, and lives in Christ and is alive because of the regeneration by and the indwelling of the Spirit. As the Apostle unfolded these truths to the Church at home he gave the reasons for it. There could be no dissolution of the relation of men to the law of righteousness without death. Neither could there be a new affiliation without putting away the former; and only in the new relation was it possible to have righteousness. It is plainly stated in 7:1-4, that all of these conditions were met for man by the death and resurrection of Christ. Those, then, who were in Christ were free from the law, without condemnation, and fulfilling righteousness by the Spirit of resurrection life. See how beautifully this condition compares with the first two verses of the eighth chapter. The believer who is "in Christ Jesus" has appropriated all that Christ is for him. He is "Reconciled to God by the death of his Son" and "Saved by his life"—Rom. 5:10; he is "Dead indeed unto sin, but alive unto God through Jesus Christ our Lord"—Rom. 6:11; he is "Dead to the law by the body of Christ," and "Married to another, even to him who is raised from the dead"—Rom. 7:4. The summary of all the different facts concerning the believer's relation to Christ is that he is "in Christ," and is no longer under condemnation for sin and not under condemnation for being free from the law nor in a condition of condemnation, because he fulfills righteousness in the Spirit, by the power of the new, resurrection life. He is no longer under the law of sin and death, the death of Christ having satisfied the law for the transgression of the believer, because Christ's death was a vicarious one, and also ended the dominion of the law over the believer. The resurrection of Christ from the dead was the evidence of another power of life, as well as a

condition of life, which the law did not condemn, because it was "spiritual as was the law (Rom. 7:14), was not weak as was the flesh (Rom. 8:3), and was not rebellious against God and His law as was the carnal nature (Rom. 8:6-8). The resurrection life in Christ was the only power of righteousness. Those who are in Christ are possessors of the resurrection life, for Christ is no longer in the flesh, but in the Spirit. Thus we see, that, to be "in Christ" is to be made free from the law of sin and death, and to be under the law of the Spirit of life in Christ. The separation of the walk from that which is after the flesh to that which is after the Spirit is a natural conclusion. This part of verse one is omitted in the Revised Version. The thought is fully explained later.

The third verse of the eighth chapter, in connection with the second, touches on the experimental phase of the work of grace. We have already noted two laws which affect the believer, the law of the Spirit of life and the law of sin and death. These are dependent on the presence and power of **the Law**. The first is a spiritual law and the second is associated with the flesh. The first is a law of life; the second, of death. The first is uncondemned. We look for further explanation on these two laws and find that they are mentioned as a conclusion of the arguments of the question of the believer's experiences with the law, mentioned in Rom. 7:5-25. The presence and authority of the law is not questioned; the nature of it is understood to be spiritual (7:14, and hence may be fulfilled spiritually) and the nature of the flesh such that it cannot keep the law. (7:14; cf. 8:3, 6-8). As a result of these conditions the believer finds present with himself two laws—the first, a spiritual one, to desire, to will to do good and to delight in the law after the inward (spiritual man), and to serve the law of God with the mind;—the second law is that in the flesh ("I am carnal") in which dwells evil and sin and the powerless condition to do good, the weakness which made the law weak, and which served the law of sin, and brought into captivity and death. The first was a law of the spirit and mind, the second of the flesh and the body. The first is spiritual mindedness, the second is carnal mindedness. The second is the law of sin and death which Christ's death has removed and makes possible the continuation of the first, which is a law of righteousness and salvation.

That the desire to do good, the delight in the law of God and the serving of the law of God with the mind is not the work of the carnally minded man is evident from what Paul later says about the carnal mind and the flesh, in 8:6-8. Everything that partakes of the nature of the flesh is under the control of the flesh, or the product of the flesh is contrary to the law and to God. Only those who are

in Christ have a mind and desire to serve the law of God and that mind and desire are the product of the Holy Spirit, the new life which dwells within and constitutes the inward man whose real title is "A son of God."

We shall now note the great benefits of God's grace to the believer. No man is saved by or because of his works. He is not saved by the righteousness of his outward life. He may always desire to do good but ever finds the presence of evil with him. It is present in the flesh, in sin which dwells in the flesh and in the warring of the members against the law of the mind. Where then is righteousness if sin ever continues present? The righteousness is of faith, which accepts the death of Christ as the remedy for the sinful condition of the flesh, for the weakness and failure of the flesh and for the rebellion of the members against the spiritual mind. The presence of sin requires the presence of the crucified One and the continuation of the condition of being dead in Christ. This is the blessed condition of grace which accounts us pardoned and free from condemnation and accepts our spiritual life and the spiritual mind and its will as the righteousness of faith. Paul has recognized the opposite natures in his Christian experience and the wretchedness of it, but saw the wonderful deliverance that was provided for him in Christ.

This dual condition of the presence of the Spirit and the flesh continues with the believer. Sin is not taken out of the flesh. Flesh never becomes even a neutral factor in the Christian life. It is always a negative quality. It may never be followed. To follow the flesh under any circumstance would be a displeasure to God. (8:8.) The whole purpose of the believer in accepting Christ is to bring about the freedom from the body and its sins and this is done by accepting the death of Christ. The believer's body is dead in the body of Christ, and thus remains during the whole of his life. The body never becomes righteous in this life. It will only become righteous when it, too, shall become changed by the Spirit which brought righteousness into the heart and renewed the inner man.

The Workers' Column

LESSONS FROM THE HEAVENS

December 7

The Lights of the Night

- I. Their creation.—Gen. 1:14-18.
- II. Their need spiritually.—
 1. Wilful darkness.—Eph. 4:17-19.

2. The power of darkness.—II Cor. 4:4.
- III. The light bearers.—Matt. 5:14.
- IV. The command to shine, and the light.—II Cor. 4:5, 6.
- V. Stars of the first magnitude.—"Ministers."—Rev. 1:20.
- VI. God's constellations.—Dan. 12:3.
- VII. The "Lady of the Moon" whose glory is the "Sun."—Rev. 12:1, 17. This is evidently a representation of the assembled believers, the Church, whose head and glory is Christ.

THE STRENGTH OF A PURE LIFE

December 14

Purity the Proof of the Gospel.—Tit. 2.

- I. Purity the teaching of the gospel to all men.—Vs. 11, 12.
- II. Purity the evidence of the hope of the life to come.—V. 13.
- III. Purity the purpose of the redemption through Christ.—V. 14.
- IV. Purity the theme of Christian ministry.—Vs. 1, 15.
- V. Practical teachings in purity.
 1. For aged men.—V. 2.
 2. For aged women.—Vs. 3-5.
 3. Young women.—Vs. 4, 5.
 4. Young men.—V. 6.
 5. Servants.—Vs. 9, 10.
 6. Personal example and its power.

CROWDING OUT THE CHRIST

December 21

Honoring the Wrong Guest.—James 2

- I. Mistaking the apparel.—Vs. 1-4.
- II. Mistaking the wealth—gold instead of grace.—Vs. 5-7.
- III. Mistake in heavenly etiquette, placing self before the neighbor.—Vs. 8-13.
- IV. Mistake in duty—wishes instead of works.—Vs. 14-17. The man would justify himself by right desires instead of fulfilling his duty to his neighbor by an act of mercy.

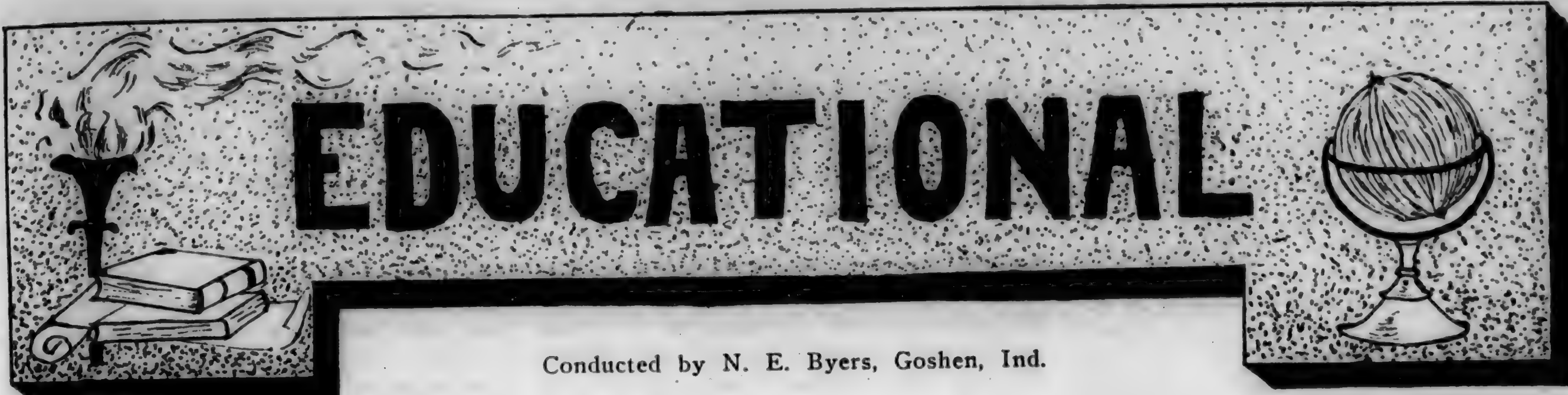
THE BOOK OF REMEMBRANCE

December 28

A Record of God's Sons

- I. The family of the First Born.—Heb. 12:23.
- II. The family record in heaven.—Heb. 12:23.
- III. Their recognition by the Spirit.—Rom. 8:15.
- IV. Their record keepers, the Intercessors, Jesus Christ and the Holy Spirit.—Rom. 8:34, 26.
- V. Their record.
 1. Sufferings.—Rom. 1:17, 18.
 2. Expectations.—Rom. 8:19-23.
 3. Hope.—Rom. 8:24-26.
 4. A clear record.—Rom. 8:28-34.
 5. Their sure reward.—Rom. 8:35-39.

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Conducted by N. E. Byers, Goshen, Ind.

THE DENOMINATIONAL COLLEGE

There is in these days no question in regard to the need of higher education. The high school is the common school of today. More complete the four year's high school course now than completed the eighth grade twenty years ago and it is practically required for every important vocation. Since this course is usually completed at the age of eighteen at a home school there are many who desire several years at a college, where they will meet a wider circle of associates, receive instruction from mature scholars and trained specialists and prepare for some special calling that they have chosen. Formerly only the few preparing for the ministry, law, or medicine, went to college, but now business men, farmers, mechanics, cooks, also find it advantageous to study a few more years in order to be ready to take their place in the complex life and strenuous competition of today.

And why not? They can complete all this work, by giving only eight or nine months each year, by the time they are twenty-two years old. This requires less than half their days during their growing period and in the other half they can still learn all that the home and community life and work can offer. And in this time of great prosperity, if we must reduce expenses, there are certainly many other things of less importance than the welfare of our children that should be eliminated first.

But who shall provide this higher education of our young people? Mennonites were among the first to advocate the separation of church and state, and religious freedom. Our fathers came to this country to secure that great privilege. But in the division of work between church and state did our early church leaders expect to turn the training of our children over to the state? I doubt it very much. From the point of view of a democratic state it is no doubt important that they see to it that all citizens shall be intelligent and each child has the right to be provided a good education and so we can not object to general taxation for public schools. We want religious freedom and compulsory

education, but this combination makes it practically impossible to have religious education. This is the situation in our public school system from the primary school to the State university.

The church, to be as true to her own interests and responsibility as is the state, must either adopt the parochial system and take full charge of training her children or supplement the work of the public schools with religious instruction in the home and church. Mennonites have in the main, adopted the latter policy. If we strengthen our Sunday school work, revive family worship and see to it that we have Christian teachers in our public schools we may be able to give the education that our children need while they are at home and with the home church.

But what can the church do for the young people that leave their homes and churches to attend a State university? Some of the larger denominations have placed Bible teachers at these institutions to give the religious instruction and pastoral supervision needed by those of their own church. This has its advantages and is evidently not satisfactory for a small denomination having members in many states.

The only solution is the denominational college. Here the board, faculty and students can co-operate to have the whole life of the institution thoroughly Christian and in harmony with the principles and life ideals of the denomination. An atheistic science or philosophy teacher and a Christian Bible teacher are working in opposition to each other and a general atmosphere of worldliness will soon turn the balance in the wrong direction. But when all the influences stimulate the best interests and suggest church loyalty, everything is favorable for developing a strong unified life and a true devotion to Christ and the church.

But here we can not depend on general taxation to support free colleges, and we can not have an institution in each state. The whole work must be one of sacrifice in order to give as good training as the state schools give and place it within the reach of even our

poorest students. Teachers must get the best preparation even if they can not get as large salaries. Everyone must give some money and some must give thousands in order to provide the funds. Students must be willing to go farther from home to attend this college even if it doesn't have the general prestige of a large state school. And every one will need to exercise patience and charity. In no denomination do all the congregations or conferences agree in all their teachings and practices and yet this is the only method by which we can carry on this work. If we keep our minds on the great fundamental principles of the denomination, are true to our Master and sincere in all our efforts to obey Him and His Word, I am sure we can exercise the charity which allows others to differ in some matters and yet each be true to his own convictions.

Another important task of the denominational college, for which the state makes no provision, is that of training its own workers. With an educated laity, a better trained ministry is required and the great task of the Sunday school calls for prepared teachers. The preachers and teachers must know their Bibles, their church history and doctrines and the best methods of teaching and preparing and doing the general work of the church. The call for workers at home and abroad is loud and long for more workers—prepared workers—and the church must provide the means of preparation.

Will the Mennonite Church see the situation clearly, and can we depend on the devotion, sacrifice, loyalty and charity needed to do this great work? I see much evidence that gives confidence in the future of this great cause. May we all unite our efforts and trust a wise providence to do a great work through our church for the kingdom.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it may be;
Think He has chosen you for it,
Then walk loyally.

—Selected.

SOCIALISM

IV

C. HENRY SMITH

VIII Objections to Socialism

1. One of the stock objections to a socialist system is that it would destroy individual initiative or at least greatly weaken all inducement to individual effort. Socialists of course ridicule this argument, but yet they have never been able to answer it and in spite of the fact that it is old it is not out of date and still forms the strongest objection to the movement. Under socialism there could be no ownership of private property except on a small scale. Property could not be bequeathed and inherited, nor could it be invested. Old age and sickness would be cared for without any provision for a "rainy" day. There is no doubt whatever that the desire to own property, to provide for a leisure in later life and a desire to provide well for one's children is one of the strongest incentives to continued individual effort. Eliminate all of these incentives and you take away by far the most powerful spur to the fullest utilization of mental and physical activity.

2. Then again socialism would relieve the parents from all responsibility of providing for their offspring. This would greatly alter the family relations and would greatly minimize the ennobling influences that spring from the mutual responsibilities of parent and child. Malthusianism, the fear of overpopulation is not a mere spectre of the mind. It is a real danger. Malthus's contention that population tends to increase more rapidly than means of subsistence is corroborated by the facts of history. As population increases conditions of living become harder. In ignorant lands such as China and India the people are in continual danger of starvation. The surplus population has been kept down only by famine and pestilence. But in enlightened countries where loss of life due to disease, famine and war will ever become less, the natural increase of population will ever become more rapid. The strongest check to overpopulation in enlightened countries is the desire on the part of parents to provide well for their children, at least not to bring more children into the world than can properly be cared for. Take away this responsibility of caring for offspring and you remove the only check that will keep the population of the world within its means of subsistence. If this check is removed then it is inevitable that some harsh and rigid regulation of the family relations must be resorted to by the State. Of the two evils no one will deny that the latter is by far the less desirable.

3. Socialists misjudge human nature. Misery and criminality are not due en-

tirely to industrial conditions. Most of it has its source in perverted human nature. Furthermore, so long as human nature remains what it is, it will be impossible to permanently superimpose upon society a system which would deny an individual the opportunity of reaping the full result of all his own efforts. Even if society should be reduced to a dead level of opportunity, and achievement, it would not permanently stay "put." The naturally strong would soon again regain certain advantages over the weak and inefficient.

IX. Socialism and Religion

The Christian Church in general charges socialism with being antagonistic to religion. Many socialists on the other hand as vehemently deny the charge. What is the truth about the matter? While it is true that socialism is an economic philosophy and as such has nothing to do with religion—that is, is neither for nor against it—yet it is equally true that socialists as a rule, are irreligious or at least non-church men. There is little doubt that the socialist movement as conducted today is undermining the influence of the church among its adherents. This is true in America as well as in Europe. The following statement made by a prominent Lutheran pastor in Germany may be too sweeping, but unquestionably it states in the main the truth as respects the large majority of the party in Germany. He says:

"The Lutherans and Roman Catholics are agreed that German Social democracy is a political party directly and indirectly opposed to Christianity and that its success means that the masses of the people are rapidly severing their connection with the churches, and with their teachings and traditions. This fact can not be blinked. It is the universal testimony of every Christian worker in contact with the masses of the German people in all parts of the Empire. 'I do not believe,' said our representative churchman to me, 'That a single believing Christian gave his vote to a socialist at the election. The four and a quarter million men who voted red at the election were out of all sympathy with religion, were in the vast majority of cases actually hostile to the churches and their teachers. Not only is the tremendous increase in the socialist vote an indication of growing political dissatisfaction and growing political unrest; it is also an infallible indication of hostility to all the churches. I have no doubt that the German socialist has his ideals but he has entirely forgotten that it is the Christian Church which has made these ideals possible. Roughly speaking, we may say

that the 110 socialist deputies in the Reichstag are a body of atheists, that the four and a quarter million voters at their backs are practically the same."

The same thing is largely true of socialists in America. It may be of course that there are a small number of socialists who are at the same time firm believers in the Christian faith. These undoubtedly are ignorant of the real tendency of the movement and would represent the implication that socialism is unchristian. Any one, however, who takes the trouble to investigate the matter can easily convince himself that the great rank and file of the party are antagonistic to the church, while the great leaders, and the periodicals published in the interests of the movement are almost without a single exception enemies of the Christian Church. There is hardly a single issue of even the sanest of socialist papers in which one can not find some disparaging remark or bitter attack upon the church. This is the literature from which the socialist gets his information and inspiration. The same thing is true of nearly all the writers of socialist books, especially the founders of socialism. No one can deny that all this influence has been decidedly harmful to the cause of the Christian Church. Among the reasons why Socialists are so largely anti-christian may be mentioned the following:

1. Socialism as a philosophy is based upon, "The economic interpretation of history." It is materialistic. In its attempt to convict the present industrial system it has minimized the spiritual forces of society. Like all materialistic philosophy socialism has a tendency to be anti-religious.

2. Socialism of course appeals more particularly to the propertyless and especially to the laboring man in the cities. The laboring classes have very largely fallen away from the churches. Possibly this has been the fault of the churches themselves. They have moved into the more "respectable" sections of the city and thus the laboring districts have been deprived of churches. Then too the antagonism between capital and labor has been partly responsible for driving the laboring man out of an institution which was largely under the dominion of his oppressor, as he regarded him, the capitalist.

3. Another reason for the antagonism toward the church is the fact that the teaching of the Christian Church is peace, love, submission, and not rebellion. This spirit does not lend itself well to a revolutionary propaganda such as socialists advocate. They charge too that the capitalist class has taken advantage of the reverence which man naturally has for the supernatural by using this reverence as a means for keeping the masses under the domination of the leaders of the church.

X. Socialism and the Farmer

Up to the present the socialist party has confined its efforts largely to the great masses of laboring men in the cities. The farmer who was in the main a property owner was not a fit subject for socialistic teaching. But in recent years a more determined attempt is being made to reach the farmers also. A slight increase in the size of the average farm during the last ten years in some states and the introduction of labor-saving machinery is taken as an evidence that agriculture too is coming to be consolidated more and more into the hands of the few. The recent platform of the party drawn up at Indianapolis contains this plank relative to the farmer:

"We demand the retention by the national, state, or local governing bodies of all land owned by them and the continuous acquirement of other land by reclamation, purchase, **condemnation, taxation**, or otherwise; such land to be organized as rapidly as possible into socially operated farms for the conduct of collective agricultural enterprises."

"To prevent the holding of land out of use and to **eliminate tenantry**, we demand that all farm land not cultivated by owners shall be taxed its full **rental** value and that eventually actual use and occupancy shall be the only title to land."

The party thus proposes to deprive every owner of a farm of his property by **condemnation** or **taxation** unless he resides on the farm himself and even then the tax on farm land is to equal the amount of rent which the farm brings so that the man owning his farm and working it himself would get in return no more than a renter would. Thus by a system of high taxation all rental value would bring no return whatever to the owner who did not operate it himself. This is an ingenious method of confiscating all farms. Of course it is an appeal to the propertyless tenants who have not been able to acquire any property for themselves. Out of the 6,000,000 farms in the country about 2,000,000 are operated by tenants. While a number of these tenants might be open to such an appeal as this, yet I cannot see how an owner of a farm, or any one hoping some day to own one, could be so foolish as to vote for such a suicidal policy as this.

Among the farmers as among the laborers and capitalists in the cities the Socialists are attempting to arouse class spirit and to drive a wedge dividing the masses into those "who have not" and those "who have," and as soon as those **who have not** are in a majority it is hoped that they will be able at the polls to compel those "who have" to share up with them.

XI. Substitutes for Socialism

Although there is much that is harmful in socialism yet it also advocates

many reforms that are needed, some of which will undoubtedly be realized in the future. The only remedy for socialism is adequate social reform which will remove the glaring inequalities which now exist among the people. There is no reason why by means of government regulation the causes of social maladjustments may not be removed without the drastic revolution which socialism proposes. All such great social evils as spring from our industrial and social organization rather than from individual inefficiency must be remedied. Every willing man must be guaranteed work. He must be guaranteed support in case of sickness and old age. This does not mean that these guarantees can be secured only or even best by collective control. A good program for social reform which will bring about all the normal social life which collective control can possibly hope to realize and which will avoid all the evils which socialism would likely lead us to, is proposed by Dr. Devine in his recent book "Misery and Its Causes." Dr. Devine names ten conditions essential to normal social life, all of which can easily be secured under our present system of industrial and political organization.

1. The securing of a sound physical heredity, that is a good birth for every

child, by a rational system of eugenics.

2. The securing of a protected childhood, which will assure the normal development of the child, and of a protected motherhood, which will assure the proper care of the child.

3. A system of education which shall be adapted to social needs inspired by ideals of rational living and social service.

4. The securing of freedom from preventable disease.

5. The elimination of professional vice and crime.

6. The securing of a prolonged working period for both men and women.

7. A general system of insurance against the ordinary contingencies of life which now cause poverty and dependence.

8. A liberal relief system which will meet the material needs of those who become accidentally dependent.

9. A standard of living sufficiently high to insure full nourishment, reasonable recreation, proper housing and the other elementary necessities of life.

10. A social religion which shall make the service of humanity the highest aim of all the individuals.

Bluffton, Ohio.

THE HISTORY OF PHYSIOLOGY

C. B. BLOSSER

The term physiology etymologically meant a "discourse on nature" and true to the original meaning of the term the study of physiology included all the natural sciences. But as human knowledge increased and broadened in its scope each of the phases of natural science were set apart as separate fields of investigation.

Astronomy was the first to be set apart as a distinct branch of study and physiology was then restricted to the study of natural phenomena and objects close at hand. In this way as experiments and observations were made in any one field, it was set apart as independent of the original study of nature. So the facts of chemistry gave rise to the ancient alchemy and alchemy when stripped of its superstitious ideas gave rise to our modern chemistry: purely physical facts were set aside as natural philosophy which later became physics. This eliminating process continued until with the advance of science, physiology came to mean, instead of a study of all nature, a study of vital phenomena only in plants and animals.

Etymologically then physiology is the parent science and all others offsprings of it. Logically, physiology presupposes the study of physics, chemistry, botany, and zoology, but historically almost the exact opposite was true. And true to human traits of mind the ancient phil-

osophers busied themselves in attempting to explain the ultimate essence of things long before the world had any adequate notion of the thing itself.

Hippocrates (460 B. C.) who was a contemporary of Socrates and Plato was the first investigator to insist that the only way to study normal or abnormal conditions of the human body was by observation and experiment. This was his greatest contribution to the study of physiology; in fact he added nothing of note to the common stock of knowledge. His ideas with reference to methods of study were a great step in advance and as is shown by his theories, he antedated Bacon in advocating the inductive method of reasoning.

The first real results of independent investigation came about through the work and experiments of Aristotle who lived and worked about 50 or 60 years after Hippocrates. The accuracy of many of his investigations is indeed astonishing. He wrote a number of books on animals in which he shows a wonderful general knowledge. These books are still preserved in part at least. The chief purpose of all his study was to explain the function as accurately as possible, of every organ of the body. The heart he said is the central organ and the motive power of the whole body. It is the seat of vitality because it is the source of all

heat in the body, and heat is produced directly by the heart. The heart also makes the blood, gives to it its vital stimulus and sends it all over the body through the blood vessels.

But the blood does not circulate, it never returns to the heart, but as fast as it is used up in the organs and skin, it is replaced in the heart. It is stored up in the blood vessels as in a jar whence the name blood vessel. It is interesting to note that he believed that the vital principle in the body was a mysterious substance which he conceived was extracted from the air in the lungs and which he called *pneuma* or *spiritus*. All processes in operation on the earth were due to heat. Heat changes the metals, disintegrates ores, liquefies and then vaporizes ice, in short was the *causa operandi* for everything; but this heat must not go too high in the body, so we have respiration which enables us to breathe in cold air and so cool the blood. For this reason we breathe the faster the hotter we are.

Many of his observations seem now extremely absurd, for instance, he observes with great earnestness that in all his dissections, and he has made many, he has always found the windpipe leading to the lungs and the esophagus to the stomach, nor has he ever found them interchanged.

Praxagoras extended the views of Aristotle and his contribution to physiological knowledge was the fact that he first distinguished between arteries and veins. This was a step forward but here a misconception crept in which remained for centuries. This was that the veins carry the blood but the arteries have no liquid in them. They were supposed to carry the *spiritus*. The conception no doubt arose through the observation that the arteries after death contain only air. The next work of note was done by Herophilus a pupil of Praxagoras who worked and taught in the great Alexandrian museum which was the center of learning of the world at that time; for here were gathered scholars from all parts of the world to the number of 10,000 at one time. Here he worked as a contemporary with Euclid, Ptolemy, and Archimedes. Here he worked as the first professor of anatomy. Through his influence, the dissection of a human cadaver was first allowed by law, and the bodies of criminals were turned to students of anatomy. The chief contribution to the study of physiology of this man was that he conceived the functions of the brain. He believed it to be the seat of consciousness, the center to which sensations are carried and the source of voluntary movements. This was, you see, contrary to the belief that the heart was the seat of consciousness and that the brain was a worthless mass of fat like tissue to which no function was ascribed. This was a tremendous step in advance but the truth of the idea of Praxagoras and Aristotle

concerning the vital spirit was not questioned, indeed Erasistratus a co-worker with Praxagoras recognized two kinds of spirits. One was extracted from the air in the lungs and carried to the left side of the heart and the other was a higher *spiritus* made from the first by the brain and stored in the ventricles of the brain, from here it was distributed over the body by the nerves and gave feeling and volition while some remained in the brain and became the bearer of consciousness and individuality. The part left in the brain was termed the *psyche*, a term still retained in psychology, psychical, etc.

Fever was caused by blood getting in the arteries, thus interfering with the normal action of the *pneuma* and inflammation resulted when blood was carried to the ends of the arteries causing them to distend. In a woman *pneuma* leaked out and blood soaked in to take its place.

This period of physiology reached its culmination during the time of the supremacy of Rome and here a man by the name of Galen, who practised medicine and was the imperial medical adviser, through his investigations forever put an end to the misconceived ideas of the mysterious *pneuma*. He declared that the arteries normally contain blood and not *pneuma*. He laid bare the capillary artery of an animal and pricked it with a needle, and he found that at the first instant blood and not *pneuma* came out. He also carefully described the heart. Galen, however, fell a victim to a new misconception. This was that he believed the liver was the elaborator of the blood. This was probably due to the fact that he observed the portal circulation and conceived that since the portal vein passed directly to the liver, it must carry the food there to be formed into blood. The ascending vena cava carried the blood to the lower extremities and what we now call the descending carried it to the head and upper limbs. He discovered also that the veins and arteries anastomose by means of fine tubes and canals. It seems almost impossible that, having discovered this, that he did not also discover the circulation.

With Galen the progress in physiology came to a close and for a thousand years no attention was given to physiological research. With the Italian Renaissance however, came the revival of learning in physiology.

In 1315 Mondini wrote a treatise on human anatomy which remained the authorized text for several hundred years. The anatomy of the body was in many cases carefully described but the views of Aristotle and Galen were not questioned, so that much of Mondini's treatise was a repetition of Aristotle and Galen. The year 1537 marked the beginning of a new era. A Dutch anatomist by the name of Vesalius contributed to science through the fact that he declared that many of the observations of

Galen had been made on the lower animals and were therefore inaccurate, this no doubt was true to a large extent. He boldly attacked the views of Galen and certainly took the initiative in a movement which would soon forever carry away the mystery surrounding the *pneuma*, or *spiritus*. It is altogether possible that he would have discovered the circulation had he not discontinued his research work to take up the duties of court physician at Madrid. The next great forward step came when a Spanish theologian Servetus discovered the fact that the blood passes from the right ventricle to the lung, is there aerated and returned to the left auricle. He wrote a number of treatises on theology and finally published a book entitled, "The Errors of the Trinity," for which he was obliged to leave his country. He went to France, studied and practiced medicine for a number of years and finally published a book, "The Restoration of Christianity," setting forth in great detail his theological as well as his physiological views, and to quote a few lines to show the character of his writings. The blood he says goes to the lungs from the right side of the heart, assumes a bright color in the lungs and is transferred to the pulmonary vein. Here it is mingled with the inspired air, is relieved of some waste products and then returns to the heart where the vital spirit is made out of the arterial blood. Hence the soul is nourished from the inspired air and the finest constituents of the blood. The soul is a thin spirit, elaborated by the power of heat, of a bright golden hue and a fiery potency, containing in itself the substance of fire, air and water. The very mind itself, the highest form of the soul resided in the choroid plexus of the ventricle. The hollow ventricles of the brain are to permit air to be drawn through the nose and ethmoid bone and stored up in them so as to renew the spirit in the adjacent blood vessels and to ventilate the mind, a very happy and useful arrangement. However in the abysses of these ventricles evil spirits often hide which make war upon our spirit. Consciousness resides in the choroid plexus, faith resides in the heart because, as faith is a fundamental virtue it necessarily resides where the vital spirit is made. In 1553 all the copies of the book were seized and poor Servetus with all his books piled about him was burned at the stake. Following this such men as Fallapius, Botallus, Varolius, and Fabricus made their contributions. The latter is remembered especially as having discovered the valves in the veins.

The real physiological awakening began with the man William Harvey, a lecturer of anatomy in the College of Physicians in London, who as we know, first discovered the circulation of the blood.

(Concluded on page 383)



Conducted by J. R. Shank, Carver, Mo.

Dear Fellow Workers: How swiftly the months have fled and December is here again. Let not our spiritual energies grow slack. This month may yet be made the best of the year because we have a year's experience back of us. Now take a thoughtful look at the topics for the coming month. "Lessons from the Heavens" may well be emphasized at this season. The heavens are stretched out before us the year round. Its lights have been given "for signs and for seasons, for days and for years." This subject can well be made of interest to every grade of intelligence.

A character study of Joseph with special reference to the pure life should be used in each community as an opportunity to impress the value of pure and upright living.

The last two lessons are appropriate for the time of year. "Crowding out the Christ," is a Christmas lesson and "The Book of Remembrance" a fitting close for the last lesson in the year. May God's richest blessing be with you all. May noble thoughts fill your mind for the New Year.

LESSONS FROM THE HEAVENS

Psa. 19; 8:3

Topic for December 7

MOTTO

"The heavens declare the glory of God."

OUTLINE OF TOPIC

I. The Nature of the Heavens.

1. They speak a universal language.—Psa. 19:3, 4.
2. They bring universal benefits.—Psa. 19:6.
3. They manifest great power.—Psa. 8:3, 4.
4. They declare God's glory.—Psa. 19:1.
5. Their boundlessness illustrate God's mercy (Psa. 103:11; Jer. 31:37), wisdom (Isa. 55:9), and power (Psa. 113:4; Jer. 32:17; Isa. 40:12).

II. The Effect of the Lessons on Us.

1. Should cause us to worship God.—Psa. 96:1-9.
2. Should lead us to obey His Word.—Acts 17:24-27; 14:15.
3. Should fill us with confidence in Him.—Isa. 40:26-31.

STUDY OF THE TEXT,

Psalm 19

In this Psalm we find the Psalmist contemplating the heavens. He sees the glory of God in them. Every day declares that glory by the orderly division of time. They reach to all the earth and bless all the earth in the same way.

This lesson from the heavens now leads him to the love of God for man. There is a resemblance in all God's works. Just as the sun affects all things so God's law as revealed in His Word affects changes in the life of those who hear it.

Psalm 8:3

The Psalmist in considering the heavens is led to compare them with himself. This leads to the query, Does God pay attention to man? Then he leads on to see what man really is compared with all the rest of creation and it fills him with praise to the Creator.

PERSONAL THOUGHT

Has God spread out the glorious sky in our sight to no purpose? Ah no! He has put them in my sight to behold that I might learn lessons about Him and my own dependence upon Him. May my inner vision be always as clear as my view of His works that I may understand their teaching.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Heavens.
2. Commit Psa. 19.

For Young People.—

1. Lessons of God's Perfection.
2. Lessons of God's Orderliness.
3. Lessons of God's Power.
4. Lessons of God's Benefits to Man.
5. Lessons of Man's Unworthiness.

For Older People.—

1. God's Spiritual Laws Compared with the Physical.
2. Calamities of Breaking God's Order

LESSONS FROM THE HEAVENS

L. J. Heatwole.

Sir Philip Sidney, the English author who lived and flourished in Queen Elizabeth's time, is said to have coined the sublime saying:—

"The love of heaven makes one heavenly."

By the untiring motions of the moon, our nearest neighbor among the heavenly bodies, and more especially by its ever varying phases, men get a vivid conception of the different forms and stages of

the Christian life. Like the moon, none of us are self-luminous, but it becomes possible for us to shine only by borrowed light that is reflected to others in character, influence and the stimulus of a good name.

Not all who become identified with the Christian life, have the same capacity for reflecting Gospel light—the "full moon" stage being scarcely reached by any one—the "half moon" phase only being attained by others, while many more seem to be sadly waning toward that darker stage where little or no light is being shed to benighted humanity about them.

Solomon, in his Song, Chapter 6:10, in looking down into the dim future catches the glimmerings of an inspiring picture of gospel illumination for all the world, and makes the eager inquiry: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners?"

With his apparently unlimited wisdom and power for discerning the secrets of the natural and the supernatural worlds, he after all finds himself on a borderland of mysteries where he writes a sentence that ends with an interrogation point. The eye of vision to one of his period was not of sufficient strength to comprehend the gleams and flashes of gospel light that are now streaming down through the centuries of the church period; or to behold its illuminating effect upon the present period of human activity.

The Christian life with men of today, has only reached the stage that compares with the pale light that is shed upon the earth by the moon. The Sun of Righteousness having not risen in all His glory above the horizon of our sin-darkened world, it becomes possible for men, like the moon, to shine only by such light that is reflected from their lives when in proper relation to the central and self-luminous Sun of Righteousness.

In their present sphere men have the strength of vision to look steadily into the face of the full moon, or with the aid of the telescope to retain the power to scan the illuminated surfaces of the planets Venus, Mars, Jupiter and Saturn, and from them get their highest estimates of human righteousness. However

in the noonday sun, before which the eye flinches, we behold conditions which compare to the second appearing of our Lord.

In the third and last clause of Solomon's question, we have the striking illustration of the Church's coming possibilities which shall culminate in the triumphs of the great future, which even now lend cheer to the soul as it looks down the line of the perspective—a time when all the saints of earth shall unite their forces into one mighty army—where the tramp and tread of cohorts and legions, together with the flaunting and waving of banners shall for once strike terror to the millions of sin, and the great victory of righteousness over unrighteousness be won finally and for all time on earth.

Taking all the examples and illustrations that appear in the realm of science and nature, none are more powerful and convincing than those found in the waxing and waning of the moon and the inferior planets.

It is beautiful to see how the semi-circle of light that joins the tips of the crescent moon suggests completeness where soul and body become so conjoined as to form a unit of life—though that life be shadowed by the much darkened surface that sin casts upon it.

How apt, too, is the suggestion where two crescent moons by being joined at the tips, show how the relation of husband and wife makes it possible for "they twain to be made one;" and lastly, how by the sun's "quit," when conjoined with the sun's "goal," we get the conception of the mighty circle inclosing its countless stars and systems of stars, out of all of which comes the inspiring and overwhelming possibility of Christ and His Church becoming one grand and all absorbing unit of life!

Dale Enterprise, Va.

SEED THOUGHTS

Nature is but a name for an effect whose cause is God.—Cowper.

There is a signature of wisdom and power impressed on the works of God, which evidently distinguishes them from the feeble imitations of men. Not only the splendor of the sun, but the glimmering light of the glow-worm, proclaims His glory.—John Newton.

Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts: the sight of the deep blue sky, and the clustering stars above, seek to impart a quiet to the mind.—Jonathan Edwards.

All nature is a vast symbolism; every material fact has sheathed within it a spiritual truth.—E. H. Chapin.

The Christian Monitor for 1914 to new subscribers, 50 cents.

THE STRENGTH OF A PURE LIFE— JOSEPH.—Gen. 39

Topic for December 14

MOTTO

"Keep thyself pure."

OUTLINE OF TOPIC

I. The Features in a Pure Life

1. Purity of conscience.—I Tim. 3:9.
2. Purity of mind.—II Pet. 3:1; Phil. 4:6, 7.
3. Purity of speech.—Matt. 12:33-37.
4. Purity of conduct.—I Pet. 1:14-16.

II. The Strength.

1. God is with the pure.—Matt. 5:8; Psal. 15:1, 2.
2. Their spiritual vision is clear.—II Cor. 3:18; 4:6.
3. Their life is free from entanglements that weaken.—II Tim. 2:4; I Tim. 6:9-12.
4. They stand for truth and right when it is unpopular.—Heb. 13:12, 13; Jno. 16:33.
5. They overcome the power of evil.—I Jno. 5:4.

JOSEPH

Gen. 39

V. 2. "The Lord was with Joseph."—In spite of the afflictions laid upon Joseph he was not making a failure for he had the favor of God.

V. 3. "His master saw that the Lord was with him."—When a man is true to God his light will shine. His influence is felt. Joseph was trusted.

V. 6. "He left all he had in Joseph's hand."—Joseph's integrity made him fit to bear responsibility.

V. 9. "How then can I do this great wickedness and sin against God."—A pure man reckons sin as something that is impossible for him, because he allows God's laws to stand between him and sin.

V. 12. "Fled, and got him out."—There is a time to flee away from temptation and get into a place of safety.

PERSONAL THOUGHT

Do I covet to be strong to meet the perplexities and temptations of life? Let my life be constantly open to the Lord that His cleansing power may preserve me and His strength will be mine.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Pure**.
2. Talk—Keeping Clean.

For Young People.—

1. The Weakening Effect of Impurity.
 - a. In Thoughts.
 - b. In Words.
 - c. In Deeds.
2. The Advantages Purity Gives to Those Who Live It.
3. Joseph's Life, and the Secret of Its Power.

For Older People.—

1. Promoting the Cause of Purity.
2. Personal Responsibility for Strength of Character in Our Self and Others.

THE POWER OF A PURE LIFE

Amos Gingerich.

The secret of the power of the pure life of Joseph is revealed in the state-

ment that, "The Lord was with Joseph and shewed him mercy;" that of David over the Philistine giant in this that he came to him in the name of the Lord of Hosts, the God of the armies of Israel; that of Daniel in this that God had brought him into favor and tender love; and that of our Savior in this that God had given Him power over all flesh.

In fact, power belongs to God. (Psa. 62:11). And when an individual has but one aim in life, the glory of God; and but one rule for life, His eternal Word to which he yields loving obedience in all things, we say his life is pure.

Where there is such purity of motive and life, the individual is linked to the unlimited power of God which knows no defeat either from foes without or within. This power will be manifest in him in a continual cleansing and purifying of his own life, and through him, in convicting men of sin and convince them of the saving and purifying power of the true God.

Who can estimate the influence and power of the pure life of Joseph which is to this day a living rebuke to him who would believe that we are creatures of circumstance and environment. It is a living testimony of the power of God to keep pure those who trust Him amid the most subtle temptation and the most unfavorable circumstances.

The power for good of any life is not in itself but in God. And the reason a pure life is powerful is because it is free of those things which hinder God's working through it.

The need of this age is not powerful men but men in such a condition before God that He can manifest His power in them to the sanctification of their own lives and the glorification of His most excellent name before a dying world.

Versailles, Mo.

SEED THOUGHTS

The man who tells me an indelicate story does me an injury.—J. T. Fields.

An impure man is every good man's enemy.—H. W. Beecher.

By moral power we mean the power of a life and a character, the power of good and great purposes, the power which comes at length to reside in a man distinguished in some course of estimable or great conduct. No other power of man compares with this, and there is no individual who may not be measurably invested with it.—Horace Bushnell.

Purity lives and derives its life solely from God.—Hare.

CROWDING OUT THE CHRIST

Luke 2:7; Matt. 25:31-46

Topic for December 21

MOTTO

"See that ye refuse not him that speaketh."

OUTLINE OF TOPIC

I. A Rejected Christ.

1. Foretold by the prophet.—Isa. 53: 3; Psa. 22:6.
2. Fulfilled by the conduct of the people in His earthly life.—Jno. 1:10, 11.
3. Fulfilled by men's attitude toward His message in all time.—Heb. 12:25.

II. How We Crowd Him Out.

1. By neglecting His salvation.—Heb. 2:1-3.
2. By neglecting to follow His teaching.—Jno. 14:23, 24; Luke 9:23.
 - a. In the home.—Col. 3:18-22; I Pet. 3:1-7.
 - b. In conversation.—Phil. 1:27.
 - c. In social life.—Col. 3:16, 17; I Pet. 3:8-11.
 - d. In business.—Matt. 7:12; I Cor. 10:31.
 - e. In His Church.—Eph. 3:21.

STUDY OF THE TEXT

Luke 2:7

"There was no room in the inn."—Jesus' earthly parents were humble and could not receive first choice of a lodging. They took such as was afforded after the room was all taken in better quarters. This well illustrates how insignificant the world often considers Christ's work today.

Matt. 25:31-46

In this passage the scene is changed. Christ is now judging the nations. The standard of judgment is not the world's opinion but the attitude men held toward Christ's humble followers. The kindness accorded to the least representative of Christ is blessed, and the neglect of the least representative is sufficient cause of condemnation. It is plain here how men crowd out the Christ.

PERSONAL THOUGHT

Is there anything about the life and teaching of Jesus that is unwelcome? Are we ashamed of His disciples? Do we neglect His presence and service by allowing the world to occupy our time and affection?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Jesus.
2. Let a number recite in consecutive order the Story of Jesus' Birth, each committing some part.

For Young People.—

1. Jesus Asks for Room.
2. How We Crowd Jesus Out.
3. Blessing Lost by Crowding Him Out.
4. In What Can We Take Jesus With Us?

For Older People.—

1. Jesus in His Followers—Do We Own Him?
2. Jesus in Reproach—Are We Ashamed of Him?

CROWDING OUT THE CHRIST

When the Lord Jesus came into the world as a babe on His mission to suffer for the sins of humanity no room was found for Him in the inn. Others, considered more honorable and noble than Mary, had access to the better place. Mary must needs be content with a place in the stall with the cattle there to experience the glory of womanhood—motherhood. The reception given to Christ

by the world was cold and uninviting. True, the world did not recognize the event as being significant or of having any special import, but is it not true that almost invariably it is the little, ordinary event at the time that future years reveal to have been of great significance? Hence the importance of giving attention to the proper doing of the ordinary, every-day duties. The crowding out of the inn of the mother and the babe on the eventful night may be typical of the reception given the Christ by the world since then, and also typical of the crowding out of the Christ from the lives of men and women. At least applications can be made.

Satan, the arch-enemy of Christ, is seeking to prevent the spiritual reign of Christ in the hearts of men. He is content to allow whatever is good to come into our lives so long as it is not Christ Himself. Christ is essential to the promotion and welfare of the spiritual work of God in the earth; He is essential to the accomplishment of the purposes of God. Consequently so long as Christ is left out of the moral and so-called religious movements of the world, Satan is content and even willing to encourage such enterprises. But wherever Christ is given place Satan at once seeks to crowd Him out if at all possible.

The heart—the seat of affection, thinking, volition, knowledge and understanding—is the abode of Christ in every true believer. His residence here is evident to men by our conduct and spirit that emanates from our life. His removal is also manifest by our conduct and the lack of His Spirit emanating from our being. Consequently Satan seeks to displace Christ in the heart of the individual. His methods and attacks are determined by the character of the individual. Some are taken by storm and Christ violently crowded out, others are taken by stealth and Christ forced out inch by inch, so that the individual may be unconscious of His departure. Whatever the method used there are evidences whereby we can know whether our lives are yielding the fruits of the Christ-life.

Is Christ engaging less and less of your thought? In times of leisure does your mind turn to things heavenly or things temporal? We are all so busy. Temporal cares engage our thoughts so that we cannot calm our minds to think clearly and definitely upon things eternal. If Christ is in the heart the mind will often meditate concerning Him.

As our thinking of Christ diminishes our conduct will evidence the result. Our Christian conduct is largely determined by our thinking about Christ. The life entirely yielded to God will meditate much upon His Word and seek to order itself in accord with it. Thus when an individual becomes indifferent in his conduct it is evident that Christ has little room in his thoughts and less in his heart. He neglects to speak the

word of comfort or encouragement, he forgets to perform the little deeds of kindness, he fails to show the spirit of love and brotherly kindness in his dealing with others, he becomes indifferent in his Christian pursuits.

If we would prevent the Christ from being crowded out we must set the guard before the door of our heart to prevent the entrance of that which is foreign to the mind and spirit of Christ. If the door of our heart is properly guarded our conduct and the spirit of our life will be in accord with the spirit of Him who reigns within. So subtle are the ways of the devil that the strictest watch needs be kept to prevent him making inroads in our life. A constant abiding in Christ is the only guarantee that Christ will not be crowded out.—R.

SEED THOUGHTS

There was a reason why He was crowded out of the inn. He was not wanted.—Gordon.

It is a natural thing that when Christ comes into the spirit-atmosphere that sin has breathed out as the enveloping sheath of this earth, He should be crowded out. Will you keenly note why it is expected? Because He crowds out every thing not in sweetful harmony with His own purity, and with His own passionate tender love, and with His own great gripping purpose.—Gordon.

Still Jesus joins Himself to us; still He walks with us; still He instructs us by His Word, His providences, His Spirit; still He seeks to enter our sorrows and to console and cheer us. But we know Him not. Our eyes are holden by unbelief. We do not press Him to abide with us. Hence He is grieved, and we are left alone in the night.—Richard Fuller.

THE BOOK OF REMEMBRANCE

Mal. 3:16-18

Topic for December 28

MOTTO

"God is not unrighteous to forget."

OUTLINE OF TOPIC

I. It Is a Special Book.

1. For the Benefit of the godly.—Psa. 69:28.
2. To record their names.—Dan. 12:1; Rev. 21:27.
3. To keep in memory their life of faithfulness.—Mal. 3:16; Psa. 56:8.
4. Prepared in order to give reward.—Mal. 3:17.

II. A Comfort to God's Children.

1. In time of trial. (Compare context of Mal. 3:16.)
2. In time of triumph.—Luke 10:20.
3. An incentive to hold on faithfully.—Heb. 6:10-12.

III. Other Books.

1. To record the lives of the wicked.—Rev. 20:12.

2. A basis of executing judgment.—Rev. 20:12.
3. Should lead the sinner to take warning in time.—Rev. 2:23; 3:15-19.

STUDY OF THE TEXT

Mal. 3:16-18

The text before us is given in answer to those who think the wicked are prosperous in sin and that the righteous fail to get a reward for being true to God. When this seems to be the case God is at work writing a book of remembrance. Although the difference in result of their lives is not manifest at present, it will be in the day that God makes up His jewels.

PERSONAL THOUGHT

Another year has passed upon record. Has it meant a comfort to me when God opens the book in the future? Am I ready to use the time of favor in making my calling and election sure?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Book.
2. Commit Mal. 3:13-18

For Young People.—

1. Faithful in Trying Days.
2. Known of God while Falsely Accused.
3. Known of God while Living in Hypocrisy.
4. What Shall the Record Be?

For Older People.—

1. How to Help Bad Records
2. How to Have a Good Record.

SEED THOUGHTS

Certainly it is one of the most blessed things about "the faith that is in Christ Jesus," that it makes a man remember his own sinfulness with penitence, not with pain—that it makes the memory of past transgressions full of solemn joy, because the memory of past transgressions but brings to mind the depth and rushing fullness of that river of love which has swept them all away as far as the east is from the west. Oh, my brother, you cannot forget your sins, but it lies within your own decision whether the remembrance shall be thankfulness and blessedness, or whether it shall be pain and loss forever.—A. Maclaren.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past,
But they shall last—
In the dread judgment they
And we shall meet.

—John Keble.

BIBLE MEETING TOPICS FOR 1914

YOUNG PEOPLE'S BIBLE
MEETING TOPICS
FOR 1914

January

- 4 Consecration: Morning Watch; or Daily Devotional Bible Study.—Psa. 5.
- 11 Distracting Influences: Materialism.—Matt. 6:19-34; Jno. 6:47-69.
- 18 Distracting Influences: Giving Way to Social Environment.—Luke 14:26-33; I Pet. 4:1-5.
- 25 Missionary: Our City Missions.—Luke 14:15-24.

February

- 1 Christian Virtues: Knowledge.—II Pet. 1:5-7.
- 8 Christian Virtues: Love.—I Cor. 13.
- 15 Christian Virtues: Gentleness.—Gal. 5:22, 23.
- 22 Christian Virtues: Faithfulness.—Gal. 5:22, 23.

March

- 1 Consecration: Intercessory Prayer.—I Tim. 2:1-6.
- 8 Christian Conduct: In the Home.—Tit. 2:1-15.
- 15 Character Study: David.—I Chron. 17. (From shepherd boy to time he ascended the throne.)
- 22 Junior Meeting: Stories about Children of the Bible.—Psa. 127.
- 29 Missionary: South America.—Psa. 79.

April

- 5 The Holy Spirit: His Character and Mission.—Jno. 15:26.
- 12 The Holy Spirit: What He Does for the Christian.—Jno. 16:13-15.
- 19 Spring's Revival: Heart to Heart Talks about Our Christian Experiences.—Isa. 55:6-13.
- 26 The Christian Sabbath.—Luke 6:1-10; I Cor. 16:1, 2. New Testament Principles as to its Purpose and Rightful Observance. General Movements making for its Restoration as a Christian Institution.

May

- 3 Consecration: Sowing.—Gal. 6:7-10.
- 10 Worship: The Spirit of Reverence.—Psa. 33.
- 17 How May We Help the Cause of True Universal Peace?—Isa. 9:6, 7.
- 24 Worship: How Expressed.—Psa. 95.
- 31 Missionary: The Call from the Country.—Psa. 23.

June

- 7 Young People as Soul Winners.—I Tim. 4:12.
- 14 Christian Conduct: In My Vocation.—Rom. 12:11; I Cor. 10:31.
- 21 Character Study: Ruth.—Ruth 1.
- 28 Junior Meeting: Children of Heathen Parents.—Eccl. 12.

July

- 5 Consecration: Victory over Spiritual Indifference.—Rev. 3:14-22.
- 12 Our Minister's Message to Young People.—Heb. 12:7, 17.
- 19 Mid-Summer Inventory: Heart to Heart Talks about Our Christian Experiences.—Mal. 3:16, 17.
- 26 Missionary: Our Missions in India.—Isa. 55:1-5.

August

- 2 Come to Jesus—"Why not Tonight?"—Matt. 11:28-30; II Cor. 6:2.
- 9 Choosing My Life Work.—Heb. 11:24-26.

- 16 Equipped for Service.—I Tim. 4:13-16.
- 23 Ordinances and Their Application.
- 30 Junior Meeting: How the Israelites got into Egypt.—Psa. 105.

September

- 6 Consecration: My Life a Life of Service.—Matt. 20:20-28.
- 13 Christian Conduct: In Our Social Life.—Matt. 7:12; Col. 3:17.
- 20 Character Study: Barnabas.—Acts 11:22-30.
- 27 Missionary: Missions Essential to the Life of the Church.—Matt. 28:19, 20; II Tim. 2:19-22.

October

- 4 Christian Virtues: Honesty.—I Pet. 2:12.
- 11 Christian Virtues: Purity.—II Tim. 2:19-22.
- 18 Christian Virtues: Self-Control (R. V.).—I Cor. 9:25-27.
- 25 Christian Virtues: Patience.—Jas. 1:2-4.

November

- 1 Consecration: Systematic Giving.—I Pet. 4:9-11; I Cor. 16:2.
- 8 Young People's Day of Prayer.—Eph. 6:18; Matt. 18:19.
- 15 Junior Meeting: My Duty to My Parents.—Eph. 6:1-3; I Tim. 5:4.
- 22 Christian Conduct: Gratitude as a Daily Habit (Thanksgiving).—Phil. 4:6; Psa. 145.
- 29 Missionary: China.—Isa. 9:2.

December

- 6 Character Study: New Testament Women.—Rom. 16:1, 2; Acts 9:36, 39; 18:2, 18, 26; Luke 10:39-42; Mark 12:41-44. Phoebe, Dorcas, Priscilla, Widow (mite), Mary, Martha.
- 13 Personal and Visitation Work.—Matt. 25:34-40.
- 20 Christmas: "Immanuel—God with us."—Matt. 1:23.
- 27 Balancing Accounts: Heart to Heart Talks about Our Christian Experiences.—Rom. 14:12.

The 1914 series of topics can be secured in folder form. They are printed on a neat folder of a size convenient to carry in the Bible or vest pocket. They may be had at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to

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SUMMARY OF REPORTS

III

VIII The Use of Helps

The reports reveal about three methods in using the helps prepared for our meetings. First, Those who use them in full as presented; second, those who use them as guides and suggestions; third, those who use them too little to know even their aim or spirit.

We wish to remark that we believe the second method of use the best and most practical. It is true that at times it may be perfectly practical to use the helps word for word without any change. But in our own use of them we seldom make use of all the material in one meeting, because it would either make the meeting too long or would fail to be adaptable all the way through.

Some may wonder why we would prepare more material and suggestions than

can be used. The reason seems plain to us. Not every community has exactly the same conditions. There is a difference in present problems, or present development of Bible knowledge, or abilities of workers who handle the subjects differ widely.

By making an outline emphasizing only such a phase of a topic that may be suited to needs at one place may leave the impression that there is but a narrow range of thought in the topic, and tend to discourage the habit of taking an all round view of things. There are often a few who are inclined to look more deeply and they need to be encouraged along right lines to do so.

In reference to those who use the third method of barely following the spirit of the topics and helps at all, we are sorry (Concluded on page 379)

OUR SUNDAY SCHOOL

SUNDAY SCHOOL METHODS

A. M. EASH

Principles and Methods Distinguished

In order to avoid appearing too critical and, at the same time, still mention a number of the things that should be given in an article on this subject, it will be necessary to have a clear understanding of the meaning of these terms. The often repeated saying, "Methods are many, Principles are few; Methods often vary, Principles never do," expresses a truth that is quite often not appreciated.

It goes without discussion that the Sunday school as an institution and distinct line of church activity has come and that it has come to stay. There are certain great principles underlying the present Sunday school movement which, although in many respects the work is imperfectly done, are so insistent in their demands and are in such a degree recognized by the Sunday school efforts that it is considered indispensable. One great difficulty with it as a movement is the fact of its unpopularity at its inception and, therefore, the need of at that time doing its work in the most quiet and unpretentious manner possible. The issue at stake was the securing of permission to be in existence and not the best manner of doing its work. It was started along certain lines and finally secured recognition from the Church as an institution working along those certain lines. The methods of organization, conducting sessions, etc., which were established at the time of inception, were recognized together with the work that was to be accomplished and the result was that in the minds of many the conclusion that the Sunday school had come to stay included the fact that these certain methods must likewise continue unaltered. This usually means serious objection to any change in method of work—in many instances almost as serious as were the objections to the present methods at the time of their adoption. They seem to forget that the real essential lies in the fact that the work is done and not in the manner of doing it. Through experience and research new principles relative to the work are discovered which demand a change in method, but, as in the case of the lesson material, the fact is forgotten that "information given to the child must be of such a nature and be given in such a form that the child mind can comprehend before it is of any real value" is an unchanging principle, and it is insisted upon that the same lesson material must be given to both the three-year-old be-

ginner and the forty-year-old matured mind. Principle is disregarded in order that there be no change in method.

Business, social, educational, political, etc., enterprises furnish an abundance of illustrations showing that in their lines of activity method of working are often changed—as regularly as circumstances require—although the principles of their work continue unchanged. The great problem of the Sunday school movement so far as its own activities are concerned is to be firm in abiding by principles and being willing to change methods of working whenever such changes contribute to the promotion of its aims. Consistence in abiding by principles ought always to win from the Church recognition of any methods it sees proper to adopt.

It is not the purpose to present some new methods and urge their adoption in what shall farther be given but rather to mention some of the present methods and, either by question or suggestion, call to mind for consideration some changes in method that might be profitable.

Methods that Have Come and have Been Permitted to Remain

1.—THE NAME. The present name was first used to distinguish this movement from the week day school. It was at a time when the work of both schools was practically the same, in both instances teachers being employed to give secular instruction.

2.—GRADATION AND CLASSIFICATION. In this there has been a gradual change in many schools until at present it is the rule that those of like ages are placed together in classes. Usually, however, there is no definite system of grading and classifying and in a very large measure the changing from one class to another is left to the discretion of the pupils themselves.

3.—THE LESSON MATERIAL. All members of the school study the same lesson, whether they be of kindergarten age or the hoary-headed grandparent, regardless of the adaptability to the pupil's needs and abilities to comprehend. This method of procedure could scarcely be avoided at the beginning of the movement because no one had given thought and time to the preparation of any other course or set of lessons.

4.—LESSON HELPS. Formerly the Bible alone was used but now a prepared lesson help is almost universally used. These helps give a general exposi-

tion of the lesson and are prepared for primary and adult pupils. The Mennonite Church does not make any special provision in the way of helps or reading material for the junior and "teen age" pupils. Pictures in the form of real small cards or large charts are prepared and used. Custom has dictated that these must be some man's conception of a Bible scene or experience. Any picture of a different size, lacking the gaudy coloring or being of actual present day life and experience is scarcely permissible among the helps. Blackboards are found in a few schools, as are also maps and charts. Objects are considered entirely out of place and the user of the sand-table is likely to be considered in serious error.

5.—THE SCHOOL ROOM. It is the custom for the entire school, young and old, to meet in the same room for the entire session. A number of schools have deviated from this custom and have fitted up basements, cloak rooms (and in these the late comers fail to show respect for the children by remaining out of the rooms), or some other rooms for the primary children. In some schools the primary and junior pupils are placed together in these separate rooms. In a very few schools separate rooms are provided for every department.

6.—THE SCHOOL SESSION. From one hour to one and one half hours is the usual length of the session and just preceding or following the church service the time. Usually one half or more of this time is devoted to work other than teaching—about fifteen minutes to general and critical discussion of the lessons that the teachers are supposed to have taught.

7.—THE TEACHERS. These are usually good, conscientious and exemplary people. The selections are made with these qualifications in mind. It is very seldom that a knowledge of child nature, the Bible, best methods of teaching, etc., are made essential qualifications.

Some Questions and Suggestions

As stated before, it is not the purpose to offer these suggestions or ask the questions with the purpose of urging their adoption. The only hope for them is that they may furnish material for thought.

1.—THE NAME. Is "Sunday school" the best that can be found for the work? Would "Bible school" be more in harmony with its purpose and the work it ought to accomplish?

2.—GRADATION AND CLASSIFICATION. The public school system of our country represents the product of much careful study and thought. One of the features that makes it so very helpful is its system of careful gradation and classification of the pupils. If necessary in the public school, why not more so in the Bible school? If the government thinks it profitable to put so much

(Concluded on page 379)



THE FARM COUNSELOR

J. H. Peachy.

At present the farmer has no good reason for being uninformed upon the different phases of farm work. For years the agricultural papers have been disseminating information upon every subject of importance to the farmer. The farmer's institutes have been giving the best farm experience to aid farmers in developing the best possible means of increasing crop production. The Experiment Stations have published in bulletins all the scientific knowledge obtained through years of close investigation. This information is free to everybody.

Another valuable source of information comes by way of the farm counselor or farm expert. A recent act of the Legislature has provided for this by appropriating the sum of \$30,000.00 for two years. This work is under the management of the Department of Agriculture. Ten specialists are provided for.

Farmers of the state are allowed to take their troubles to these specialists for solution. These specialists are expected to visit farmers and consult with the farmers. They can advise whatever change is necessary in the manner of conducting farm operations. All requests for information should be made to the Department of Agriculture, Harrisburg, Pa.

The movement is evidently a good one. It affords to the farmer a splendid opportunity of gaining the experience of those specialists who have made a study of some particular line of work. This manner of helping the farmer is comparatively new. It has however been fairly well tried. Some of the railroad companies have their agriculturist, who visits farms within a short distance of the railroad, giving instruction in dairying, silo construction, and the growing of the various crops. Seemingly it is done from a purely selfish motive, but it is bringing the farmer and the railroad company closer together and the work done is highly creditable. I have met some of the railroad agriculturists and they are perfect gentlemen and on the institute platform know what they are talking about.

Many farmers are taking advantage of these special aids to their work. They are being benefitted. But there is another class that cannot appreciate such help.

Somewhat "sot" in their ways, they are entirely satisfied to follow the well beaten track, they apparently see but little good arising from such instruction. And yet as the years go by they will watch carefully the movements of the other fellow, who is progressive enough to allow this pilgrim farmer the hospitality of his home, and by deed and action indicate that he is willing to learn, or at least enough of a Missourian to be willing to be shown.

The farmer, as everybody else, should be willing to accept truth wherever found. True it is there will be failures. Have you ever made a mistake? It is extremely difficult to go from place to place as a farm instructor and advise without erring just a little occasionally. This farm counselor is not wholly immaculate, and yet he may be well qualified for his position. It will be necessary to exercise a little charity in considering this movement for the betterment of agriculture. So many things enter into the agricultural problem that we must necessarily make haste slowly in the application of methods that to us are new in practice. We need not however become unreasonable in our criticism. Study the principle, learn whether it hath foundation, before condemning it. Because it is new to you does not warrant your disapproval. Some one else may have tried it with good success.

Several counties have farm counselors located permanently. They have their offices and are prepared to meet the farmers and talk over their troubles. Much good is being accomplished.

The time is near when every county will have its farm demonstrator. Present conditions demand it. Farmers must have information. Books and papers are not enough. They need closer supervision.

Belleville, Pa.

FARMING ON THE GROUND FLOOR

Suppose you were starving on the second floor of a house while there was a plentiful supply of food on the ground floor. Would you not welcome the kindly soul who should put a key into the locked door that led to the stairs? Such a favor are our most progressive farmers doing to their starving crops. They grow, perhaps, in too shallow soil, but far beneath, in one of the lower stories of the

earth's crust, is plenty of rich mineral food for them. The key that unlocks the door to it is dynamite. An explosion breaks up the hard-pan, loosens the soil far below the possibility of any plow or cultivator to disturb it, and opens to the plant the store of food that it needs. Says Xeno W. Putnam, in an article on "Farming with Dynamite," contributed to "Cassier's Monthly" (New York, August):

"Between the available farming soil above and the underlying mineral wealth below there is as definite a boundary wall against the intrusion of root growth as there is against the farmer's cattle in the wire fence which shuts them from the lands of his neighbors.

"How to tap these rich mineral veins has been the problem. If the crust is not too hard certain plants solve it for themselves, though only in part for their weaker neighbors. Some of the clovers, the cow-horn turnip, the mangel, and a few others, if a thrifty surface growth is given them, attack this crust with their tap roots with surprising energy. In many places, however, even these are repulsed; while the feeble root growths of the smaller grains try to adapt themselves to the conditions which they can not overcome and send their hungry feeders in stunted coils through the surface soil that has already been drained of its plant food. Deeper plowing has been suggested—and tried. It takes more power ahead of the plow; in other words, it increases the cost of production, the cost of the world's food; then it introduces certain new evils which require extra plant energy or operating skill to overcome. Subsoiling is even more expensive and is only playfully effective; it scratches a few grooves into the outside varnish of the earth, but does not really open up the mineral mines below.

"The world jested while the first stick of dynamite was being lowered into the midst of this condition and the explosion came before she got through laughing; then she looked in astonishment into the resulting hole. The walls were shattered and seamed with little crevices running in every direction and the plant growth which was tried followed along these tiny openings until in contact with a supply of every mineral element required. The surface-water, too, instead of dashing off to the nearest creek or saturating the thin surface-soil to a mortar-bed, gradually trickled down these deep well passages and lay there ready for the emergency of drought, but beyond the danger-line of the hitherto drowning rootlets. The plant growth showed an astonishing appreciation of all this. It pushed the little rootlets into the crevices, where they expanded rapidly in their rich feeding, and penetrated a surprising depth, seemingly from a sheer love of exploration. These new feeding-grounds, these intertwining channels into which the surface-water drained with its load of warm air, had virtually

opened up a new farm empire. The world had builded a second story to its agricultural factory."

What does this gold mine, this source of inexhaustible wealth which lies just below our worn-out farming lands, amount to when we sum it up? What are some of the dividends, and may we all expect our share? Mr. Putnam asks these questions, and answers them by quoting a few facts. He writes:

"Perhaps the most famous orchardist in the East, if not in the United States, used alternating dynamite and hand-dug holes a few years ago in setting out an orchard of young peach-trees. Three years from then the trees set by this new plan, bore from three to six bushels of fruit each, while those that were hand-set, under the influence of a broiling sun, dried up and showed no signs of fruit. This was in Connecticut. In South Carolina, land that had been dynamited raised 33 per cent. more corn in a single season than the same ground produced before. A farm in Kansas that was underlaid by a zone of hard subsoil and would have been considered dear at \$10 per acre if valued by the growth it would produce, after being broken up with dynamite at a depth of four or five feet now contains a 100-acre field of as fine alfalfa as grows in the State and annually produces from \$30 to \$35 per acre. Fifteen thousand dollars has been refused for this 160-acre farm. On another Kansas farm was a 40-acre swamp that could not be drained in the usual way. In some of it the water was three feet deep. It was tapped by means of a row of blast-holes, and the next day the owner walked across the tract. A year from then that field produced 1,600 bushels of oats and is now in fine alfalfa. A Georgia orchardist found by experimenting that by planting peach-trees in dynamited holes he gained two years in six. . . . These are some of the results; there are thousands similar. Thousands of acres, previously unproductive, that are now teeming with fertility; thousands of practical experimenters who can afford to laugh, who are actually laughing because somebody once said 'dynamite' to them and said it with a fervor that convinced."—Literary Digest.

HOSPITALITY

"What will you do the rest of the afternoon?" I asked my friend as I pinned on my hat to leave her.

"I should like to go to Cousin Maud's if she would let me be just one of themselves and enjoy an hour with them. But she won't. She would go straight to the kitchen, and prepare a big supper, and use up the Sunday afternoon that I know she likes to spend with her family, and in the meantime I would sit in the library trying to keep up a conversation with her husband, but all the time distracted by the thought of Maud working so for me. I do not know why she won't take me

into the family, but she won't and I've given up going except when I have a set and formal invitation."

I couldn't take Elsie home with me, for I lived in a boarding house, too. Elsie's boarding house was quite comfortable enough, but a book in your room is not a proper substitute for the family circle, especially when you have a fit of homesickness.

Why wouldn't Maud let Elsie visit her, just as one of themselves, I wondered indignantly. Elsie would have enjoyed the little table by the fireside with sandwiches and chocolate and cake.

What a poor compliment we pay our friends when we assume that they come to see us for the sake of something good to eat, something a little better than they would ordinarily get for themselves at home. The average young housekeeper will tell you firmly that she likes to know when guests are coming, for she cannot make proper preparation otherwise. She wants no informal "dropping in." When you have a family of three, and have cooked three chops you hardly know what to do if an extra person comes just at mealtime. But most things can be stretched into four portions as well as three.

I know a young housekeeper who is the soul of hospitality. She invites friends frequently, but after a day's grand carnival of cooking she is fit only for bed the next day. "I'll have to stop inviting people so much," she said regretfully. "But just wait till I can afford help, I'll just revel in company."

"No you won't," said an experienced one daskly. "Your cook will leave if you do."

The other solution did not occur to her. She wanted to give her friends the best. She succeeded in giving them the best of food, but she did not give the best of her own sweet, cheerful self. For when they arrived she was often too tired to do more than smile amiably.

It seems almost inevitable for the young housewife to get into this difficulty, however. As a bride, she is entertained as well as her friends know how. The other young wives, especially, get up their finest meals for her. She must show them that she is a good cook, too, so she soon has set herself a standard of entertaining that speedily becomes a burden both to her strength and her purse.

In an assemblage of women, recently the question of hospitality was being discussed, and the women were asked to express themselves on paper as to how they preferred to be entertained by a friend. The papers should be a revelation to the anxious Marthas. "I want bread and butter and tea, and my friend's conversation," said one paper, and that was the general trend of all. Not one wanted a fine meal.

Whom, then, do we please with the elaborate meal we serve? Mostly, our

own vanity. We might pardon young housekeepers this, but surely the older ones ought to set a better example. Sometimes an example in a social circle will work wonders. I remember one newcomer, a woman everybody wanted to know, who welcomed her friends to plain meals. They were very good meals, daintily served, but there was no such bewildering variety as was the custom in that town. Immediately the loaded table did not seem quite so fine, and there was a noticeable improvement all through the town.

Perhaps if we ceased to make entertaining a burden the old-fashioned hospitality that welcomed friends without a reservation of dread for the mountains of work, would come back. It would be a beautiful influence for our children. After all, ostentatious entertaining is a trifle vulgar. It gives the children false ideas. If only we could keep in mind that the "ornaments of a house are the friends who frequent it," we would be happier.—Sel.

WHY PRAYER MUST BE ANSWERED

Reasons given by George Muller.

I asked, "Will you please give me your reasons for this confident faith?"

"Yes," said he, "I believe my prayers will be answered because I have fulfilled these five conditions:—

First. "I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for He would 'have all men to be saved, and to come unto the knowledge of the truth' (I Tim. 2:4), 'and this is the confidence that we have in him, that if we ask anything according to his will, he heareth us' (I Jno. 5:14).

Second. "The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (Jno. 14:14), that is, on the ground of His merit and worthiness, and on that alone.

Third. "The third reason is, I have always believed in the ability and willingness of God to answer my prayers (Mark 11:24).

Fourth. "The fourth reason is, that I have not allowed myself in known sin for 'if I regard iniquity in my heart the Lord will not hear me' (Psa. 66:18).

Fifth. "The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given (Luke 18:7). 'Shall not God avenge his own elect, which cry day and night unto him?'"

And surely this has made the difference between George Muller and ten thousands of God's dear children. Whenever the Lord showed him that it was His will he should pray, he continued in prayer until the answer came.—Sel

Current Events

Despite the desperate efforts of the liquor interests to prevent restrictions being placed on their business they are being hemmed in more and more. The Tennessee legislature called in extra session to consider a number of prohibition law enforcement measures, passed three of them before adjournment. None of the bills had serious opposition by members of the legislature. The first prohibits the shipment of liquor into the state, the second prohibits intrastate shipment of liquor, fixing the responsibility for the law's enforcement upon officers of the county into which such shipments may be made, and the third provides that saloons, gambling and disorderly houses are nuisances subject to abatement upon complaint of ten citizens. In a recent decision of the Supreme court of Wisconsin the constitutionality of the Baker law, which limits the number of saloons to one for every 250 inhabitants, and prohibits the transfer of licenses from one location to another until the ratio is within the limit, was sustained. This decision will nullify nearly 2,000 licenses granted last July in the state. It is said that at least 240 saloons in Milwaukee will be closed on account of this decision. A decision handed down by the Supreme Court of Arkansas declares the prohibition law passed by the legislature to be constitutional. This law is to go into effect on January 1, 1914.—The National convention of the Anti-Saloon League met in Columbus, O., during the second week in November. It was perhaps the greatest gathering ever held in America in the interest of temperance. Thus far prohibition has not been made a national issue, but has been confined to the states. A campaign for a nation-wide prohibition act will be inaugurated and the issue be made a national one.

"Home rule for Ireland has been twice voted by the British House of Commons, and twice rejected by the House of Lords. Thus the veto power of the Peers is exhausted; the Commons will pass the bill a third time at the session which will begin in February, and the sanction of the King will then make the measure the law of the land. But before the new government for Ireland can be firmly established, there is still a serious obstacle to be surmounted. That obstacle is the determined refusal of Ulster to accept the new order of things. The northern province, unlike the rest of Ireland, is strongly Protestant. A majority of its people desire a continuance of the union with Great Britain, which home rule would virtually repeal. They are deter-

mined not to be governed by men with whom they have long been in religious and political feud; and they declare that they will resist by force the authority of the proposed government. Only those who know the extreme hostility of Orangemen and Roman Catholic in Ireland can appreciate the excitement that prevails in Ulster. Thousands of men have covenanted to resist the parliament that is to meet in Dublin. They have imported arms, and are drilling. At first sight, that looks like sedition; but it is not exactly that, for the agitators ask the Ulstermen to resist, not the imperial authority, but that of a government that does not yet exist. No one can predict with certainty what the outcome will be. The threatened rebellion may be crushed before it comes to open war, or the Asquith administration may end before the new government for Ireland is established."

The many alleged atrocities said to have been committed by the armies engaged in the Balkan War have been investigated by an International Commission financed by Andrew Carnegie. The Commission made a thorough investigation, interviewing government officials, soldiers, men, women, and children who were witnesses, and also corroborated statements made in correspondence of soldiers, and find that all the armies were guilty of the charges. Bulgaria was the worst offender, but the commission seems to be of the opinion that, "had the other belligerents been aroused to such a pitch of fury as were the Bulgarians they would not have acted much better, judging from what happened on certain occasions, and by letters captured from Greek soldiers." All the countries except Serbia gave the Commission every facility for inquiry. The finding of the Commission is to be published in book form with illustrations and facsimiles of documents on which the report is based.

The long-standing controversy between the railroads of the East and their conductors and trainmen, which a number of times threatened to tie up all the eastern railroads, was ended on November 10 when the board of arbitration filed their decision. The employees are granted an increase in wages of seven per cent, or one-half the increase demanded. This increase will add about \$7,000,000 annually to the payroll of these railroads. This new scale of wages is to date from October 1, 1913, and is to be effective for one year. The decision of the board is final and binding. The two representatives of the railroads filed a dissenting report, and the two representing the trainmen filed a minority report.

Now is the time to subscribe for the Christian Monitor. 50 cents will bring you the paper for 1914.

The outcome of the famous "ritual murder" case of Russia resulted in the acquittal of the defendant. The history of the case is briefly as follows: On March 25, 1911, a 13 year old boy, of Christian parentage, was found murdered in a cave. There were forty-seven small wounds on the body, apparently made with an awl, but physicians believed the awl wounds were inflicted before a death wound in the heart by a knife. The body had been drained of blood. After a brief investigation Beiliss, the defendant, was arrested and kept in close confinement until the trial. The trial started on October 8, and the defendant acquitted November 10. The jury consisted of eleven peasants and one official. The government and those antagonistic to the Jews claimed that the boy was slain by the Jews, such slaying being part of their ritual. The feeling against the Jews was intense, and the Jews feared a massacre if the defendant should be found guilty. On the day the decision was announced the court house was guarded by soldiers and the defendant given military protection. It is alleged that the government officials framed up this charge of ritual murder in the hope of arousing the peasants to rise up and massacre the Jews, whom they bitterly hate because they are too enlightened and progressive for them to perpetrate their schemes with impunity. The failure of the government to convict the defendant by a jury composed of peasants is evidence that the people are slowly coming to realize their power and strength and will manifest it more and more.

President Wilson in his address before the Southern Commercial Congress in Mobile, Ala., on October 27th, enunciated the policy of the present administration in dealing with the Latin American States. He said, "Morality and not expediency, is to be the governing motive of the United States in its relations to the countries of Central and South America." He declared it to be the duty of the United States to assist the nations of this hemisphere in an "emancipation from the material interests of other nations." Some of these countries are hampered by large material concessions made to foreign capitalists who in a measure control legislation to their own interest. To free them from this control, and stand for morality, is to be the policy of this country. Wrong cannot be recognized because it is more expedient to do so. A score of Central and South American diplomats were on the platform when President Wilson spoke, and many of the remarks were addressed to them. He furthermore said that this country will never again seek one additional foot of territory by conquest, but "devote herself to showing that she knows how to make honorable and fruitful use of the territory she has."

The troubles between the miners and operators in Colorado has reached a stage when a state of insurrection has been declared and the state troops called out to quell the disturbances. After a number of conferences with the operators and strike leaders, Governor Ammon was unable to settle the dispute. He ordered the state militia to proceed to the scene of the trouble and undertake a general disarmament of mine guards and strikers. On October 28, the thirty-fifth day of the strike, a battle was waged all day resulting in the loss of a few lives and the wounding of a number of guards and strikers. For the thirty-five days of the strike 19 skirmishes and battles occurred, 29 persons killed, and 48 wounded, 11 bridges and buildings wrecked or damaged by dynamite, a property loss of about \$50,000, and a wage loss of about \$2,500,000.

On October 17 the newest and largest of the Zeppelin war airship was totally destroyed by an explosion while in midair, and all but one of the twenty-eight military men on board were killed. The huge airship was making a trial trip preliminary to its acceptance as flagship of the new German aerial navy. The airship, a mass of blazing canvas and crumpled aluminum dropped 900 feet into the public highway in the presence of hundreds of sightseers who were watching the flight. The huge ship was 487 feet long with a diameter of 50 feet. She was driven by four engines developing 900 horsepower, sufficient power to drive the craft, under favorable conditions, at a speed of over 50 miles per hour.

Mrs. Emmeline Pankhurst, the noted militant suffragette leader of England, succeeded in gaining an entrance into United States where she is now delivering a number of lectures. She was detained a few days at Ellis Island, but on the advice of President Wilson she was admitted on condition that she shall leave the country as soon as her engagements have been filled. She made her first address in Madison Square Garden, New York, on the evening of October 21st. The management expected a full house and were prepared to seat 12,000 people, but the attendance was only about 3,000. In her speech she did not urge militancy in America to secure the rights of woman suffrage.

The storm that swept over the Great Lakes November 8 and 9 was one of the worst storms in the history of navigation on these lakes. A large number of vessels were lost, and at least 250 lives are reported lost. The total property loss and lives lost is not yet known. There was also considerable damage to property throughout the Middle West by the storm and heavy snowfall that accompanied it.

Reports received from the center of the recent earthquake disturbances in Central America indicate that some startling changes are taking place in the bed of the ocean off the coast of Los Santos province. At one point, about fifteen miles from the mainland, a cable repair ship found that a depth of 1,000 feet on the chart of the United States war department, published in 1904, now shows a depth of 5,000 feet. This indicates that a vast subsidence has taken place.

A terrible explosion in the Stag Canon coal mine, Dawson, N. M., entombed 284 men, only very few of whom escaped with their lives. The cause of the explosion is not known but is thought to be due to coal dust, as at this time of the year the mines in this section of the country become dangerous from the prevalence of coal dust which no amount of sprinkling seems able to keep under control. The mine was considered a model of coal mine engineering.

The American bison is not so near extinction as had been supposed. A party of surveyors and guides recently discovered a herd of two hundred on the banks of the Slave river in northern Alberta. The animals are like those that once inhabited our prairies and plains, except that life in a hilly country has made them more agile. The Canadian government will protect them from hunters and the timber wolf.

Governor Craig of North Carolina followed the example of the Governor of Kansas and appointed November 5 and 6 as Good Road Days in his state. He also donned overalls and worked on the road. Whether the citizens of his state took hold of the enterprise as enthusiastically as they did in Kansas is not known at this writing.

One of the largest sales of bituminous coal land made in America was recently consummated when 500,000 acres of coal land in West Virginia was purchased by an English syndicate. Between \$50,000,000 and \$75,000,000 is involved in the deal. The output of this particular field amounts to about 7,000,000 tons annually.

COMPLETED—BEGUN

This number completes the fifth volume of the Christian Monitor. The sixth volume is begun. As we take an inventory and retrospective view it is with a sense of gratitude to our heavenly Father for the blessings bestowed on this work thus far, and for the loyal support from our subscribers. As we take a prospective view it is with a keen sense of responsibility for the work of the coming year yet encouraged in the confident hope of

a continuance of the blessings of Providence and the faithful support of our subscribers. It is with a sincere desire to serve our constituency more faithfully and efficiently than hitherto that we press on in the work. It is also our fond hope that we may have the pleasure and privilege of serving a larger constituency the coming year. We desire to see the sphere of influence of the Christian Monitor enlarged.

In the preceding number we mentioned a few of the things to appear in Volume VI. Some of these issues are already well under way; one has been definitely planned, and practically all the material gathered; a few are partially planned and material gathered; and a few more special features are under consideration and will be definitely arranged if possible. So Volume VI has been begun.

We appreciate the fact that a number have taken advantage of the special offer made in the preceding issue. We are confident however that there are yet many more who should be subscribers, and that many of these who should would become such if they were approached personally concerning the matter. We can not do this. Must depend on our subscribers to do this. The special offer now in force and the fact that the majority of our subscriptions expire with this issue affords an opportune time for our subscribers to speak to their friends and acquaintances and induce them to subscribe, and, when renewing, enclose the new subscriptions thus secured. Subscriber, think of this.

This is also the time of the year when many desire to give a gift to some friend or needy person. A year's subscription to the Christian Monitor will make an ideal gift. It will be appreciated every month of the year, and you will have the consciousness of having made a good investment, one that will not cause any regrets.

We would like to exceed the 4,000 mark by January 1, 1914. We can do this only by the hearty co-operation of our present subscribers and readers. A little personal effort on your part will help accomplish this purpose. Will you help us?

Following are the offers:

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Miscellaneous

A LOST ORCHID FOUND

For fifty years orchid-lovers were ever hunting for a lost variety—the lady's slipper orchid. One English firm has had a standing advertisement in the Indian papers, offering £1,000 for a consignment of the plant. No one knew where the orchid really came from, but only that a single case of lady's-slipper orchids, half a century ago, had come by way of Calcutta, and been sold at Steven's auction rooms in London. In the orchid business the importer often keeps the source of his new find a secret, and it was so with this plant.

Different collectors had bought the specimen in this case. But all these plants, in the course of time, died, after producing some unusually beautiful hybrids. Fairlie's cypriped, as it was called familiarly, was as great a puzzle as the lost tales of Miletus. Some collectors insisted that it would be re-discovered in Assam, some in India. But no one found it, though East Indian forests and Malayan jungles were ransacked by orchid-hunters. It took the British Government, in the end, to bring it to light.

The Government, when it sent Colonel Younghusband on his mission to Tibet, two years ago, was not thinking about orchids in the least. But a certain officer attached to the mission had botanical tastes. He found some plants in the mountains of Tibet that looked to him as if they might be new and rare, though he knew nothing of Fairlie's orchid. He shipped some to a friend in Calcutta, and to another in Kew. The Calcutta friend knew little about orchids; the Kew one recognized the longlost lady's-slipper at once. Immediately collectors were started secretly by cable to the spot in Tibet where the plant had been re-discovered, and in a short time a consignment of the precious orchid was on its way to London.

But meanwhile Calcutta had recognized the orchid too, and the precious plants were being sent (unluckily by slow delivery) to England. It was a secret race, and the second dispatch arrived first. When the man at the auction rooms opened the precious canvas-covered cases and lifted out two hundred plants of Fairlie's orchid, it was, as a writer in the "Garden Magazine," who tells the story, expresses it, "Like digging gold!" The excitement in the orchid world when the plants were put on sale was immense. The collectors were happy; but very soon along came the second shipment, and today *Cypripedium Fairlieanum* is no longer a precious variety.

KIND READERS, ATTENTION

Believing that you will enjoy a little chat about the interests of the Mennonite Publishing House, we desire to invite your attention to an item in the report of the recent meeting of the Mennonite Publication Board.

You have rejoiced with us in seeing the steady advance of the House toward the point where it will be a well equipped institution, in its own buildings, free of debt. During the five years of its existence it has gained for the Church the sum of \$26,194.82, and the net solvency of the House, May 1, 1913, was \$67,834.38. At this rate it will only be a question of time when the above mentioned point will be reached.

Up to the present the institution has been doing business in rented buildings. Because of his interest in the work Bro. Jacob S. Loucks ("Grandfather Loucks," we call him) generously erected buildings as they were needed and rented them to the Publication Board at a low rate, besides making a number of substantial donations at times when they were much needed. There are two buildings, one a two-story frame building, 30x70, and the other a brick structure, 40x70, three stories above basement.

At the last meeting of the Publication Board it was decided to purchase these buildings. This movement was started by Bro. A. D. Martin a few months previous to his death. His plan was to enlist the interest of enough people that the buildings might be deeded to the Board free of cost. The Lord called him home before the work was accomplished. But \$10,550 have already been raised, leaving the balance, \$11,450, to be raised by some other means.

Here two questions present themselves: (1) Would the purchase of these buildings interfere in any way with a change of locations in case the Board decided at some future time to select some other place as the permanent location of the House? (2) What may be done in the way of meeting this debt so that the rent bill may be stopped without starting a new interest bill?

The first question may be answered by saying that the taking over of the property would only add to the capacity of the House to undertake any further work that might be considered necessary.

In answer to the second question, the remaining \$11,000 may be raised in a short time, in the following manner:

1. A number of brethren have had it in mind to make substantial donations to the House for this purpose. If it pleases them to state how much they desire to donate, and when, this part of the question is settled.

2. Others have been thinking of writing out annuities. This would not only be an immediate benefit to the House, but would also provide an income for them during their natural life-time. Those who are interested in this proposition will please correspond with Bro. Levi Mumaw, secretary-treasurer of the House.

3. Here comes a proposition in which many more can help. There are at present about 12,500 subscribers to the Gospel Herald and Christian Monitor. If one-fourth of these will see their way clear to send in 5-year subscriptions the sum thus sent in would of itself pay the debt, and the other three-fourths of the income from the subscriptions, together with the income from the book-trade, would meet the current expenses of the House.

This is our story. Think it over. With a hearty co-operation on the part of all who can help, the work will soon be done. We expect to publish this in one issue of the Christian Monitor and three issues of the Gospel Herald, after which a financial statement will be made telling how much was contributed by each of the three methods proposed.

Any questions pertaining to this matter will be cheerfully answered by either of the undersigned,

Daniel Kauffman,
J. A. Ressler,
H. F. Reist.

This is only one romance of the orchid trade. No other flowers in the world, probably, have so much mystery and adventure associated with them as those frail exotics of the East; but this one has certainly made a record in associating itself with Anglo-Indian politics.—British Workman.

Y. P. B. MEETING

(Continued from page 372)

for such conditions, if it is a result of being out of harmony with the life and activities of the Church. We are doing our utmost to give the brotherhood an opportunity to express their needs that the topics may be prepared accordingly. If we fail, and you do not help us, some neglect will be laid to your account. If the use of the topics have been the cause of too little effort at original thinking and personal activity, we suggest a different method of arranging material, but if possible to keep in touch with the topics. The Topic Committee and Editor of the Topics are making a study of the needs and are preparing topics which in the course of a year or two will cover the range of thought that will tend to a harmonious development of Christian character, fitted for the service of the Master. We hope that our young people will learn to respect and stand for a whole Gospel religion, and to do this they must form the habit of studying the Bible to know all of its teaching. We appeal to you, therefore, to be loyal to the efforts of the Church in bringing about this happy result.

IX The Meetings

In the discussion of the meetings we are beginning on the index page of the reports of the local conditions and spiritual needs of our young people and their activities. We will turn this index page into your hands and let you meditate upon what lies beyond it.

Improvements needed in the meetings:
—Deeper spirituality—greater variety—

better preparation—better singing—more love for the lost—more interest by the old people—unsaved helped more—more promptness to duty—more in active work—more of the mission spirit—better attendance—more practice of lessons learned—less following in ruts—better attention—more concern—higher ideals—better organization—reverence for the Word.

Now as we meditate upon this index we need to guard that we do not misread between the lines. These present the things lacking, some in one and some in other meetings. They do not present a pessimistic view, but the view of hopeful but concerned leaders who are putting forth efforts to better conditions. They do not show the good points that are already an encouragement. Now read them again and keep these points in mind but don't close your eyes to facts.

SUNDAY SCHOOL METHODS

(Continued from page 373)

thought and money into its educational system, why should it not be equally profitable in the Church? If the pupils in the public schools can be carefully graded, why can they not in the Bible school?

3.—THE LESSON MATERIAL. Where is the consistency in trying to teach the same material to all ages? Wherein lies the evil in selecting for the child and youth portions of scripture that are especially fitted to their needs and comprehension? Are the present system of International Graded Lessons feared because of the men that selected and arranged them? Are those who object to their use aware of the fact that the International Graded Lessons and the International Uniform Lessons are prepared by the same committee? Would it not be consistent and reasonable to take into consideration the nature and dominant characteristics of the pupil in selecting the material that is to be taught to him?

4.—LESSON HELPS. Why should there be prejudice against using anything

in the class work that is different from what we formerly used? Which would look more consistent; using pictures which give some individual's notion of some Bible incident or else using pictures of actual present day experiences which would illustrate the point of the lesson? Are the other helps mentioned worthy of our consideration?

5.—THE SCHOOL ROOM. Are we doing our pupils justice when we crowd all ages, sizes, dispositions and sexes together into one room? If a separate room for the primary children is a good thing, why not have one for the Beginners, the young people, etc.?

6.—THE SCHOOL SESSION. Is a session of one hour with a half hour for lesson study sufficient Bible teaching for our pupils? Would anything like a longer session with lessons along several lines—and a brief intermission between be practical? What is the value to the average pupil of the fifteen minutes of open discussion at the close of the teaching period? Which is it more likely to do, add to or detract from the work of the teacher? Why not have a longer lesson period if that is the main feature of the school?

7.—THE TEACHERS. Is enough care exercised in their selection? Would it be well to require some advance preparation along the lines suggested? Why not have a class for the teachers and prospective teachers in which instruction along these lines is given?

Chicago, Ill.

Who little is doth little seek, him trifles satisfy.
The brave ascend the mountain peak, the highest need the high.
Who little seeks doth little gain, nor climb above the clod.
The earthy on the earth remain, the nobler soul seeks God.

—Selected.

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EDITORIAL

Father. This fact should lead us to humility and to a keen sense of our responsibility to make known the message of the Cross.

That the thought in the minds of those using these expressions is not that of the natural brotherhood of man, is at once evident when we consider the connection in which they are used. But suppose this should be their meaning, what gain or purpose is there in proclaiming this fact known to men? There is nothing of hope, or comfort, or encouragement, or incentive for better living in the mere knowledge of the fact.

The Bible is very clear and emphatic in its teaching that only those who are regenerated, born again of the

Spirit, can claim the spiritual Fatherhood of God and the spiritual brotherhood of man, of whom Christ is the elder Brother. All others, not in this relationship, are the children of the devil. Our acceptance by God as His children depends not on what we do for ourselves, but upon what we allow Christ to do for us. It is not our own development, culture and refinement that commends us to God, but that which He alone can supply through Christ.

You invariably find that the advocates of these ideas exalt self, human powers and achievements, rather than show forth the nothingness, sinfulness and helplessness of man which reveals the need of the finished work of Christ, the acceptance of which exalts and glorifies Him.

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BAGSTERS

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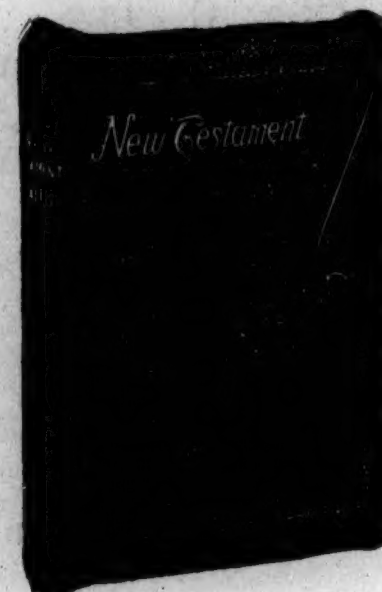
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HISTORY OF PHYSIOLOGY

(Continued from page 368)

This was the most important contribution that had been made for over 2,000 years, for with it a host of the older conceptions were swept away and for the first time the study of physiology was placed upon a genuine scientific basis. Harvey was convinced that many of the older views were wrong. He boldly antagonized those views and substantiated his own by tireless experimentation. He said the heart is nothing but a pump and the veins carry the blood to the heart from the tissues. The arteries carry blood from the heart to all parts of the body. Strangely enough he disbelieved in the connection of the veins and arteries through capillaries a thing which had been discovered over a thousand years before by Galen. Harvey's discovery made a profound impression upon the thinkers of his day, but they were slow to part with the ideas that carried with them the prestige of the past and Harvey was stubbornly opposed in his views. Several unsuccessful attempts were made to overthrow his influence. Gradually his views were adopted and the modern era of physiological science was ushered in. A long list of men might be named who followed the wake of this new discovery and each added something to the general stock of knowledge.

Since the time of Harvey most of the fundamental principles of anatomy have been settled and much has become common knowledge. The study of physiology has now become a study of the function of the organs of the body. Within recent years much stress has been laid upon the study of hygiene both from the standpoint of the original investigator and the teacher. The former through the study of disease, the latter through his efforts to instill this principle in the students as well as the citizens of our country.

Goshen, Ind.

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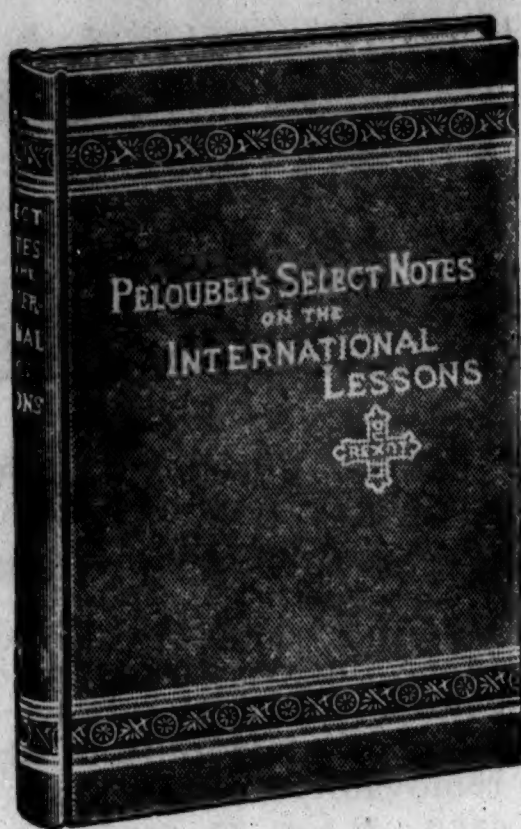
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S. S. LESSON COMMENTARIES

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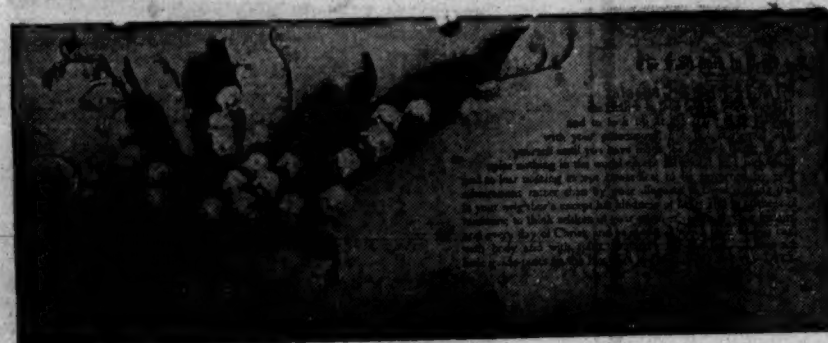
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